HINDUISM AS IT IS



CONTENTS

Contradictions in the Vedas pg.6

Entry of non-Hindus & Dalits into Hindu Temples -pg.206

Hindu Personal Law & The Myth of Reform in Hindu Society pg.225

Is Krishna Almighty God pg.254

Temples Built Illegally After Encroaching Roads, Footpaths, Public Properties & Mosques pg.262

Scientific Errors In Hinduism pg.264

Purushamedha: Human Sacrifice pg.454

Hindus spying for Pakistan pg.532

No rebirth in the Rig Veda pg.546

Condition of Hindu women in India pg.566

Global warming due to Cows and Gaushalas pg.714

Pollution festivals of Hindus pg.742

***Killing Infidels in Hinduism pg.843

The Fake Translation Saga pg.911

How Shankaracharya destroyed Buddhism in the 8th century pg.959

Indus Valley Civilization: Pg.991

Brahma’s incestuous relationship with his daughter pg.999

Swami Dayanand on idol worship pg.1021

No Reincarnation, No Moksha, No Mukti in the Vedas pg.1034

**Importance of Cow dung and urine in

Hinduism pg.1068

Will govt.ban Ayurvedic medicines? - 1147

Caste system in Hinduism pg.1152

***Women in Hinduism pg.1375

Mulshankar and Casteism pg.1503

Manu Smriti and Untouchables pg.1521

widow remarriage permitted? Pg.1544

Lying in Hinduism pg.1562

Hindu books, Battle of Supremacy pg.1572

Cow’s Excreta as Medicine: pg.1632

Sati Pratha: Burning of Widows pg.1660

The Status of Women as Depicted by Manu in the Manusmriti pg.1694

Vedic Contradiction: How the Creation

came into Existence pg.1708

****Killing Infidels in Vedas pg.1729

Buddhists Persecuted by Hindus pg.1865

Hinduism and Overpopulation pg.1896

The Roots of Rape in India pg.1924

Textual Corruption of the Vedas pg.1933

Vedic Paradise pg.1965

Meat Consumption in Hinduism

No Inheritance for Women pg.2013

Female Foeticide- pg.2022

The Menace of Dowry pg.2045

***Paedophilia in Hinduism pg.2070

***Why Hindus Hate Max Mueller? Pg.2143

***Slavery in Hinduism pg.2154

Hinduism and lust pg.2208

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Contradictions in the Vedas

This article deals with contradictions in Vedas more particularly the Rig Veda. Contradictions in religious scriptures prove that either it is not a word of God because a god cannot make mistakes, or it is that the scripture underwent interpolations over time resulting in conflicting views within the scripture. Books like The Oriental Studies by John Muir and Vedic Mythology by Arthur Anthony Macdonell were very helpful on this topic, I have taken some points from my previous articles as well.

***WHAT DID THE ASHWINS DRAW FROM HOOF OF THE HORSE?

100 Jars of Sura (wine)

Rig Veda 1.116.7 “O Heroes, ye gave wisdom to Kakṣīvān who sprang from Pajra’s line, who sang your praises. Ye poured forth from the hoof of your strong charger a hundred jars of wine as from a strainer.” Tr. Ralph T.H. Griffith

100 Jars of Madhu (honey)

Rig Veda 1.117.6 “Kakṣīvān, Pajra’s son, must laud that exploit of yours, Nāsatyas,

Heroes, ye who wander! When from the hoof of your strong horse ye showered a hundred jars of honey for the people.” Tr. Ralph T.H. Griffith

Madhu sometime also denotes wine but that’s probably not applicable here. If it meant sweet wine then the word Sura should have also been used here which is not the case. It clearly says that Ashwins (Nasatyas) drew 100 jars of Madhu (Honey).

***WHO RAISED UP THE CLOUD AND SHOWERED IT FOR RISHI GAUTAMA?

Maruts

Rig Veda 1.85.10-11 “They with their vigorous strength pushed the well up on high, and clove the cloud in twain though it was passing strong. The Maruts, bounteous Givers, sending forth their voice, in the wild joy of Soma wrought their glorious deeds. They drave the cloud transverse directed hitherward, and poured the fountain forth for thirsting Gotama…” Tr. Ralph T.H. Griffith

Nasatyas/Ashwins

Rig Veda 1.116.9 “Ye lifted up the well, O ye Nasatyas, and set the base on high to open downward. Streams flowed for folk of

Gotama who thirsted, like rain to bring forth thousandfold abundance.” Tr. Ralph T.H. Griffith

***WHO HEALED BLIND & CRIPPLED RISHI PARAVRIK/PARAVRIJ?

Ashwins

Rig Veda 1.112.8 “Mighty Ones, with what powers ye gave Parāvṛj aid what time ye made the blind and lame to see and walk…” Tr. Ralph T.H. Griffith

Indra

Rig Veda 2.15.7 “Conscious of the disappearance of the damsels, the (Rishi) Parivrij, becoming manifest, stood up; the lame man overtook (them), the blind man beheld (them): in the exhilaration of the Soma, Indra has done these (deeds).” Tr. H.H. Wilson

Griffith’s translation is not clear hence I quoted Wilson’s translation here but Ralph T.H. Griffith writes in the footnotes of this verse, “Paravrij, here rendered ‘the outcast,’ is taken by Sayana as the name of a Rishi who was lame and blind. When some girls made sport of him he prayed to Indra and was made sound.”

Soma

Rig Veda 10.25.11 “This to the sage who offers gifts brings power that comes from wealth in kine.

This, better than the seven, hath-at your glad carouse-furthered the blind, the cripple. Thou art waxing great.” Tr. Ralph T.H. Griffith

***WHO BESTOWED IMMORTALITY ON GODS/HOW DID THE GODS ATTAIN IMMORTALITY?

Rohita

Atharva Veda 13.1.7 “Rohita made firm heaven and earth, by him the (heavenly) light was established, by him the firmament. By him the atmosphere and the spaces were measured out, through him the gods obtained immortality.” Tr. Maurice Bloomfield

Savitar

Rig Veda 4.54.2; Yajur Veda 33.54 “For thou at first producest for the holy Gods the noblest of all portions, immortality: Thereafter as a gift to men, O Savitar, thou

openest existence, life succeeding life.” Tr. Ralph T.H. Griffith

Agni

Rig Veda 6.7.4 “To thee, Immortal! when to life thou springest, all the Gods sing for joy as to their infant. They by thy mental powers were made immortal, Vaiśvānara, when thou shonest from thy Parents.” Tr. Ralph T.H. Griffith

Atharva Veda 4.23.6 “Through whom the Gods discovered life eternal…” Tr. Ralph T.H. Griffith

Yajur Veda 32.10 “He is our kin, our Father and Begetter: he knows all beings and all Ordinances, In whom the Gods obtaining life eternal have risen upward to the third high station.” Tr. Ralph T.H. Griffith

By drinking Soma

Rig Veda 9.106.8 “Thy drops that swim in water have exalted Indra to delight: The Gods have drunk thee up for immortality.” Tr. Ralph T.H. Griffith

Kushtha plant regarded as immortal

Atharva Veda 6.95.2 “There moved through

heaven a golden ship, a ship with cordage wrought of gold. There Gods obtained the Kushtha plant, the flower of immortality.” Tr. Ralph T.H. Griffith

***SUN TRAVELS BY MARES OR HORSES?

Mares

Rig Veda 1.50.9 “The Sun has yoked the seven mares that safely draw his chariot…” Tr. H.H. Wilson

Horses

Rig Veda 5.45.9 “Borne by his Coursers Seven may Sūrya visit the field that spreadeth wide for his long journey…” Tr. Ralph T.H. Griffith

***WHO FIRST GAVE SOMA TO INDRA?

Aditi & Kashyapa

Rig Veda 3.48.2 “On the day on which thou wast born, thou didst drink at will the mountain-abiding nectar of this Soma plant, for thy youthful parent mother (Aditi), in the dwelling of thy great sire (Kasyapa), gave it

to thee before she gave the breast.” Tr. H.H. Wilson

Rig Veda 7.98.3 “As soon as born, Indra, thou hast drunk the Soma for thine invigoration: thy mother (Aditi) proclaimed thy greatness…” Tr. H.H. Wilson

Falcon Suparna

Rig Veda 3.43.7 “Drink of the strong pressed out by strong ones, Indra, that which the Falcon brought thee when thou longedst…” Tr. Ralph T.H. Griffith

According to the story, Soma was not

available to gods, the falcon Suparna was the first one to bring Soma to Vedic gods.

WHOM DID INDRA KILL AFTER DRINKING SOMA BROUGHT DOWN BY THE FALCON?

Indra killed Vritra

Rig Veda 1.80.2 “That exceedingly exhilarating Soma juice, which was brought by the hawk, (from heaven), when poured forth, has exhilarated thee, so that, in thy

vigour, thunderer, thou hast struck Vritra from the sky, manifesting thine own sovereignty.” Tr. H.H. Willson

Indra killed Namuchi

Rig Veda 6.20.6 “And the hawk bore to Indra the exhilarating Soma, when, bruising the head of the oppressor Namuchi…” Tr. H.H. Wilson

***SOMA WAS BROUGHT DOWN FOR WHOM?

Verses suggesting that the Soma was

brought for Indra

Rig Veda 6.20.6 “And the hawk bore to Indra the exhilarating Soma, when, bruising the head of the oppressor Namuchi…” Tr. H.H. Wilson

Rig Veda 3.43.7 “Drink of the strong pressed out by strong ones, Indra, that which the Falcon brought thee when thou longedst…” Tr. Ralph T.H. Griffith

Brought for Humans to perform sacrifices

Rig Veda 4.26.4 “May this bird, Maruts, be pre-eminent over (other) hawks, since with

a wheelless car the swift-winged bore the Soma, accepted by the gods, to Manu.” Tr. H.H. Wilson

Humans are mentioned as Manu in above verse. Following verse states that Vedic god Agni commanded the eagle to bring down the Soma and suggests that it was brought for the Aryans for the sacrifice,

Rig Veda 10.11.4 “The hawk sent (by Agni) to the sacrifice has brought the dripping copious all-seeing (Soma) libation. When the Arya people chose the victorious Agni as the ministrant priest, then the sacred rite is celebrated.” Tr. H.H. Wilson

***HOW MANY CASTLES/FORTS OF SAMBARA DID INDRA DESTROY?

100 Castles/Cities

Rig Veda 2.14.6 “Ye ministers, to him who as with thunder demolished Śambara’s hundred ancient castles…” Tr. Ralph T.H. Griffith

Though it is mentioned elsewhere that Indra gave the hundredth castle to Divodasa but Rig Veda 2.14.6 talks about demolishing all 100 castles.

Rig Veda 6.31.4 “Thou smotest to the ground the hundred castles, impregnable, of Sambara the Dasyu…” Tr. Ralph T.H. Griffith

90 Castles/Cities

Rig Veda 1.130.7 “For Pūru thou hast shattered, Indra ninety forts, for Divodāsa thy boon servant with thy bolt, O Dancer, for thy worshipper. For Atithigva he, the Strong, brought Śambara from the mountain down…” Tr. Ralph T.H. Griffith

99 Castles/Cities

Rig Veda 2.19.6 “…And Indra, for the sake of

Divodasa demolished Sambara's nine-and-ninety castles." Tr. Ralph T.H. Griffith

***WHO IS THE CREATOR OF EARTH AND HEAVEN?

Unsure about creator

Rig Veda 10.129.6-7 Who verily knows and who can here declare it, whence it was born and whence comes this creation? The Gods are later than this world's production. Who knows then whence it first came into being? He, the first origin of this creation, whether he formed it all or did not form it, Whose eye controls this world in highest heaven,

he verily knows it, or perhaps he knows not.

Rig Veda 1.185.1 “Which of these two, (Heaven and Earth), is prior, which posterior; how were they engendered; (declare), sages, who knows this? verily, you uphold the universe of itself, and the days (and nights) revovle as if they had wheels.” Tr. H.H. Wilson

Unknown/Supreme God

Rig Veda 1.160.4 “Among the skilful Gods most skilled is he, who made the two world-halves which bring prosperity to all; Who with great wisdom measured both the regions out, and stablished them with

pillars that shall ne’er decay.” Tr. Ralph T.H. Griffith

Indra

Rig Veda 10.51.4 “…For from thy body thou hast generated at the same time the Mother and the Father.” Tr. Ralph T.H. Griffith

Rig Veda 8.36.4 “Creator of the heaven, creator of the earth, O Śatakratu, drink Soma to make thee glad.” Tr. Ralph T.H. Griffith

Brahma

Yajur Veda 31.12 “Forth from his navel came mid-air; the sky was fashioned from his head; Earth from his feet…” Tr. Ralph T.H. Griffith

Vishwakarma

Rig Veda 10.82.1 “THE Father of the eye, the Wise in spirit, created both these worlds submerged in fatness. Then when the eastern ends were firmly fastened, the heavens and the earth were far extended.” Tr. Ralph T.H. Griffith

Aja

Atharva Veda 9.5.20 “This Unborn cleft apart in the beginning: his breast became the earth, his back was heaven…” Tr. Ralph T.H. Griffith

Dhatar

Rig Veda 10.90.3 “…He formed in order Heaven and Earth, the regions of the air, and light.” Tr. Ralph T.H. Griffith

Visvakarman

Rig Veda 10.81.2 “…Whence Visvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.” Tr. Ralph

T.H. Griffith

Tvastar

Rig Veda 10.110.9 “Hotar more skilled in sacrifice, bring hither with speed to-day God Tvaṣṭar, thou who knowest. Even him who formed these two, the Earth and Heaven the Parents, with their forms, and every creature.” Tr. Ralph T.H. Griffith

Ribhus

Rig Veda 4.34.9 “Ṛbhus, who helped their Parents and the Aśvins, who formed the Milch-cow and the pair of horses, Made

armour, set the heaven and earth asunder,—far- reaching Heroes, they have made good offspring.” Tr. Ralph T.H. Griffith

Hiranyagarba

Rig Veda 10.121.9 “Neer may he harm us who is earth’s Begetter, nor he whose laws are sure, the heavens’ Creator, He who brought forth the great and lucid waters. What God shall we adore with our oblation?” Tr. Ralph T.H. Griffith

***HOW THE SUN WAS CREATED?

From breath of God

Atharva Veda 19.27.7 “With vital breath the Gods produced the Sun whose face turn every way.”

From eye of Brahma

Yajur Veda 31.12 “The Moon was gendered from his mind, and from his eye the Sun had birth…” Tr. Ralph T.H. Griffith

From Vritra

Atharva Veda 4.10.5 “From ocean sprang

the Amulet, from Vritra sprang the Lord of Day…” Tr. Ralph T.H. Griffith

Indra generated the Sun

Rig Veda 2.12.7 “…He who gave being to the Sun and Morning, who leads the waters, He, O men, is Indra.” Tr. Ralph T.H. Griffith

Soma created the Sun

Rig Veda 9.96.5 “Father of holy hymns, Soma flows onward the Father of the earth, Father of heaven: Father of Agni, Sūrya’s generator, the Father who begat Indra and Viṣṇu.” Tr. Ralph T.H. Griffith

Rig Veda 9.42.1 “ENGENDERING the Sun in floods, engendering heaven’s lights, green-hued, Robed in the waters and the milk.” Tr. Ralph T.H. Griffith

Dhatar

Rig Veda 10.190.3 “Dhātar, the great Creator, then formed in due order Sun and Moon…” Tr. Ralph T.H. Griffith

***WHO PLACED THE SUN IN HEAVEN/SKY?

Agni

Rig Veda 10.156.4 “O Agni, thou hast made the Sun, Eternal Star, to mount the sky, Bestowing light on living men.”

Indra

Rig Veda 8.12.30 “When yonder Sun, that brilliant light, thou settest in the heaven above…”

Atharva Veda 20.38.6 “Indra hath raised the Sun aloft in heaven that he may see afar…”

Indra & Vishnu

Rig Veda 7.99.4 “…Ye have made spacious room for sacrificing by generating Sūrya, Dawn, and Agni.” Tr. Ralph T.H. Griffith

Angiras

Rig Veda 10.62.2-3 “…O ye Aṅgirases. Welcome the son of Manu, ye who are most wise. Ye raised the Sun to heaven by everlasting Law…”

Atri

Atharva Veda 13.2.12 “Atri established thee in heaven. O Surya…”

Varuna

Yajur Veda 4.31 “…Sûrya in heaven and Soma on the mountain.”

Mitra-Varuna

Rig Veda 5.6.7 “Wise, with your Law and through the Asura’s magic power ye guard the ordinances, Mitra-Varuṇa. Ye by eternal Order govern all the world. Ye set the Sun in heaven as a refulgent car.” Tr. Ralph T.H. Griffith

Soma

Rig Veda 9.107.7 “Bountiful, best of furtherers, Soma floweth on, Ṛṣi and Singer, keen of sight. Thou hast become a Sage most welcome to the Gods: thou madest Sūrya mount to heaven.” Tr. Ralph T.H. Griffith

***HOW THE UNIVERSE (OR EARTH) WAS CREATED?

Nasadiya Sukta version

Rig Veda 10.72.1-4 Let us proclaim with a

clear voice the generations of the gods (the divine company), who, when their praises are recited, look (favourably on the worshipper) in this latter age. Brahmanaspati filled these (generations of the gods) with breath as a blacksmith (his bellows) in the first age of the gods the existent was born of the non-existent. In the first age of the gods the existent was born of the non-existent; after that the quarters (of the horizon) were born, and after them the upward-growing (trees). The earth was born from the upward-growing (tree), the quarters were born from the earth; Daksha was born from Aditi, and afterwards Aditi from Daksha. – Tr. H.H Wilson

Purusha Sukta version

Rig Veda 10.90.8-14 “From that great general sacrifice the dripping fat was gathered up…

He formed the creatures of-the air, and animals both wild and tame. From it were horses born, from it all cattle with two rows of teeth: From it were generated kine, from it the goats and sheep were born…The Moon was gendered from his mind, and from his eye the Sun had birth; Indra and Agni from his mouth were born, and Vāyu from his breath. Forth from his navel came mid-air the sky was fashioned from his head Earth from his feet, and from his car the regions. Thus they formed the worlds.” Tr. Ralph T.H. Griffith

***DID GOD CREATE THE UNIVERSE AND ITS BEINGS?

Yes, God(s) created the universe

Refer Nasadiya Sukta 72 and Purusha Sukta 90 of Rig Veda Mandala 10.

No, God(s) did not create the universe

Rig Veda 10.129.6-7 Who verily knows and who can here declare it, whence it was born and whence comes this creation? The Gods

are later than this world’s production. Who knows then whence it first came into being? He, the first origin of this creation, whether he formed it all or did not form it, Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Rig Veda 1.185.1 “Which of these two, (Heaven and Earth), is prior, which posterior; how were they engendered; (declare), sages, who knows this? verily, you uphold the universe of itself, and the days (and nights) revovle as if they had wheels.” Tr. H.H. Wilson

THE CREATION PARADOX

Earth and Heaven were created by God(s)

Rig Veda 4.34.9 “Ṛbhus, who helped their Parents and the Aśvins, who formed the Milch-cow and the pair of horses, Made armour, set the heaven and earth asunder,—far- reaching Heroes, they have made good offspring.” Tr. Ralph T.H. Griffith

This is the biggest blunder here, Veda states that Ribhus were mortals and attained godhood through their deeds (Rig Veda 4.35.8) then how come it were them who created earth and heaven? Another blunder mentioned below is that Veda are

confused about who created earth and heaven, what was created first, the earth or the heaven?

Rig Veda 1.185.1 “Which of these two, (Heaven and Earth), is prior, which posterior; how were they engendered; (declare), sages, who knows this? verily, you uphold the universe of itself, and the days (and nights) revovle as if they had wheels.” Tr. H.H. Wilson

Creation of earth and heaven is ascribed to various deities such as to Soma and Pushan (Rig Veda 2.40.1); Dhatr (Rig Veda 5.190.3); Hiranyagarbha (Rig Veda 10.121.9); Purusha (Rig Veda 10.90.14)

Earth and Heaven are creator of Gods

Rig Veda 1.159.1 “I PRAISE with sacrifices mighty Heaven and Earth at festivals, the wise, the Strengtheners of Law. Who, having Gods for progeny, conjoined with Gods, through wonder-working wisdom bring forth choicest boons.” Tr. Ralph T.H. Griffith

***HOW THE GODS CAME INTO EXISTENCE?

From Non-Existence

Atharva Veda 10.7.25 “Great, verily, are those Gods who sprang from non-existence into life. Further, men say that that one part of Skambha is nonentity.” Tr. Ralph T.H. Griffith

Gods came after the creation

Rig Veda 10.129.6 “Who verily knows and who can here declare it, whence it was born and whence comes this creation? The Gods are later than this world’s production. Who knows then whence it first came into being?” Tr. Ralph T.H. Griffith

Usha (Dawn) is mother of gods

Rig Veda 1.113.19 “Mother of Gods, Aditi’s form of glory, ensign of sacrifice, shine forth exalted…” Tr. Ralph T.H. Griffith

***WHO IS THE FATHER OF GODS?

Brahmanaspati

Rig Veda 2.26.3 “Who with oblation and a true believing heart serves Brahmaṇaspati the Father of the Gods…” Tr. Ralph T.H. Griffith

Soma

Rig Veda 9.87.2 “Indu, the well-armed God, is flowing onward, who quells the curse and guards from treacherous onslaught, Father, begetter of the Gods, most skilful, the buttress of the heavens and earth’s supporter.” Tr. Ralph T.H. Griffith

Dyaus

Atharva Veda 9.10.12 “Dyaus is our father, our begetter: kinship is here. This great Earth is our kin and mother.Between the wide-spread world-halves is the birth-place. The Father laid the Daughter’s germ within it.” Tr. Ralph T.H. Griffith

***HOW MANY GODS ARE THERE?

33 Deities

Rig Veda 1.45.2 “Agni, the Gods who understand give ear unto the worshipper: Lord of Red Steeds, who lovest song, bring thou those Three-and-Thirty Gods.” Tr. Ralph T.H. Griffith

Yajur Veda 7.19 “O ye eleven Gods whose home is heaven, O ye eleven who make earth your dwelling. Ye who with might, eleven, live in waters, accept this sacrifice, Ye Gods, with pleasure.” Tr. Ralph T.H. Griffith

34

Rig Veda 10.55.3 “…the classes of seven in their seasons, with the thirty-four (deities,) (endowed) with light of like nature, and with various functions.” Tr. H.H. Wilson

339 Deities

Rig Veda 10.52.6 “The Deities three hundred and thirty-nine, have served and honoured Agni…” Tr. Ralph T.H. Griffith

3339 Deities

Rig Veda 3.9.9 “Three times a hundred

Gods and thrice a thousand, and three times ten and nine have worshipped Agni…” Tr. Ralph T.H. Griffith

***WHO IS THE KING OF GODS & WORLD/UNIVERSE?

Varuna

Rig Veda 5.85.3 “Varuṇa lets the big cask, opening downward, flow through the heaven and earth and air’s mid-region. Therewith the universe’s Sovran waters earth as the shower of rain bedews the barley.” Tr. Ralph T.H. Griffith

Rig Veda 2.27.10 “Thou over all, O Varuṇa, art Sovran, be they Gods, Asura! or be they mortals…” Tr. Ralph T.H. Griffith

Atharva Veda 1.10.1 “This Asura rules over the gods; the commands of Varuna, the ruler…” Tr. Maurice Bloomfield

Indra alone is the King

Rig Veda 3.46.2 “…Thyself alone the universe’s Sovran: so send forth men to combat and to rest them.” Tr. Ralph T.H. Griffith

Rig Veda 1.174.1 “Thou art the King of all the Gods, O Indra: protect the men…” Tr. Ralph T.H. Griffith

***WHO FASHIONED THE THUNDERBOLT OF INDRA?

Tvastar

Rig Veda 10.48.3 “For me hath Tvaṣṭar forged the iron thunderbolt…” Tr. Ralph T.H. Griffith

Rig Veda 1.32.2 “He slew the Dragon lying on the mountain: his heavenly bolt of

thunder Tvaṣṭar fashioned…” Tr. Ralph T.H. Griffith

Kavya Usana

Rig Veda 1.121.12 “Mount Indra, lover of the men thou guardest, the well-yoked horses of the wind, best bearers. The bolt which Kāvya Uśanā erst gave thee, strong, gladdening, Vṛtra-slaying, hath he fashioned.” Tr. Ralph T.H. Griffith

Indra himself

Rig Veda 1.121.3 “Lord of red dawns, he came victorious, daily to the Aṅgirases’

former invocation. His bolt and team hath he prepared, and stablished the heaven for quadrupeds and men two-footed.” Tr. Ralph T.H. Griffith

***WHATS THE COMPLEXION OF RUDRA?

Brown/Tawny (Babhru)

Rig Veda 2.33.5 “May I with praise-songs win that Rudra’s favour who is adored with gifts and invocations. Ne’er may the tawny God, fair-checked, and gracious, swifthearing, yield us to this evil purpose. ” Tr. Ralph T.H. Griffith

Red with dark blue belly

Yajur Veda 16.7 “May he who glides away, whose neck is azure, and whose hue is red, He whom the herdsmen, whom the girls who carry water have beheld, may he when seen be kind to us.” Tr. Ralph T.H. Griffith

Atharva Veda 15.1.7 “His belly is dark-blue, his back is red…” Tr. Ralph T.H. Griffith

***HOW MANY MARUTS ARE THERE?

Twenty-One

Atharva Veda 13.1.3 “Let Rohita, ye bounteous givers, hear you, thrice-seven Maruts who delight in sweetness!” Tr. Ralph T.H. Griffith

Forty-Nine

Rig Veda 5.52.16-17 “…And the impetuous Rudra they, the Mighty Ones, declared their Sire. The mighty ones, the seven times seven, have singly given me hundred gifts…” Tr. Ralph T.H. Griffith

One hundred and eighty

Rig Veda 8.85.8 “Thrice-sixty Maruts, waxing strong, were with thee, like piles of beaming light, worthy of worship…” Tr. Ralph T.H. Griffith

***USHA’S CHARIOT IS DRAWN BY?

Horses

Rig Veda 7.75.6 “Apparent are the steeds of varied colour, the red steeds carrying resplendent Morning…” Tr. Ralph T.H. Griffith

Bulls

Rig Veda 1.124.11 “This young Maid from the east hath shone upon us; she harnesseth her team of bright red oxen. She will beam forth, the light will hasten hither, and Agni will be present in each dwelling.” Tr. Ralph T.H. Griffith

Rig Veda 5.80.3 “She, harnessing her car with purple oxen. injuring none, hath brought perpetual riches…” Tr. Ralph T.H. Griffith

Cow

Rig Veda 1.92.2 “Readily have the purple beams of light shot up; the Red Cows have

they harnessed, easy to be yoked. The Dawns have brought distinct perception as before: red-hued, they have attained their fulgent brilliancy.” Tr. Ralph T.H. Griffith

***WAS INDRA BORN WITHOUT AN ENEMY?

Yes, he was born without any enemy

Rig Veda 10.133.2 “…Foeless, O Indra, wast thou born…” Tr. Ralph T.H. Griffith

He killed enemies as soon as he was born

Rig Veda 10.120.1 “…As soon as born he

overcomes his foemen, be in whom all who lend him aid are joyful…” Tr. Ralph T.H. Griffith

Rig Veda 8.45.4 “The new-born Vṛtra-slayer asked his Mother, as he seized his shaft, Who are the fierce? Who are renowned?” Tr. Ralph T.H. Griffith

Rig Veda 8.85.16 “Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne’er had met a rival…” Tr. Ralph T.H. Griffith

Rig Veda 7.20.3 “A warrior who turns not back in battle, a combatant, one engaged in tumults, a hero, victorious over (his) foes

from birth, invincible…” Tr. H.H. Wilson

COLOUR OF SOMA

Greenish

Rig Veda 9.25.1 “Green-hued! as one who giveth strength flow on for Gods to drink, a draught For Vāyu and the Marut host.” Tr. Ralph T.H. Griffith

Red (Aruna)

Rig Veda 10.144.5 “…Which, fair, unrobbed, the Falcon brought thee in his foot, the red-

hued dwelling of the juice.” Tr. Ralph T.H. Griffith

Tawny/Golden/Greenish-Yellow (Hari)

Rig Veda 9.92.1 “THE gold-hued juice, poured out upon the filter, is started like a car sent forth to conquer…” Tr. Ralph T.H. Griffith

Brown (Babhru)

Rig Veda 9.31.5 “For thee, brown-hued! the kine have poured imperishable oil and milk. Aloft on the sublimest height.” Tr. Ralph T.H. Griffith

Rig Veda 9.63.4 “These Somas swift and brown of hue…” Tr. Ralph T.H. Griffith

***WHO KILLED VRITRA?

Indra alone

Rig Veda 1.61.10 “Through his own strength Indra with bolt of thunder cut piece-meal Vṛtra, drier up of waters…” Tr. Ralph T.H. Griffith

Rig Veda 1.165.8 “Vṛtra I slew by mine own strength, O Maruts, having waxed mighty in

mine indignation…” Tr. Ralph T.H. Griffith

Rig Veda 3.30.4 “For, overthrowing what hath ne’er been shaken, thou goest forth alone destroying Vṛtras…” Tr. Ralph T.H. Griffith

Rig Veda 7.21.6 “…With thine own power and might thou slewest Vṛtra…” Tr. Ralph T.H. Griffith

All gods except Maruts ran away in Indra’s war against Vritra

Rig Veda 8.85.7 “Flying in terror from the snort of Vṛtra, all Deities who were thy

friends forsook thee. So, Indra, be thy friendship with the Maruts: in all these battles thou shalt be the victor.” Tr. Ralph T.H. Griffith

All gods abandoned Indra who then begged for help from Vishnu

Rig Veda 4.18.11 “Then to her mighty Child the Mother turned her, saying, My son, these Deities forsake thee. Then Indra said, about to slaughter Vṛtra, O my friend Vṛtra, stride full boldly forward.” Tr. Ralph T.H. Griffith

Trita

Rig Veda 1.187.1 “Now will I glorify Food that upholds great strength, By whose invigorating power Trita rent Vṛtra limb from limb.” Tr. Ralph T.H. Griffith

Indra and Trita killed Vritra with help of Maruts

Rig Veda 8.7.24 “They reinforced the power and strength of Trita as he fought, and helped Indra in battle with the foe.” Tr. Ralph T.H. Griffith

Indra killed Vritra with help of Maruts

Rig Veda 8.65.2-3 “This Indra with his Marut

Friends clave into pieces Vṛtra’s bead With hundred-knotted thunderbolt. Indra, with Marut Friends grown strong, hath rent asunder Vṛtra…” Tr. Ralph T.H. Griffith

Indra killed Vritra with help of an Amulet

Atharva Veda 8.5.3 “With this same Amulet wise Indra routed the Asuras, with this he slaughtered Vritra…” Tr. Ralph T.H. Griffith

Maruts killed Vritra with the help of Indra

Rig Veda 1.23.9 “With conquering Indra for ally, strike Vṛtra down, ye bounteous Gods Let not the wicked master us.” Tr. Ralph T.H.

Griffith

Soma

Rig Veda 9.37.5 “This Vṛtra-slaying Steer, effused, Soma room-giver, ne’er deceived, Hath gone, as ’twere, to win the spoil.” Tr. Ralph T.H. Griffith

Indra-Agni

Rig Veda 1.109.5 “You, I have heard, were mightiest, Indra-Agni, when Vṛtra fell and when the spoil was parted…” Tr. Ralph T.H. Griffith

Agni

Rig Veda 3.20.4 “Agni, like Bhaga, leads the godly people, he who is true to Law and guards the seasons. Ancient, all-knowing, he the Vṛtra-slayer shall bear the singer safe through every trouble.” Tr. Ralph T.H. Griffith

Rig Veda 1.59.6 “Now will I tell the greatness of the Hero whom Pūru’s sons follow as Vṛtra’s slayer: Agni Vaiśvānara struck down the Dasyu, cleave Śambara through and shattered down his fences.” Tr. Ralph T.H. Griffith

Rig Veda 6.16.48 “The Gods enkindle Agni,

best slayer of Vṛtra, first in rank…” Tr. Ralph T.H. Griffith

Ashwins

Rig Veda 8.8.9 The holy singer with his hymns hath called you, Aśvins, hither-ward; Best Vṛtra-slayers, free from stain, as such bring us felicity.” Tr. Ralph T.H. Griffith

Indra killed Vritra with help of Visnu

Rig Veda 6.20.2 “Even as the power of Dyaus, to thee, O Indra, all Asura sway was by the Gods entrusted, When thou, Impetuous! leagued with Viṣṇu, slewest

Vṛtra the Dragon who enclosed the waters.” Tr. Ralph T.H. Griffith

Indra killed Vritra with help of Varuna

Rig Veda 6.68.3 “Praise those Twain Gods for powers that merit worship, Indra and Varuṇa, for bliss, the joyous. One with his might and thunderbolt slays Vṛtra; the other as a Sage stands near in troubles.” Tr. Ralph T.H. Griffith

Indra killed Vrtra with the help of Pusan

Rig Veda 6.56.2 “And he is best of charioteers. Indra, the hero’s Lord, allied

With him as Friend, destroys the foes.” Tr. Ralph T.H. Griffith

The Sanskrit word mentioned here is Vritrani referring to Vritra.

***WHO SEVERED THE LIMBS OF VRITRA?

Indra

Rig Veda 8.6.13 “When his wrath thundered, when he rent Vṛtra to pieces, limb by limb, He sent the waters to the sea.” Tr. Ralph T.H. Griffith

Trita

Rig Veda 1.187.1 “Now will I glorify Food that upholds great strength, By whose invigorating power Trita rent Vṛtra limb from limb.” Tr. Ralph T.H. Griffith

***WHERE DID INDRA STRIKE VRITRA TO KILL HIM?

Between the shoulders

Rig Veda 1.32.7 “Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders. Emasculate

yet claiming manly vigour, thus Vṛtra lay with scattered limbs dissevered.” Tr. Ralph T.H. Griffith

On Back

Rig Veda 1.80.5 “The wrathful Indra with his bolt of thunder rushing on the foe, Smote fierce on trembling Vṛtra’s back, and loosed the waters free to run, lauding his own imperial sway.” Tr. Ralph T.H. Griffith

On Face

Rig Veda 1.52.15 “The Maruts sang thy praise in this encounter, and in thee all the

Deities delighted, What time thou, Indra, with thy spiky weapon, thy deadly bolt, smotest the face of Vṛtra.” Tr. Ralph T.H. Griffith

Beheaded Vritra

Rig Veda 8.6.6 “The fiercely-moving Vṛtra’s head he severed with his thunderbolt, His mighty hundred-knotted bolt.” Tr. Ralph T.H. Griffith

MARUTS STOOD WITH INDRA IN HIS FIGHT WITH VRITRA OR FLED AWAY?

Stood by him

Rig Veda 3.32.4 “They, even the Maruts who were there, excited with song the meath-created strength of Indra. By them impelled to act he reached the vitals Of Vṛtra.” Tr. Ralph T.H. Griffith

Fled away

Rig Veda 8.7.30-31 “When, Maruts, ye come to him, the singer who invokes you thus, With favours to your suppliant? What now? where have ye still a friend since ye left Indra all alone? Who counteth on your friendship now?” Tr. Ralph T.H. Griffith

***WHO DESTROYED SAMBARA'S CASTLES?

Vishnu and Indra

Rig Veda 7.99.5 "Ye have destroyed, thou, Indra, and thou Viṣṇu, Śambara's nine-and-ninety fenced castles…" Tr. Ralph T.H. Griffith

Agni

Rig Veda 1.59.6 "Now will I tell the greatness of the Hero whom Pūru's sons follow as Vṛtra's slayer: Agni Vaiśvānara

struck down the Dasyu, cleave Śambara through and shattered down his fences.” Tr. Ralph T.H. Griffith

Indra alone

Rig Veda 4.26.3 “In the wild joy of Soma I demolished Śambara’s forts, ninety-and-nine, together… Tr. Ralph T.H. Griffith

***WHO KILLED VALA?

Indra

Rig Veda 10.67.6 “As with a hand, so with

his roaring Indra cleft Vala through, the guardian of the cattle…” Tr. Ralph T.H. Griffith

Brahmanaspati

Rig Veda 2.24.3 “…He drave the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.” Tr. Ralph T.H. Griffith

Rig Veda 4.50.4 “With the loud-shouting band who sang his praises, with thunder, he destroyed obstructive Vala. Brhaspati thundering drave forth the cattle, the lowing cows who make oblations ready. ” Tr. Ralph T.H. Griffith

Aṅgirases killed Vala

Rig Veda 10.62.2 “The Fathers, who drave forth the wealth in cattle, have in the year’s courses cleft Vala by Eternal Law…” Tr. Ralph T.H. Griffith

Indra killed Vala with the help of Angirases

Rig Veda 2.11.20 “…Indra sent forth his whirling wheel like Sūrya, and aided by the Aṅgirases rent Vala.” Tr. Ralph T.H. Griffith

Indra killed Vala with the help of Navagvas and Dasagvas

Rig Veda 1.62.4 “…Thou hast, with speeders, with Daśagvas, Indra, Śakra, with thunder rent obstructive Vala.” Tr. Ralph T.H. Griffith

ASVINS’ CHARIOT IS DRAWN BY WHAT?

Ashwins’s chariot is horseless

Rig Veda 1.120.10 “I have obtained the horseless car of Aśvins rich in sacrifice…” Tr. Ralph T.H. Griffith

Rig Veda 4.36.1 “THE car that was not made for horses or for reins, three-wheeled,

worthy of lauds, rolls round the firmament. That is the great announcement of your Deity, that, O ye Ṛbhus, ye sustain the earth and heaven.” Tr. Ralph T.H. Griffith

Drawn by a single Donkey

Rig Veda 1.34.9 “Where are the three wheels of your triple chariot, where are the three seats thereto firmly fastened? When will ye yoke the mighty ass that draws it, to bring you to our sacrifice. Nāsatyas?” Tr. Ralph T.H. Griffith

Rig Veda 8.74.7 “Yoke to the firmly jointed car the ass which draws you, Lords of wealth. To drink the savoury Soma juice.” Tr.

Ralph T.H. Griffith

Drawn by horses

Rig Veda 7.69.1 “MAY your gold chariot, drawn by vigorous horses, come to us, blocking up the earth and heaven…” Tr. Ralph T.H. Griffith

Drawn by flying winged horses

Rig Veda 5.75.5-6 “Aśvins, with winged steeds ye speed down to cyavana void of guile. Lovers of sweetness, hear my call. Hither, O Heroes, let your steeds, of dappled hue, yoked at the thought, Your flying

steeds, O Aśvins, bring you hitherward, with bliss, to drink…” Tr. Ralph T.H. Griffith

Drawn by Falcons

Rig Veda 1.118.4 “O Aśvins, let your falcons bear you hither, yoked to your chariot, swift, with flying pinions…” Tr. Ralph T.H. Griffith

INDRA FOUGHT SUSHNA FOR KUTSA OR WITH KUTSA?

With Kutsa

Rig Veda 6.31.3 “Thou, Indra, with Kutsa,

has warred against the inexhaustible Sushna…” Tr. H.H. Wilson

Fought alone for Kutsa

Rig Veda 1.175.4 “Sage Indra, who art he lord, thou has carried off by thy strength one wheel of (the chariot of) the sun. Take up thy bolt for the death of Sushna, and proceed with thy horses swift as the wind, to Kutsa.” Tr. H.H. Wilson

TO HOW MANY PILLARS WAS SHUNASHEPA TIED TO & TO WHOM DID

SHUNASHEP PRAY

Prayed to Agni and was tied to Thousand Pillars

Rig Veda 5.2.7 “Thou from the stake didst loose e’en Śunaḥśepa bound for a thousand; for he prayed with fervour. So, Agni, loose from us the bonds that bind us…” Tr. Ralph T.H. Griffith

The Sanskrit word mentioned here is Sahasradyupada which means thousand (Sahasra) pillars (Yupa)

Prayed to Varuna and was tied to Three Pillars

Rig Veda 1.24.13 “Bound to three pillars captured Śunaḥśepa thus to the Āditya made his supplication. Him may the Sovran Varuṇa deliver, wise, ne’er deceived, loosen the bonds that bind him.” Tr. Ralph T.H. Griffith

Aditya here is referring to Varuna who is one among the Adityas.

WHO WAS/WERE THE HUSBAND(S) OF SARASWATI?

Ashwin Brothers

Yajur Veda 19.94 “Sarasvati, as Consort of the Asvins, bears in her womb the nobly-fashioned Infant…” Tr. Ralph T.H. Griffith

Indra

Rig Veda 6.49.7 So may Sarasvatī, the Hero’s Consort, brisk with rare life, the lightning’s Child, inspire us, And, with the Dames accordant, give the singer a refuge unassailable and flawless.

Rig Veda 5.42.12 May the House-friends, the cunning-handed Artists, may the Steer’s Wives, the streams carved out by Vibhvan, And may the fair Ones honour and befriend

us, Sarasvatī, Brhaddiva, and Rākā.

WHO WERE THE HUSBAND(S) OF SURYA THE DAUGHTER OF SUN SAVITAR?

Ashwin brothers

Rig Veda 4.43.6 “…Observed of all was that your rapid going, whereby ye were the Lords of Sūrya’s Daughter.” Tr. Ralph T.H. Griffith

Rig Veda 1.119.5 “Aśvins, the car which you had yoked for glorious show your own two voices urged directed to its goal. Then she who came for friendship, Maid of noble

birth, elected you as Husbands, you to be her Lords.” Tr. Ralph T.H. Griffith

Pushan

Rig Veda 6.58.4 “Near kinsman of the heaven and earth is Pūṣan, liberal, Lord of food, of wondrous lustre, Whom strong and vigorous and swiftly moving, subdued by love, the Deities gave to Sūrya.” Tr. Ralph T.H. Griffith

In Rig Veda 6.55.4-5 Surya is both sister and mother of Pushan who also had illicit relationship with her.

Soma

Rig Veda 10.85.7-10 “…Her treasury was earth and heaven ṿhen Sūrya went unto her Lord…Soma was he who wooed the maid: the groomsmen were both Aśvins, when The Sun-God Savitar bestowed his willing Sūrya on her Lord…Bright were both Steers that drew it when Sūrya approached her husband’s, home.” Tr. Ralph T.H. Griffith

WHO WERE THE PARENTS OF MARUTS?

Maruts are self-born

Rig Veda 1.168.2 “Surrounding, as it were, self-born, self-powerful, they spring to life the shakers-down of food and light…” Tr. Ralph T.H. Griffith

Rudra

Rig Veda 1.114.6 “To him the Maruts’ Father is this hymn addressed, to strengthen Rudra’s might…” Tr. Ralph T.H. Griffith

Rig Veda 2.33.1 “Father of Maruts, let thy bliss approach us: exclude us not from looking on the sunlight. Gracious to our fleet courser be the Hero may we transplant us, Rudra, in our children.” Tr. Ralph T.H.

Griffith

Sacrificing through Agni gendered the Maruts

Rig Veda 1.31.1 “Thou, Agni, wast the earliest Aṅgiras, a Seer; thou wast, a God thyself, the Gods’ auspicious Friend. After thy holy ordinance the Maruts, sage, active through wisdom, with their glittering spears, were born.” Tr. Ralph T.H. Griffith

Vayu from womb of heaven

Rig Veda 1.134.4 “…The Marut host hast thou engendered from the womb, the

Maruts from the womb of heaven.” Tr. Ralph T.H. Griffith

Dyaus

Rig Veda 10.77.2 “The youths have wrought their ornaments for glory through many nights,—this noble band of Maruts. Like stags the Sons of Dyatis have striven onward…” Tr. Ralph T.H. Griffith

Prisni is mother

Rig Veda 2.34.2 “…Since the strong Rudra, O Maruts with brilliant chests, sprang into life for you in Pṛśni’s radiant lap.” Tr. Ralph T.H.

Griffith

Rig Veda 6.66.3 “They who are Sons of the rain-pouring Rudra, whom the long-lasting One had power to foster: The Mighty Ones whose germ great Mother Pṛśni is known to have received for man’s advantage.” Tr. Ralph T.H. Griffith

Ocean is their Mother

Rig Veda 10.78.6 “Born from the stream…” Tr. Ralph T.H. Griffith

WHO WERE THE PARENTS OF ASVINS?

Vivasvan and Saranyu

Rig Veda 10.17.2 “From mortal men they hid the Immortal Lady, made one like her and gave her to Vivasvān. Saranyu brought to him the Aśvin brothers, and then deserted both twinned pairs of children.” Tr. Ralph T.H. Griffith

Dyaus (Heaven)

Rig Veda 1.181.4 “Here sprung to life, they both have sung together, with bodies free from stain, with signs that mark them; One of you Prince of Sacrifice, the Victor, the other counts as Heaven’s auspicious

offspring.” Tr. Ralph T.H. Griffith

WHO WERE THE PARENTS OF INDRA?

Kashyap & Aditi

Rig Veda 3.48.2 “On the day on which thou wast born, thou didst drink at will the mountain-abiding nectar of this Soma plant, for thy youthful parent mother (Aditi), in the dwelling of thy great sire (Kasyapa), gave it to thee before she gave the breast.” Tr. H.H. Wilson

Dyaus is the father

Rig Veda 4.17.4 “Thy Father Dyaus esteemed himself a hero: most noble was the work of Indra’s Maker, His who begat the strong bolt’s Lord who roareth, immovable like earth from her foundation.” Tr. Ralph T.H. Griffith

Kusika is the mother

Rig Veda 1.10.11 “O Indra, Son of Kusika, drink our libation with delight…” Tr. Ralph T.H. Griffith

Purusa is the father

Rig Veda 10.90.13 “The Moon was gendered from his mind, and from his eye the Sun had birth; Indra and Agni from his mouth were born…” Tr. Ralph T.H. Griffith

Soma is the father

Rig Veda 9.96.5 “Father of holy hymns, Soma flows onward the Father of the earth, Father of heaven: Father of Agni, Sūrya’s generator, the Father who begat Indra and Viṣṇu.” Tr. Ralph T.H. Griffith

Ekashtaka the daughter of Prajapati

Atharva Veda 3.10.12-13 “Ekashtaka,

burning with zealous fervour, brought forth her babe the great and glorious Indra…Indra’s and Soma’s mother! thou art daughter of Prajapati.” Tr. Ralph T.H. Griffith

Tavastar is the father

Rig Veda 2.17.6 “Fit for the grasping of his arms is what the Sire hath fabricated from all kind of precious wealth. The thunderbolt, wherewith, loud-roaring, he smote down, and striking him to death laid Krivi on the earth.” Tr. Ralph T.H. Griffith

Rig Veda 1.61.6 “Even for him hath Tvaṣṭar forged the thunder, most deftly wrought,

celestial, for the battle…” Tr. Ralph T.H. Griffith

WHO CREATED AGNI/WHO WERE THE PARENTS OF AGNI?

Twishtar is the father

Rig Veda 1.95.2 “The vigilant and youthful Ten beget, through the wind, this embryo Agni…” Tr. H.H Wilson

Dyaus is the father

Rig Veda 10.45.8 “…Agni by vital powers

became immortal when his prolific Father Dyaus begat him.” Tr. Ralph T.H. Griffith

Various Gods

Rig Veda 8.91.16-17 “Blazing with splendour, Agni, God, through pious gifts of sacred oil, Bring thou the Gods and worship them. The Gods as mothers brought thee forth, the Immortal Sage, O Aṅgiras, The bearer of our gifts to heaven.” Tr. Ralph T.H. Griffith

Purusa

Rig Veda 10.90.13 “The Moon was

gendered from his mind, and from his eye the Sun had birth; Indra and Agni from his mouth were born…” Tr. Ralph T.H. Griffith

Ekashtaka the daughter of Prajapati

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Ila is the mother

Rig Veda 3.27.3 “With his red pillar radiant

is his splendour in our skilled task is born the son of Ila.” Tr. H.H Wilson

Water is the mother

Rig Veda 10.91.6 “Him, duly coming as their germ, have plants received: this Agni have maternal Waters brought to life…” Tr. Ralph T.H. Griffith

Atharvan

Rig Veda 10.21.5 “Skilled in all lore is Agni, he whom erst Atharvan brought to life…” Tr. Ralph T.H. Griffith

Agni is called son of so and so not in the sense on who ignited the fire (Agni) but on account of his origin.

WHO IS THE FATHER OF MARUTS?

VAYU

Rig Veda 1.134.4 “…thou begettest the Maruts, of the firmament, for (the purpose of) showering rain…” Tr. H.H Wilson

Rudra produced Maruts from udder of Prisni

Rig Veda 2.33.1 “FATHER of Maruts, let thy bliss approach us: exclude us not from looking on the sunlight. Gracious to our fleet courser be the Hero may we transplant us, Rudra, in our children.” Tr. Ralph T.H. Griffith

Rig Veda 5.60.5 “None being eldest, none among them youngest, as brothers they have grown to happy fortune. May their Sire Rudra, young and deft, and Pṛśni pouring much milk, bring fair days to the Maruts.” Tr. Ralph T.H. Griffith

Rig Veda 1.114.6 “To him the Maruts’ Father is this hymn addressed, to strengthen Rudra’s might…” Tr. Ralph T.H. Griffith

Rig Veda 2.34.2 “Since, golden-breasted Maruts, the vigorous (Rudra) begot you of the pure womb of Prisni…” Tr. H.H Wilson

Rig Veda 7.56.1-4 “Who are these radiant men in serried rank, Rudra’s young heroes borne by noble steeds? Verily no one knoweth whence they sprang: they, and they only, know each other’s birth… A sage was he who knew these mysteries, what in her udder mighty Pṛśni bore” Tr. Ralph T.H. Griffith

WHO WERE THE PARENTS OF VAYU?

Earth and Heaven

Rig Veda 7.90.3; Yajur Veda 23.24 “The God whom both these worlds brought forth for riches, whom heavenly Dhiṣaṇā for our wealth appointeth, His team of harnessed horses waits on Vāyu, and, foremost, on the radiant Treasure-bearer.” Tr. Ralph T.H. Griffith

Born from breath of Purusha

Rig Veda 10.90.13 “…Vāyu from his breath. Tr. Ralph T.H. Griffith

WHO WERE THE PARENTS OF YAMA-YAMI?

Vivasvat & Saranyu

Rig Veda 10.14.5 “Come, Yama, with the Aṅgirases the Holy, rejoice thee here with children of Virūpa. To sit on sacred grass at this our worship, I call Vivasvān, too, thy Father hither.” Tr. Ralph T.H. Griffith

Rig Veda 10.17.1-2 “TVASTAR prepares the bridal of his Daughter: all the world hears the tidings and assembles. But Yama’s Mother, Spouse of great Vivasvān, vanished as she was carried to her dwelling. From mortal men they hid the Immortal Lady, made one like her and gave her to Vivasvān.

Saranyu brought to him the Aśvin brothers, and then deserted both twinned pairs of children.” Tr. Ralph T.H. Griffith

Gandharva & Water nymph (Apya Yosa)

Rig Veda 10.10.4 “(Yama speaks). We have not done what was done formerly; for how can we who speak truth, utter now that which is untrue? Gandharva (the sun) was in the watery (firmament), and the water was his bride. She is our common parent, hence our near affinity.” Tr. H.H. Wilson

HOW MANY SOLDIERS OF ASURA KRISHNA DID INDRA KILL?

Fifty thousand

Rig Veda 4.16.13 “Thou hast subjugated Pipru and the mighty Mrigaya for the sake of Rijsiwan the son of Vidathin, thou hast slain the fifty thousand Krishnas; and, as old age (destroys) life, thou hast demolished the cities (of Sambara).” Tr. H.H. Wilson

Ten thousand

Rig Veda 8.86.13 “The swift-moving Krishna with ten thousand (demons) stood on the Amsumati; by his might Indra caught him

snorting (in the water); he, benevolent to man, smote his malicious (bands).” Tr. H.H. Wilson

This verse occurs in Rig Veda 8.85.13 of Griffith’s translation.

WHO HAS TASTED SOMA ON EARTH?

No one has ever tasted Soma on the earth

Rig Veda 10.85.3-4 One thinks, when they have brayed the plant, that he hath drunk the Soma’s juice; Of him whom Brahmans truly know as Soma no one ever tastes.

Soma, secured by sheltering rules, guarded by hymns in Brhati, Thou standest listening to the stones none tastes of thee who dwells on earth.

Even non-Aryan tribes possessed Soma

Rig Veda 3.43.14 states that Kikatas brings no Soma mixed with milk to the Vedic deities which suggests that even non-Aryan Kikatas inhabiting in present day Bihar possessed Soma and tasted Soma. Moreover there are also verses stating that Soma was with the Gandharvas and there are many such verses which states Soma was drunk on earth which contradicts above verse which says that no one has ever tasted Soma on earth.

WHERE DO THE MARUTS DWELL?

In the Heaven

Rig Veda 5.60.6 “Whether, O blessed Maruts, ye be dwelling in highest, midmost, or in lowest heaven…” Tr. Ralph T.H. Griffith

In the Mountains

Rig Veda 8.83.12 “That vigorous band of Maruts that abidetb in the mountains, I Invoke to drink this Soma juice.” Tr. Ralph T.H. Griffith

AGNI IS REGARDED AS OF TAKEN HOW MANY BIRTHS?

Three Births

Rig Veda 4.1.7 “Three are those births, the true, the most exalted, eagerly longed-for, of the God, of Agni…” Tr. Ralph T.H. Griffith

Rig Veda 1.95.3 “Three several places of his birth they honour, in mid-air, in the heaven, and in the waters…” Tr. Ralph T.H. Griffith

Two Births

Rig Veda 1.149.4 “He, doubly born, hath spread in his effulgence through the three luminous realms, through all the regions…” Tr. Ralph T.H. Griffith

Rig Veda 8.43.28 “O Agni, made by strength! be thou born in the heavens or born in floods, As such we call on thee with songs.” Tr. Ralph T.H. Griffith

HOW MANY ADITYAS ARE THERE?

Seven

Rig 9.114.3 “Seven regions have their several Suns; the ministering priests are seven; Seven are the Āditya Deities…” Tr. Ralph T.H. Griffith

Eight

Atharva Veda 8.9.21 “…Eight are the wombs of Aditi, eight her children…” Tr. Ralph T.H. Griffith

Six

Rig Veda 2.27.1 “THESE hymns that drop down fatness, with the ladle I ever offer to the Kings Ādityas. May Mitra, Aryaman, and

Bhaga hear us, the mighty Varuṇa Dakṣa, and Aṁśa.” Tr. Ralph T.H. Griffith

In later texts the number of Adityas given are twelve. But we are dealing only with the Vedas which gives varying numbers. Rig Veda 10.72.8 is much clear about number of Adityas, it states that there were total number of eight Adityas of whom Martanda died and was later brought back to life. Rig Veda 2.27.1 mentions six Adityas by their names, they are Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa and Aṁśa. Atharva Veda 11.6.2 mentions all these with Vivasvan also, Rig Veda verse quoted earlier mentions Martanda as an Aditya, so now we know eight Adityas by name.

So let’s assume that number of Adityas given in Vedas are eight but it makes the situation more complex because apart from those eight Adityas, Veda mentions various other deities as Adityas. In Atharva Veda 13.2.29, 37 Surya is called Aditya and son of Aditi. In Atharva Veda 8.2.15 Sun & Moon are called two sons of Aditi, Rig Veda 8.90.11 calls Surya (sun) as Aditya. Rig Veda 8.18.3 also mentions Savitar as Aditya but for the sake of argument lets count Savitar as sun here. Indra is considered Aditya along with Varuna in Rig Veda 7.85.4, however in Rig Veda 5.51.10 Indra is mentioned separately from Adityas.

WHO IS THE MOTHER OF ADITYAS?

Madhukasa

Atharva Veda 9.1.4 “Daughter of Vasus, mother of Ādityas, centre of Amrit breath of living creatures. The Honey-whip, gold-coloured, dropping fatness, moves as a mighty embryo ‘mid mortals.” Tr. Ralph T.H. Griffith

Madhukasa is translated as Honey-whip by Griffith.

Aditi

Rig Veda 10.72.8 “Eight are the Sons of

Adid who from her body sprang to life. With seven she went to meet the Gods she cast Martanda far away.” Tr. Ralph T.H. Griffith

WHO IS THE FATHER OF MADHUKASA?

Vasus

Atharva Veda 9.1.4 “Daughter of Vasus, mother of Ādityas, centre of Amrit breath of living creatures. The Honey-whip, gold-coloured, dropping fatness, moves as a mighty embryo ‘mid mortals.” Tr. Ralph T.H. Griffith

Maruts

Atharva Veda 9.1.3 “…For she, the first-born daughter of the Maruts, derives her origin from Wind and Agni…” Tr. Ralph T.H. Griffith

USHA AWAKENS ASVINS OR USHA IS BORN AFTER ASVINS YOKE THEIR CAR?

Usha (Dawn) awakens Asvins

Rig Veda 8.9.17 “Awake the Aśvins, Goddess Dawn! Up Mighty Lady of sweet strains! Rise, straightway, priest of sacrifice! High glory to the gladdening draught!” Tr.

Ralph T.H. Griffith

Asvins yokes their car thence Usha is born

Rig Veda 10.39.12 “Come on that Chariot which the Ṛbhus wrought for you, the Chariot, Aśvins, that is speedier than thought, At harnessing whereof Heaven’s Daughter springs to birth.” Tr. Ralph T.H. Griffith

When Usha (dawn) is born after Asvins yokes their car then how come Usha awakens Asvins?

WHO AWAKENS WHO?

Usha (Dawn) awakens humans for worship

Rig Veda 1.113.9 “As thou, Dawn, hast caused Agni to be kindled, and with the Sun’s eye hast revealed creation. And hast awakened men to offer worship, thou hast performed, for Gods, a noble service.” Tr. Ralph T.H. Griffith

Rig Veda 1.124.10 Rouse up, O Wealthy One, the liberal givers; let niggard traffickers sleep on unwakened: Shine richly, Wealthy One, on those who worship, richly, glad.” Tr. Ralph T.H. Griffith

Worshippers awakens Usha (Dawn)

Rig Veda 4.52.4 “With praises we awaken thee, thou who art endowed with truth; thee, the baffler of animosities, the restorer of consciousness.” Tr. H.H. Wilson

WHO GENERATED DAWN OR DISCOVERED HER?

Indra

Rig Veda 2.12.7 “…he who gave birth to the sun and to the dawn: and who is the leader of the waters; he, men, is Indra.” Tr. H.H.

Wilson

Soma

Rig Veda 6.9.3 This Soma, Indra, (quaffed by thee), has lighted up the unlustrous nights, and days and nights, and years: (the gods) of old have established it as the ensign of days, and it has made the dawns generated in light.” Tr. H.H. Wilson

Ancient Fathers

Rig Veda 7.76.4 “Those ancient sages, our ancestors, observant of truth, rejoicing together with the gods, discovered the

hidden light, and reciters of sincere prayers, they generated the Dawn.” Tr. H.H. Wilson

INDRA’S THUNDERBOLT WAS OF WHICH METAL?

Iron (Ayasa)

Rig Veda 10.48.3 “For me hath Tvaṣṭar forged the iron thunderbolt: in me the Gods have centred intellectual power…” Tr. Ralph T.H. Griffith

Rig Veda 1.52.8 “When, Indra, thou whose power is linked with thy Bay Steeds hadst

smitten Vṛtra, causing floods to flow for man, Thou heldst in thine arms the metal thunderbolt.” Tr. Ralph T.H. Griffith

Gold (Hiranyamay/Hiranya)

Rig Veda 1.85.9 “When Tvaṣṭar deft of hand had turned the thunderbolt, golden, with thousand edges, fashioned more skilfully…” Tr. Ralph T.H. Griffith

Rig Veda 10.23.3 “When, with the Princes, Maghavari, famed of old, comes nigh the thunderbolt of gold…” Tr. Ralph T.H. Griffith

Rig Veda 1.57.2 “When the well-loved one

seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.” Tr. Ralph T.H. Griffith

Elsewhere it has been described as yellow coloured and golden coloured. But above verses doesn’t describe colour of the thunderbolt but describes the metal.

Stone

Rig Veda 7.104.5 “Indra and Soma, cast ye downward out of heaven your deadly darts of stone burning with fiery flame… [19] Hurl down from heaven thy bolt of stone, O Indra…” Tr. Ralph T.H. Griffith

Bones of Dadhyachi

Rig Veda 1.84.13 “With bones of Dadhyach for his arms, Indra, resistless in attack, Struck nine-and-ninety Vṛtras dead.” Tr. Ralph T.H. Griffith

INDRA’S THUNDERBOLT WAS OF HOW MANY EDGES?

Four Edged

Rig Veda 4.22.2 “Bull, hurler of the four-edged rain-producer with both his arms…” Tr. Ralph T.H. Griffith

Hundred Edged

Rig Veda 6.17.10 “Yea, Strong One! Tvaṣṭar turned for thee, the Mighty, the bolt with thousand spikes and hundred edges…” Tr. Ralph T.H. Griffith

WHO IS MATARISVAN?

Agni

Rig Veda 3.5.9 “…May Agni, Friend, adorable Mātariśvan, as envoy bring the Gods unto our worship.” Tr. Ralph T.H. Griffith

Rig Veda 1.93.6 states that Matarisvan brought Agni from heaven, if Agni was Matarisvan then how would he bring himself from heaven? Rig Veda 3.2.13 further strengthens the argument that Agni and Matarisvan are two separate entities. Moreover Nirukta 7.26 considers Matarisvan as Vayu (air).

Brihaspati

Rig Veda 1.190.2 “…Bṛhaspati—for he laid out the expanses—was, at the sacrifice, vast Mātariśvan.” Tr. Ralph T.H. Griffith

WHO IS THE MESSENGER OF VIVASVAT?

Matarisvan

Rig Veda 6.8.4 “…As envoy of Vivasvān Matarisvan brought Agni Vaiśvānara hither from far away.” Tr. Ralph T.H. Griffith

Agni

Rig Veda 1.58.1 “NE’ER waxeth faint the Immortal, Son of Strength, since he, the Herald, hath become Vivasvān’s messenger…” Tr. Ralph T.H. Griffith

IS INDRA THE STRONGEST/GREATEST?

Yes! He is! There is none like him

Rig Veda 4.18.4 “No peer hath he among those born already, nor among those who shall be born hereafter…” Tr. Ralph T.H. Griffith

Rig Veda 7.32.23 “None other like to thee, of earth or of the heavens, hath been or ever will be born. Desiring horses, Indra Maghavan…” Tr. Ralph T.H. Griffith

Rig Veda 5.42.6 “…None of old times, O Maghavan, nor later, none of these days

hath reached thy hero prowess.” Tr. Ralph T.H. Griffith

Agni is as strong as Indra

Rig Veda 7.6.1 “…I laud his deeds who is as strong as Indra, and lauding celebrate the Fort-destroyer.” Tr. Ralph T.H. Griffith

Sinivali is equal to Indra

Atharva Veda 7.46.3 “Thou who as Queen of men art Indra’s equal, a Goddess coming with a thousand tresses…” Tr. Ralph T.H. Griffith

There is none above Yama

Atharva Veda 18.2.32 “Yama is higher and Vivasvān lower: nothing whatever do I see above him…” Tr. Ralph T.H. Griffith

There is no match for Kama

Atharva Veda 9.2.19 “First before all sprang Kāma into being. Gods, Fathers, mortal men have never matched him.” Tr. Ralph T.H. Griffith

HOW MANY HEADS DOES AGNI HAVE?

He is Headless

Rig Veda 4.1.11 “…Footless and headless, both his ends concealing, in his Bull’s lair drawing himself together.” Tr. Ralph T.H. Griffith

Three heads

Rig Veda 1.146.1 “I LAUD the seven-rayed, the triple-headed, Agni…” Tr. Ralph T.H. Griffith

AGNI HAS HOW MANY TONGUES?

Three tongues

Rig Veda 3.20.2 “…Three are thy powers, O Agni, three thy stations, three are thy tongues.” Tr. Ralph T.H. Griffith

Seven tongues

Yajur Veda 17.79 “Seven fuel logs hast thou, seven tongues, O Agni…” Tr. Ralph T.H. Griffith

AGNI’S TEETH ARE?

Of Iron

Rig Veda 10.87.2 “Jatavedas, who hast teeth of iron, consume the Yatudhanas flame when kindled…” Tr. H.H. Wilson

Gold

Rig Veda 5.2.3 “I have seen him from a near place, golden-toothed, bright-coloured, wielding (flames like) weapons…” Tr. H.H. Wilson

AGNI HAS HOW MANY EYES?

Four

Rig Veda 1.31.13 “Agni, thou art a guard close to the pious man; kindled art thou, four-eyed! for him who is unarmed…” Tr. Ralph T.H. Griffith

Thousand

Rig Veda 1.79.12 “Keen and swift Agni, thousand-eyed, chaseth the Rākṣasas afar: He singeth, herald meet for lauds.” Tr. Ralph T.H. Griffith

DOES AGNI GROW OLD?

He doesn’t grow old

Rig Veda 1.128.2 “…Through presentation of our food he grows not old in this his from…” Tr. Ralph T.H. Griffith

He grows old but becomes young again

Rig Veda 2.4.5 “…Known is he by his bright delightful splendour, and waxing old renews his youth for ever.” Tr. Ralph T.H. Griffith

WHO IS THE HUSBAND OF ADITI?

Vishnu

Yajur Veda 29.60 “…a mess of boiled rice is to be made for Prajâpati; the same for Vishnu’s Consort Aditi…” Tr. Ralph T.H. Griffith

Kashyapa

Rig Veda 3.48.2 clearly indicates that Aditi and Kashyapa were married to each other. In later texts it is much more clear but this article deals only with the Vedas.

It is a contradiction unless it is a case of Polyandry.

WHO WERE PARENTS OF RIBHUS? WHAT WERE THEIR RELATIONSHIP WITH INDRA?

Friends of Indra, They are children of a man named Sudhanvan

Rig Veda 3.60.3 “Friendship with Indra have the Ṛbhus, fully gained: grandsons of Manu, they skilfully urged the work. Sudhanvan’s Children won them everlasting life, serving with holy rites, pious with noble acts.

Rig Veda 4.35.7 “Lord of Bay Steeds, at dawn the juice thou drankest: thine, only thine, is the noonday libation. Now drink thou with the wealth-bestowing Ṛbhus,

whom for their skill thou madest friends, O Indra.” Tr. Ralph T.H. Griffith

Sons of Indra

Rig Veda 4.37.4 “Strong, with fair chains of gold and jaws of iron, ye have a splendid car and well-fed horses. Ye Sons of Strength, ye progeny of Indra, to you the best is offered to delight you.” Tr. Ralph T.H. Griffith

In Rig Veda 1.161.1 Ribhus are considered brother of Agni.

WHO PLACED AGNI FOR MEN TO WORSHIP/WHO FIRST STARTED THE FIRE WORSHIP?

Bhrigus

Rig Veda 1.58.6 “The Bhṛgus established thee among mankind for men, like as a treasure, beauteous, easy to invoke; Thee, Agni, as a herald and choice-worthy guest, as an auspicious Friend to the Celestial Race.” Tr. Ralph T.H. Griffith

MANU

Rig Veda 1.36.19 “Manu hath stablished thee a light, Agni, for all the race of men…” Tr. Ralph T.H. Griffith

HOW MANY DASYUS DID INDRA KILL TO PROTECT RISHI DABHITI?

Two Dasyus namely Chumuri and Dhuni

Rig Veda 10.113.9 “Proclaim his many friendships, met with friendship, made with singers, with the skilful and the eloquent. Indra, when he subdues Dhuni and Cumuri, lists to Dabhīti for his faithful spirit’s sake.” Tr. Ralph T.H. Griffith

Rig Veda 2.15.9 “Thou, with sleep whelming Cumuri and Dhuni, slewest the Dasyu,

keptest safe Dabhīti…” Tr. Ralph T.H. Griffith

Thirty thousand Dasyus

Rig Veda 4.30.21 “The thirty thousand Dāsas he with magic power and weapons sent To slumber, for Dabhīti’s sake.” Tr. Ralph T.H. Griffith

110 Dasyus

Rig Veda 2.13.9 “Thou boundest up the Dāsa’s hundred friends and ten, when, at one’s hearing, thou helpest thy worshipper. Thou for Dabhīti boundest Dasyus not with

cords; Thou wast a mighty help. Worthy of lauds art thou.” Tr. Ralph T.H. Griffith

HOW DID TVASHTAR REACT WHEN RIBHUS MULTIPLIED THE CUPS?

He applauded their act

Rig Veda 4.33.5-6 “The eldest said, let us make two ladles; the youngest said, let us make three: Twashtri, Ribhus has applauded your proposal. The men, (the Ribhus), spake the truth, for such (ladles) they made, and thereupon the Ribhus partook of that libation: Twashtri, beholding the four ladles, brilliant as day, was

content.” Tr. H.H. Wilson

The Sanskrit word mentioned in verse 5 is Panyat which means Praise, the Sanskrit word mentioned in verse 6 is Avenat which means desire or approve.

He was angry and wanted to kill Ribhus

Rig Veda 1.161.4-5 “So doing, Ribhus, you inquired, Where, indeed, is he who came to us a messenger? when Twashtri observed the one ladle become four, he was immediately lost amongst the women. When Twashtri said, Let us slay those who have profaned the ladle, (designed) for the drinking of the gods; then they made us of

other names for one another, as the libation was poured out…” Tr. H.H. Wilson

HOW MANY GANDHARVAS ARE THERE?

6333

Atharva Veda 11.5.3 “…After him too have the Gandharvas followed, thirty and three, three hundred, and six thousand. He satisfies all Gods with his devotion.” Tr. Ralph T.H. Griffith

Yajur Veda 9.7 “It was the wind, or it was thought, or the Gandharvas twenty-seven…” Tr. Ralph T.H. Griffith

WHO STOLE CATTLE OF PANI?

Indra

Rig Veda 10.67.6 “…Seeking the milk-draught with sweatshining comrades he stole the Paṇi’s kine and left him weeping.” Tr. Ralph T.H. Griffith

Agni-Soma

Rig Veda 1.93.4 “Agni and Soma, famed is that your prowess wherewith ye stole the kine, his food, from Paṇi…” Tr. Ralph T.H. Griffith

WHO FOUND TREASURE/COWS OF PANIS?

Sages/Angirases

Rig Veda 2.24.6 “They who with much endeavour searching round obtained the Panis’ noblest treasure hidden in the cave,- Those sages, having marked the falsehoods, turned them back whence they had come, and sought again to enter in.” Tr. Ralph T.H. Griffith

Sarama assisted Angirases and Indra

Rig Veda 1.62.3 “When Indra and the Aṅgirases desired it, Saramā found provision for her offspring. Bṛhaspati cleft the mountain, found the cattle: the heroes shouted with the kine in triumph.” Tr. Ralph T.H. Griffith

Sarama, Sages, Brihaspati, Indra and Angirases

Rig Veda 10.108.9-11 “Even thus, O Saramā, hast thou come hither, forced by celestial might to make the journey. Turn thee not back, for thou shalt be our sister: O Blest One, we will give thee of the cattle.

Brotherhood, sisterhood, I know not either: the dread Aṅgirases and Indra know them. They seemed to long for kine when I departed. Hence, into distance, be ye gone, O Paṇis. Hence, far away, ye Paṇis! Let the cattle lowing come forth as holy Law commandeth, Kine which Bṛhaspati, and Soma, Ṛṣis, sages, and pressing-stones have found when hidden.” Tr. Ralph T.H. Griffith

Rig Veda 5.45.7 “Here, urged by hands, loudly hath rung the press-stone wherewith Navagvas through ten months sang praises. Saramā went aright and found the cattle. Aṅgiras gave effect to all their labours. ” Tr. Ralph T.H. Griffith

Angirases alone

Rig Veda 1.83.4 “First the Aṅgirases won themselves vital power, whose fires were kindled through good deeds and sacrifice. The men together found the Paṇi’s hoarded wealth, the cattle, and the wealth in horses and in kine.” Tr. Ralph T.H. Griffith

WHO DISCOVERED HIDDEN SOMA?

Indra

Rig Veda 3.44.5 “The bright, the well-loved thunderbolt, girt with the bright, Indra

disclosed, Disclosed the Soma juice pressed out by tawny stones, with tawny steeds drave forth the kine.” Tr. Ralph T.H. Griffith

Pushan

Rig Veda 1.23.14 “The resplendent Pushan has found the royal (Soma juice), although concealed, hidden in a secret place, strewed amongst the sacred grass.” Tr. H.H. Wilson

WHO IS THE MESSENGER OF YAMA?

Bird

Rig Veda 1.165.4 “The screeching of the owl is ineffective and when beside the fire the Dove hath settled, To him who sent it hither as an envoy, to him be reverence paid, to Death, to Yama.” Tr. Ralph T.H. Griffith

Two Dogs

Rig Veda 10.14.10-12 “Run and outspeed the two dogs, Saramā’s offspring, brindled, four-eyed, upon thy happy pathway. Draw nigh then to the gracious-minded Fathers where they rejoice in company with Yama. And those two dogs of thine, Yama, the watchers, four-eyed, who look on men and guard the pathway,—Entrust this man, O

King, to their protection, and with prosperity and health endow him. Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the People; May they restore to us a fair existence here and to-day, that we may see the sunlight." Tr. Ralph T.H. Griffith

WHO SUSTAINS/SUPPORTS EARTH AND HEAVEN?

Mitra

Rig Veda 3.59.1 "MITRA, when speaking, stirreth men to labour: Mitra sustaineth both the earth and heaven…" Tr. Ralph T.H.

Griffith

Savitar

Rig Veda 4.53.2 “Sustainer of the heaven, Lord of the whole world’s life, the Sage, he putteth on his golden-coloured mail…” Tr. Ralph T.H. Griffith

Varuna

Rig Veda 6.70.1 “…The Heaven and the Earth by Varuṇa’s decree, unwasting, rich in germs, stand parted each from each.” Tr. Ralph T.H. Griffith

Rig Veda 8.42.1 “LORD of all wealth, the Asura propped the heavens, and measured out the broad earth’s wide expanses. He, King supreme, approached all living creatures. All these are Varuṇa’s holy operations.” Tr. Ralph T.H. Griffith

Indra-Soma

Rig Veda 6.72.2 “Ye, Indra-Soma, gave her light to Morning, and led the Sun on high with all his splendour. Ye stayed the heaven with a supporting pillar, and spread abroad apart, the Earth, the Mother.” Tr. Ralph T.H. Griffith

Soma

Rig Veda 9.87.2 “…Father, begetter of the Gods, most skilful, the buttress of the heavens and earth’s supporter.” Tr. Ralph T.H. Griffith

Hiranyagarba

Rig Veda 10.121.5 “By him the heavens are strong and earth is stedfast, by him light’s realm and sky-vault are supported: By him the regions in mid-air were measured. What God shall we adore with our oblation?” Tr. Ralph T.H. Griffith

HOW DID INDRA KILL ARBUDA?

Crushed head of Arbuda with his foot

Rig Veda 1.51.6 “Thou savedst Kutsa when Śuṣṇa was smitten down; to Atithigva gavest Śambara for a prey. E’en mighty Arbuda thou troddest under foot: thou from of old wast born to strike the Dasyus dead.” Tr. Ralph T.H. Griffith

Pierced Arbuda with frost

Rig Veda 8.32.26 “He, meet for praise, slew Vṛtra, slew Ahīśuva, Urnavabha’s son, And pierced through Arbuda with frost.” Tr.

Ralph T.H. Griffith

RELATIONSHIP BETWEEN USHA AND SURYA

Surya is her lover

Rig Veda 1.92.11 “…Diminishing the days of human creatures, the Lady shines with all her lover’s splendour.” Tr. Ralph T.H. Griffith

Surya is her husband

Rig Veda 7.75.5 “She who is rich in spoil, the Spouse of Sūrya…” Tr. Ralph T.H.

Griffith

COLOR AND NUMBER OF AGNI’S HORSES

Unsure about color and number of horses

Rig Veda 1.94.10 “When to thy chariot thou hadst yoked two red steeds and two ruddy steeds, wind-sped, thy roar was like a bull’s.” Tr. Ralph T.H. Griffith

Rig Veda 2.10.2 “May Agni, who is immortal of manifold wisdom, and wonderful splendour, hear my invocation, (preffered) with all laudations: tawny, or red, or purple

horses draw his car; he has been borne in various directions.” Tr. H.H. Wilson

Tawny horses

Rig Veda 7.5.5 “Agni, the tawny horses, loudly neighing our resonant hymns that drop with oil, attend thee…” Tr. Ralph T.H. Griffith

Two Red horses

Rig Veda 7.16.2 “His two red horses, all-supporting, let him yoke: let him, well-worshipped, urge them fast… Tr. Ralph T.H. Griffith

Rig Veda 4.1.8 “This envoy joyeth in all seats of worship, borne on his golden car, sweet-tongued Invoker: Lovely to look on, with red steeds, effulgent, like a feast rich in food, joyous for ever.” Tr. Ralph T.H. Griffith

Rig Veda 8.43.16 O Agni, Brother, made by strength, Lord of red steeds and brilliant sway…

INDRA KILLED PIPRU WITH RIJISVAN OR FOR RJISVAN?

With Rjisvan, Indra killed Pipru

Rig Veda 1.101.1 “Sing, with oblation, praise to him who maketh glad, who with Ṛjiśvan drove the dusky brood away…” Tr. Ralph T.H. Griffith

Rig Veda 10.138.3 “…Associate with Ṛjiśvan Indra overthrew the solid forts of Pipru, conjuring Asura.” Tr. Ralph T.H. Griffith

Indra killed Pipru alone for Rjisvan

Rig Veda 4.16.13 “Thou hast subjugated Pipru and the mighty Mrigaya for the sake of Rijiswan the son of Vidhathin…” Tr. H.H. Wilson

Rig Veda 6.20.7 “Thou, thunder-armed, with thy great might hast shattered Pipru’s strong forts who knew the wiles of serpents. Thou gavest to thy worshipper Ṛjiśvan imperishable Wealth, O Bounteous Giver.” Tr. Ralph T.H. Griffith

HOW MANY VRITRAS DID INDRA KILL?

99

Rig Veda 1.84.13 “With bones of Dadhyach for his arms, Indra, resistless in attack, Struck nine-and-ninety Vṛtras dead.” Tr.

Ralph T.H. Griffith

10,000

Rig Veda 1.53.6 “…What time thou slewest for the singer with trimmed grass ten thousand Vṛtras, thou resistless in thy might.” Tr. Ralph T.H. Griffith

VISVADEVA WAS A CHILD OF HOW MANY MOTHERS?

Two Mothers

Rig Veda 3.55.7 “Child of two Mothers, Priest, sole Lord in synods…” Tr. Ralph T.H. Griffith

Three Mothers

Rig Veda 3.56.5 “Streams! the wise Gods have thrice three habitations. Child of three Mothers, he is Lord in synods.” Tr. Ralph T.H. Griffith

HOW MANY SPOKES ARE THERE IN THE WHEEL OF SUN?

Five Spokes

Atharva Veda 9.9.11 “Upon the five-spoked wheel revolving ever, whereon all creatures

rest and are dependent…” Tr. Ralph T.H. Griffith

Six Spokes

Atharva Veda 9.9.12 “…These others, later still, say that he takes his stand upon a seven wheeled car, six-spoked, whose sight is clear.” Tr. Ralph T.H. Griffith

Twelve Spokes

Atharva Veda 9.9.13 “Formed with twelve spokes, too strong for age to weaken…” Tr. Ralph T.H. Griffith

Spokes here also signify seasons.

ARE MARUTS SAME AS RUDRAS OR DIFFERENT ENTITIES?

Maruts identified as Rudras

Rig Veda 1.64.2 “They spring to birth, the lofty Ones, the Bulls of Heaven, divine, the youths of Rudra, free from spot and stain; The purifiers, shining brightly even as suns, awful of form like giants, scattering rain-drops down.” Tr. Ralph T.H. Griffith

Rig Veda 7.56.1-2 “Who are these radiant

men in serried rank, Rudra’s young heroes borne by noble steeds? Verily no one knoweth whence they sprang: they, and they only, know each other’s birth.” Tr. Ralph T.H. Griffith

Rudra being the father of Maruts and Maruts being referred as Rudras

Rig Veda 5.60.5-6 “None being eldest, none among them youngest, as brothers they have grown to happy fortune. May their Sire Rudra, young and deft, and Pṛśni pouring much milk, bring fair days to the Maruts. Whether, O blessed Maruts, ye be dwelling in highest, midmost, or in lowest heaven,

Thence, O ye Rudras, and thou also, Agni, notice the sacrificial food we offer.” Tr. Ralph T.H. Griffith

Rig Veda 1.114.6 “To him the Maruts’ Father is this hymn addressed, to strengthen Rudra’s might…” Tr. Ralph T.H. Griffith

Rig Veda 1.39.4 “Consumers of your foes, no enemy of yours is found in heaven or on the earth: Ye Rudras, may the strength, held in this bond, be yours, to bid defiance even now.” Tr. Ralph T.H. Griffith

Maruts being mentioned separately from Rudas as different entities

Rig Veda 8.13.28 “Attendants on thy glory, let the Rudras roar assent to thee, And all the Marut companies come to the feast.” Tr. Ralph T.H. Griffith

Rig Veda 10.92.6 “Straightway the Rudras, Maruts visiting all men, Falcons of Dyaus, home-dwellers with the Asura…” Tr. Ralph T.H. Griffith

Rig Veda 3.32.2 “…Knit with the prayer-fulfilling band of Maruts, yea, with the Rudras, drink till thou art sated;” Tr. Ralph T.H. Griffith

HOW MANY RUDRAS ARE THERE?

Thousands and innumerable

Yajur Veda 16.54 “Innumerable thousands are the Rudras on the face of earth…” Tr. Ralph T.H. Griffith

Hundred

Yajur Veda 21.43 “…belonging to the Hundred Rudras…” Tr. Ralph T.H. Griffith

Eleven

Yajur Veda 34.47 “Come, O Nâsatyas, with the thrice eleven Gods: come…” Tr. Ralph T. H. Griffith

Black Yajur Veda 3.4.9.7 “…the Rudras are eleven…” Tr. Arthur Berriedale Keith

There is no clear mention of 11 Rudras in the Veda. However Yajur Veda verse quoted above seems to explain number of Rudras, Adityas and other group of deities. Later text like Taittriya Samhita (Black Yajur Veda) is clear on number of Rudras.

WHO WAS THE FIRST ONE TO DRINK SOMA?

Brahman (Supreme God)

Atharva Veda 4.6.1. The Brâhmana was the first to be born, with ten heads and ten mouths. He was the first to drink the soma; that did render poison powerless.

Vayu

Rig Veda 4.46.1 “DRINK the best draught of Soma-juice, O Vāyu, at our holy rites: For thou art he who drinketh first.” Tr. Ralph T.H. Griffith

Rig Veda 1.134.1 Vayu, let fleet-foot coursers bring thee speedily to this our feast, to drink first of the juice we pour, to the first draught of Soma juice.

Rig Veda 2.11.14 …the Vayus, who drink the first libation of the Soma.

Rig Veda 1.135.4 … Vāyu, to taste the offerings! Drink of the pleasant-flavoured juice: the first draught is assigned to you.

Indra

Atharva Veda 20.99.1; Rig Veda 3.36.8 says that Indra was invited to drink Soma first.

These two verses may be in a sense of Indra being invited at sacrifices to drink Soma first but contradiction can’t be ignored. Some verses states that Vayu was the first drinker and some later texts like Aitareya Brahmana elaborating this story says that there was a race between gods on who should partake Soma first, Vayu won the competition and Indra came second. But this story is in contradiction with story of falcon Suparna bringing Soma to Indra. Rig Veda states that the falcon had brought the Soma, Krishna Yajur Veda is more clear in this case wherein it states that the gods didn’t had Soma and Soma was brought by the falcon.

WHO WAS THE FIRST BORN?

Kama

Atharva Veda 9.2.19 “First before all sprang Kāma into being. Gods, Fathers, mortal men have never matched him.” Tr. Ralph T.H. Griffith

Brihaspati

Rig Veda 6.73.1 “Served with oblations, first -born, mountain-render, Aṅgiras’ son, Bṛhaspati, the Holy, With twice-firm path, dwelling in light, our Father, roars loudly, as a bull, to Earth and Heaven.” Tr. Ralph T.H.

Griffith

Tvashtar

Rig Veda 9.5.9 “I summon Tvaṣṭar hither, our protector, champion, earliest-born…” Tr. Ralph T.H. Griffith

Vayu

Rig Veda 10.168.3 “Holy and earliest-born, Friend of the waters, where did he spring and from what region came he…” Tr. Ralph T.H. Griffith

Brahma

Atharva Veda 19.22.21 “…Brahma was born first of all things existing…” Tr. Ralph T.H. Griffith

WHO KILLED SAMBARA?

Maruts helped Indra kill Sambara

Rig Veda 3.47.4 “Drink Soma, Indra, banded with the Maruts who, Maghavan, strengthened thee at Ahi’s slaughter, ‘Gainst Śambara, Lord of Bays! in winning cattle, and now rejoice in thee, the holy Singers.” Tr. Ralph T.H. Griffith

Brahmanaspati

Rig Veda 2.24.2 “He who with might bowed down the things that should be bowed, and in his fury rent the holds of Sambara: Who overthrew what shook not, Brahmapaspati,- he made his way within the mountain stored with wealth.” Tr. Ralph T.H. Griffith

Indra

Rig Veda 1.54.4 “The ridges of the lofty heaven thou madest shake; thou, daring, of thyself smotest through Śambara…” Tr. Ralph T.H. Griffith

WHO PREPARED PATH FOR THE SUN TO TRAVEL?

Varuna

Rig Veda 1.24.8 “King Varuṇa hath made a spacious pathway, a pathway for the Sun wherein to travel…” Tr. Ralph T.H. Griffith

Several Varuna included

Rig Veda 7.60.3 Your coursers rich in store of sweets have mounted: to the bright ocean Sūrya hath ascended, For whom the

Ādityas make his pathway ready, Aryaman, Mitra, Varuṇa, accordant.

Usha (Dawn)

Rig Veda 1.113.16 “Arise! the breath, the life, again hath reached us: darkness hath passed away and light approacheth. She for the Sun hath left a path to travel we have arrived where men prolong existence.” Tr. Ralph T.H. Griffith

Indra

Rig Veda 10.111.3 “Indra knows, verily, how to hear our singing, for he, victorious, made

a path for Sūrya.” Tr. Ralph T.H. Griffith

WHAT WAS THE RELATIONSHIP BETWEEN KUTSA AND INDRA?

Friends

Rig Veda 4.16.10 “Come to our home resolved to slay the Dasyu: Kutsa longed eagerly to win thy friendship. Alike in form ye both sate in his dwelling the faithful Lady was in doubt between you.” Tr. Ralph T.H. Griffith

Enemies

Rig Veda 1.53.10 “Thou hast protected Suśravas with succour, and Tūrvayāṇa with thine aid, O Indra. Thou madest Kutsa, Atithigva, Āyu, subject unto this King, the young, the mighty.” Tr. Ralph T.H. Griffith

Rig Veda 2.14.7 “Ye ministers, to him who slew a hundred thousand, and cast them down upon earth’s bosom; Who quelled the valiant men of Atithigva, Kutsa, and Āyu,—bring to him the Soma.” Tr. Ralph T.H. Griffith

There are also verses wherein Indra aided Kutsa in battle against Kutsa’s enemies suggesting their friendly relationship. Later

texts like Brahmanas gives different story that Kutsa was the son of Indra born from his thighs. Though Veda calls Kutsa as son of Arjuna (Rig Veda 8.1.11). If that is applied here then there will be another contradiction because Veda calls Indra and Kutsa as friends so there would be contradiction in their relationship.

WHO WAS THE FIRST SACRIFICER?

Manu

Rig Veda 10.63.7 “Ye to whom Manu, by seven priests, with kindled fire, offered the first oblation with his heart and soul…” Tr.

Ralph T.H. Griffith

Atharvan

Atharva Veda 19.4.1 “The first oblation that Atharvan oared, earliest sacrifice paid by Jātavedas…” Tr. Ralph T.H. Griffith

Rig Veda 10.92.10 “For these have spread abroad the fame of human kind, the Bull Bṛhaspati and Soma’s brotherhood.
Atharvan first by sacrifices made men sure: through skill the Bhṛgus were esteemed of all as Gods.” Tr. Ralph T.H. Griffith

Dasagvas

Rig Veda 2.34.12 “They, the Daśagvas, first of all brought sacrifice: they at the break of mornings shall inspirit us…” Tr. Ralph T.H. Griffith

WHATS THE WEAPON OF RUDRA?

Bow and Arrows

Rig Veda 2.33.10 “Worthy, thou carriest thy bow and arrows, worthy, thy many hued and honoured necklace. Worthy, thou cuttest here each fiend to pieces: a mightier than thou there is not, Rudra.” Tr. Ralph T.H.

Griffith

Rig Veda 5.42.11 “Praise him whose bow is strong and sure his arrow, him who is Lord of every balm that bealeth. Worship thou Rudra…” Tr. Ralph T.H. Griffith

Thunderbolt/Lightning

Rig Veda 2.33.3 “Chief of all born art thou in glory, Rudra, armed with the thunder, mightiest of the mighty…” Tr. Ralph T.H. Griffith

Atharva Veda 11.2.26 “O’erwhelm us not with Fever or with poison, nor, Rudra! with

the fire that comes from heaven. Elsewhere, and not on us, cast down this lightning.” Tr. Ralph T.H. Griffith

In Rig Veda 7.6.3 Griffith has translated the word Didyut as bright arrow but the correct word is lightning which is rightly translated by many other translators.

HOW MANY HORSES DRAW CHARIOT OF THE SUN?

Numerous/Seven

Rig Veda 10.37.3 “No godless man from

time remotest draws thee down when thou art driving forth with winged dappled Steeds…” Tr. Ralph T.H. Griffith

Rig Veda 4.13.3 “…Him who beholds the universe, the Sun-God, seven strong and youthful Coursers carry onward.” Tr. Ralph T.H. Griffith

One

Rig Veda 7.63.2 “Sūrya’s great ensign, restless as the billow, that urgeth men to action, is advancing: Onward he still would roll the wheel well-rounded, which Etaśa, harnessed to the car-pole, moveth.” Tr. Ralph T.H. Griffith

Etasa is the name of horse of the sun.

INDRA TRAVELS IN WHO’S CHARIOT & HORSES?

In a chariot & horses given by Ribhus

Rig Veda 5.31.4 “The Ribhus have fabricated thy car, Indra the invoked of many, adapted to its horses…” Tr. H.H. Wilson

Rig Veda 4.35.5 “…Ṛbhus, rich in treasure, fashioned the two swift Tawny Steeds who

carry Indra.” Tr. Ralph T.H. Griffith

Borne by horses of the Sun

Rig Veda 10.49.7 “I travel round about borne onward in my might by the fleet-footed dappled Horses of the Sun…” Tr. Ralph T.H. Griffith

Borne by horses of wind god

Rig Veda 10.22.4 “Harnessing to thy car, as God, two blustering Steeds Of the Wind-God, O Thunderer…” Tr. Ralph T.H. Griffith

WHERE WAS SOMA? WHERE DID THE FALCON SUPARNA BROUGHT SOMA FROM?

Soma was in Mountain(s)

Rig Veda 9.62.4 “The mountain-born Soma flows for exhilaration, mighty in the (Vasativari) waters: he alights like a falcon on his own place.” Tr. H.H. Wilson

Rig Veda 9.46.1-2 “Like able coursers they have been sent forth to be the feast of Gods, joying in mountains, flowing on. To Vāyu flow the Soma-streams…” Tr. Ralph T.H. Griffith

Another translation of this verse,

Rig Veda 9.46.1 “Begotten by the stones the flowing (Soma juices) are effused for the banquet of the gods like active horses.” Tr. H.H. Wilson

Soma was in the heaven

Rig Veda 1.93.6 “Agni and Soma, the wind brought one of you from heaven; a hawk carried off the other, by force, from the summit of the mountain…” Tr. H.H. Wilson

Rig Veda 9.77.2 “That ancient (Soma) flows, which the hawk, despatched (for the

purpose), brought down from heaven passing through the (third) world; he detaches the sweet-flavoured (Soma) flying downwards, with mind full of fear of the archer Krisanu.” Tr. H.H. Wilson

Rig Veda 8.100.8 “Suparna, rushing swift as thought, passed through the iron city: then having gone to heaven he brought the Soma to the thunderer.” Tr. H.H. Wilson

Surya’s daughter brought Soma

Rig Veda 9.113.3 “The daughter of Surya brought the vast Soma large as a rain-cloud; teh Gandharvas seized upon it and placed the juice in the Soma: flow, Indu for Indra.”

Tr. H.H. Wilson

HOW MANY EARTHS EQUALS THE GREATNESS OF INDRA?

Ten Earths

Rig Veda 1.52.11 “O Indra, were this earth extended forth tenfold, and men who dwell therein multiplied day by day, Still here thy conquering might, Maghavan, would be famed: it hath waxed vast as heaven in majesty and power.” Tr. Ralph T.H. Griffith

Not even Hundred Earths

Rig Veda 8.59.11 “O Indra, if a hundred heavens and if a hundred earths were thineNo, not a thousand Suns could match thee at thy birth, not both the worlds, O Thunderer.” Tr. Ralph T.H. Griffith

Earth and Heaven are equal to half of him

Rig Veda 6.30.1 “…Indra transcendeth both the worlds in greatness: one half of him equalleth earth and heaven.” Tr. Ralph T.H. Griffith

HOW MANY FOLLOWERS/SOLDIERS OF VARCHINS WERE SLAYED & WHO KILLED THEM?

Indra killed Five hundred thousand (5,00,000) followers of Varchin

Rig Veda 4.30.15 “Thou hast slain the five hundreds and thousands (of the followers) of the slave Varchin, (surrounding) him like the fellies (round the spokes of a wheel).” Tr. H.H. Wilson

Indra killed One hundred thousand (1,00,000) followers of Varchin

Rig Veda 2.14.6 “…and cast down the hundred thousand (descenants) of

Varchin.” Tr. H.H. Wilson

Vishnu and Indra killed hundred thousand followers of Varchin

Rig Veda 7.99.5 “Indra and Vishnu, you have demolished the ninety-nine strong cities of Sambara: you have slain at once, without resistance, the hundred thousand heroes of the Asura Varchin.” Tr. H.H. Wilson

Entry of non-Hindus & Dalits into Hindu Temples

Hindus claim that they are very tolerant, but there are several temples where entry of non-Hindus is prohibited. Hindus likes to insult others but they never look at the mirror, they never accept their faults. Not just non-Hindus but even Dalits are barred from entering the temple and this has scriptural sanctions. And this is happening in a secular country, and Hindutvadis wants to establish Ram Rajya through Hindu

Rashtra. Women too are victim of this Hindutva intolerance, Women were denied entry and beaten up at Nashik's Trimbakeshwar temple by priests, a woman activist was assaulted when she entered Mahalaxmi Temple in Kolhapur, She said that some people tried to kill her, There was a huge drama after court allowed entry of women into Sabarimala temple, thousands of Hindus came on the streets to protest against the verdict, many threatened mass suicide if women enters the temple. Here is a short list of temples which bars entry of non-Hindus in temples,

Guruvayur Temple, Kerala

Jagannath Temple, Puri

Kashi Vishwanath Temple, Varanasi

Lingaraj Temple, Bhubaneswar

Padmanabhaswamy Temple, Kerala

Kapaleeswarar Temple, Tamil Nadu

Pashupatinath Temple, Kathmandu

Kamakshi Amman Temple, Tamil Nadu

Dilwara Temples, Mount Abu

SOURCE:
http://www.rediff.com/news/report/temples-where-non-hindus-are-not-allowed/20150604.htm

Shankaracharya, Puri king oppose entry of non-Hindus in Jagannath temple

Shankaracharya Nischalananda Saraswati and Gajapati King Dibyasingha Dev, who is considered the first servitor of Jagannath, have expressed opposition to allowing entry of non-Hindus into the Puri temple

The Vishwa Hindu Parishad too has strongly opposed the entry of people of non-Hindus into the 12th century shrine…

Entry to all into Sri Mandir violating the age-old tradition of Sanatan religion is not acceptable to us, Shankaracharya Swami Nischalanda Saraswati of Govardhan Peeth, one of the four cardinal mutts, said in a release.

https://timesofindia.indiatimes.com/india/shankaracharya-puri-king-oppose-entry-of-non-hindus-in-jagannath-temple/articleshow/64901000.cms

Row over Christian Jagan's visit to Hindu shrine at Tirumala

Many other major Hindu temples have this

practice in some form where non-believers need to given some undertaking.. At the Meenakshi temple in Madurai and at the Pasupatinath temple in Kathmandu, boards are placed ahead of the sanctum sanctorum, debarring non-believers beyond that point.

Former Chief Minister Dr Y S Rajasekhara Reddy's son and rebel Congress leader Y S Jaganmohan Reddy's visit to Hindu shrine Tirumala on Wednesday as part of his by-poll campaign has evoked controversy in Andhra Pradesh. As Jagan Mohan Reddy is a practising Christian and reportedly he denied Temple authorities plea to sign affidavit confirming his faith on Lord Venkateswara, the presiding deity in

Tirumala, it has led to lot of criticism from almost all political parties.

http://www.merinews.com/clogArticle/row-over-christian-jagans-visit-to-hindu-shrine-at-tirumala/15869236

https://timesofindia.indiatimes.com/city/hyderabad/Jaganmohan-Reddys-Tirumala-visit-kicks-up-a-row/articleshow/12972347.cms

Dalits not allowed to enter Temples

Not just non-Hindus but even Dalits are barred from entering several temples in Secular India. Shankaracharya Swami Nischalanda Saraswati said that Dalits must not be allowed into temples, also said that Shastras do not allow entry of Dalits into temple.

Dalits are still denied access to temples and wells: Union Minister Gehlot

http://www.tribuneindia.com/news/nation/dalits-are-still-denied-access-to-temples-and-wells-union-minister-gehlot/389899.html

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Upper caste villagers attacks BJP MP for visiting Uttarkhand temple with Dalits

http://www.hindustantimes.com/india/bjp-mp-tarun-vijay-attacked-for-visiting-uttarakhand-temple-with-dalits/story-xgMf43341xFysW1Es1IRcN.html

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Temple washed after Dalit political leader visited it.

http://www.ibnlive.com/videos/india/manjhi-temple-manjhi-qoute-chirag-paswan-on-manjhi-717115.html

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90 years old Dalit man set ablaze for entering the temple.

http://www.hindustantimes.com/india/dalit-man-attacked-set-on-fire-for-entering-temple-in-up/story-oZTmIGHAhck4jLi7lB4mMO.html

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Temples locked to stop Dalits from entering the temple

http://zeenews.india.com/news/tamil-nadu/temple-locked-following-dispute-over-entry-of-dalits-in-tamil-nadu_1555976.html

Dalits denied entry to Kalitheerthalkuppam temple

http://www.thehindu.com/news/cities/puducherry/dalits-denied-entry-to-temple-cpim-plans-temple-entry/article6436607.ece

Odisha: Mob beats up mentally challenged

woman for entering temple

http://www.hindustantimes.com/india-news/odisha-mob-beats-up-mentally-challenged-woman-for-entering-temple/story-eQaBYVKDDcAgocIfhsTXfO_amp.html

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3 years old girl stopped from entering temple, gets called with casteist slur

http://up.punjabkesari.in/uttar-pradesh/news/priest-in-yogiraj-prevented-dalit-from-going-to-temple-622665

UP temple ‘cleansed’ after Dalits perform puja

http://timesofindia.indiatimes.com/city/kanpur/UP-temple-cleansed-after-Dalits-perform-puja/articleshow/53201592.cms

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Caste Hindus demand action against officials for allowing dalits to enter TN temple

http://timesofindia.indiatimes.com/city/chennai/Caste-Hindus-demand-action-against-officials-for-allowing-dalits-to-enter-TN-temple/articleshow/55068960.cms

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Dalit family beaten up for worshipping in temple http://m.bhaskar.com/news/UP-JHA-dalit-family-beaten-due-to-worship-in-temple-news-hindi-5439901-PHO.html

Dalit man from Bajhang Nepal tortured for ‘defiling temple’

http://kathmandupost.ekantipur.com/news/2016-10-04/dalit-man-from-bajhang-

tortured-for-defiling-temple.html

Valmikis not allowed to pray in temple in Bacheli village of UP

http://www.amarujala.com/uttar-pradesh/budaun/pooja-does-not-allow-valmiki-people-in-the-temple

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Case against temple priests in Mohlol village, Vadodara, Gujarat for stopping Dalit girls from entering the temple.

http://m.navbharattimes.indiatimes.com/state/gujarat/ahmedabad/priests-booked-for-denying-dalit-girls-entry-into-temple/articleshow/59520515.cms

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Dalits worships at temple in the presence of police

https://www.bhaskar.com/news/HAR-OTH-temple-of-dalits-in-rewari-climbing-in-police-presence-5652188-PHO.html

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The Pakpatlla Village Development Committee imposed a penalty of Rs 500 on Muthyam, a Dalit, for offering prayers the Grama Devatha Pochamma Thalli Temple.

http://www.news18.com/news/india/is-it-a-crime-to-enter-a-temple-asks-dalit-man-fined-for-praying-1515609.html

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Tension after Dalits banned from a temple in Kanpur

http://www.hindustantimes.com/india-news/tension-after-dalits-banned-from-a-temple-in-kanpur/story-epOn3CmPnt82azofAiVeNM.html

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29/9/17 Brahmin priests threatens to kill a priest from lower caste if he takes the job of priest in the temple

https://www.telegraphindia.com/1170930/jsp/nation/story_175510.jsp

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12/12/17 Dalit women stopped from woshipping in Temple in Amroha, UP

https://hindi.oneindia.com/videos/women-been-stopped-to-worship-in-temple-because-of-schedule-caste-in-amroha-293336.html

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14/1/18 In Latur, a temple bars Dalit sarpanch, and villagers oppose ‘Jai Bhim’ greeting

https://timesofindia.indiatimes.com/city/mumbai/in-latur-a-temple-bars-dalit-sarpanch-and-villagers-oppose-jai-bhim-greeting/articleshow/62492878.cms

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17/1/18 Two priests booked for denying temple entry to Dalit girl

http://www.newindianexpress.com/states/odisha/2018/jan/17/two-priests-booked-for-denying-temple-entry-to-dalit-girl-1755629.html

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25/3/18 Dalits determined to construct

Ram temple in Prakasam after they are denied entry into a privately managed temple at Vardhinenipalem

http://www.thehindu.com/news/national/andhra-pradesh/dalits-build-their-own-ram-temple/article23345140.ece

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1/5/18 Dalit woman denied temple entry, incident goes viral on social media

http://www.thehindu.com/news/national/dalit-woman-denied-temple-entry-incident-goes-viral-on-social-media/article23740714.ece

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30/7/18 UP temple purified with Gangajal after visit of Dalit woman BJP MLA

http://www.dnaindia.com/india/report-up-

temple-purified-with-gangajal-after-visit-of-dalit-woman-bjp-mla-2643458

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6/9/18 Five boys beat 12-yr-old Dalit to death in Aligarh for touching temple balloons

https://timesofindia.indiatimes.com/city/agra/five-boys-beat-12-yr-old-dalit-to-death-in-aligarh-for-touching-temple-balloons/articleshow/65703986.cms

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12/9/18 Dalit leader’s head skin peeled off for wearing turban by 3 from Gurjar community in Madhya Pradesh; cops register case

https://www.firstpost.com/india/dalit-leaders-head-skin-peeled-off-for-wearing-

turban-by-3-from-gurjar-community-in-madhya-pradesh-cops-register-case-5169331.html

https://www.outlookindia.com/website/story/dalit-leaders-head-skin-peeled-for-wearing-turban-in-madhya-pradesh/316398

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12/9/18 Dalit Man Beaten up For Touching Deity Belonging to Upper Castes, Fined a Goat to ‘Purify’ God

https://www.news18.com/news/india/dalit-man-beaten-up-for-touching-deity-of-upper-caste-fined-a-goat-to-purify-god-1875415.html

Hindu Personal Law & The Myth of Reform in Hindu Society

Some countries allows Personal Laws. Personal Laws deals with civil matters of a community pertaining to marriage, divorce and inheritance. There have been many debates on implementing Uniform Civil Code in India. Hindus say that they are not governed by any personal law but by secular laws of Indian constitution. Though some Hindu laws are codified such as the

Hindu Marriage Act but inheritance law of Hindus called Mitakshara and Dayabhaga law is still followed by Hindus and it has legal backing. So it is inappropriate to say that Hindus do not follow personal law. They have their own form of personal law which is not discussed by any media. In some states like Haryana, Hindus believes in Khap Panchayat which is an assembly of village elders pronouncing punishment even in criminal matters. Though Khap Panchayat has no legal status but they are very influential and has emerged as a judicial body. The Hindu code bill faced severe opposition by Hindus who now claim that they happily accepted it and that they change with time. But that’s not true, the Hindu Code Bill was met with strong opposition from Hindu religious leaders and

outfits, in 1949 RSS burned effigies of Dr. B.R. Ambedkar and Pandit Jawaharlal Nehru as a protest against the Hindu Code Bill. The RSS hated Dr. Ambedkar to such an extent and now it is trying to appropriate Dr. Ambedkar to win hearts of Dalits and use them in riots.

Hindus demanding Uniform Civil Code is nothing but a frustration against Muslims. They actually want to enforce their laws on Muslims. Other communities such as Sikhs, Jains and Buddhists are also governed by Hindu Marriage Act, had Muslims also followed Hindu Marriage Act then Hindus would not have raised the issue of implementing Uniform Civil Code. Why Hindus have been so intolerant towards

those following their religion? Why Hindus are having problem if Muslims are following their religious laws in civil matters? In the future Hindus may also demand that Muslims must convert to Hinduism. After all I find little difference between enforcing religion and enforcing ones laws on others. How can Hindus demand to implement UCC without presenting a draft bill? Vice Chancellor of NALSAR Mr. Faizan Mustafa also said, “In 1941, a drafting committee comprising 8 members was formed under the chairmanship of (Jurist) B N Rao, that gave its report which was later debated, then a Hindu Code Bill was formed but it was not passed and compromised with Hindu Fundamentalists and diluted. Eventually Law Minister Dr B R Ambedkar had to resign over this. So even after 15

years exercise, government could not make a strong and reform law because daughter could not make copartner. That change government could bring in 2005. Still till today, Hindu laws have not been reformed and there are no uniform Hindu laws…So if government wants to bring reform in Muslim laws. It should make a committee of experts, wait for their report, open it for public debate then make any law.”

Hindu community is hypocritical. At the time of declaring instant triple talaq as unconstitutional, example of ITT in Muslim countries (including Pakistan) was cited. If that’s the case then would there be reservation for Muslims in India as per the

religious proportion as there’s reservation for minorities in Parliamentary as well as assembly seats in Muslim majority countries like Pakistan, Iran, Iraq, Jordan, Lebanon? Hindus are very desperate to implement UCC without a draft bill, but this desperation is absent in case of Uniform criminal code. Though there is no such word but biasedness against minorities in courts can’t be ignored. Innocent Muslims are spending years and decades in jail on false charges whereas Hindu terrorists and rioters are rarely convicted and in case if they are convicted then they are released on bail within couple of days of their conviction like in the case of Alimuddin where the Hindu convicts were granted bail by court, convicts in Mohsin Shaikh’s murder were granted bail by the judge saying ‘in the

name of religion, they were provoked and have committed the murder’. Maya Kodnani was earlier convicted by Gujarat court and later acquitted, accused in Akhlaq, Pehlu, Junaid, Qasim, Pansare, Malegaon blast, Kandhamal riot and numerous others were granted bail by court.

Amnesty reported about Muslim women who were raped by Hindus in Muzaffarnagar riot and they are still awaiting justice yet there is not a mention of it by PM but he often comments on triple talaq “victims”, ironically a man comments on triple talaq who abandoned his wife without uttering a single divorce. Oral Instant Triple Talaq constitutes just 0.3% of all divorces among Muslims yet the issue is

over stretched and exaggerated by Hindu leaders and media but there is no mention of those Muslim women who suffered at the hands of Hindus, this includes wives, mothers and daughters of Ehsan Jaffry, Akhlaq, Pehlu, Qasim, Alimuddin, Abdul Ghaffur, Zahid Bhat, Hasmat Ali, Mohammed Ayyub, victims in Gujarat, Muzaffarnagar riots, Kunan Poshpora, 8 years old Asifa and numerous others where Muslim women are still awaiting justice and there's no mention of these incidents even for once by PM. Rather his ministers are busy garlanding and honouring the culprits.

NDPS act prohibits a person to produce/manufacture/cultivate, possess, sell, purchase, transport, store, and/or

consume any narcotic drug or psychotropic substance. And Section 294 of Indian Penal Code prohibits a person to roam naked yet Sadhus smokes weed and roams naked. Are they above law? Why they have been exempted from these rules? Why doesn't Hindutvadis the torch bearers of UCC make them follow Indian Constitution? They say that a secular nation cannot have religious laws, if that's the case then what is anti-cow slaughter law doing in a secular nation? Anti-cow slaughter law was later added as an amendment. Will Hindus lift ban on communal cow slaughter law if Uniform Civil Code is implemented?

In Goa, only Hindus are allowed Polygamy, not even Muslims can practice polygamy

there because of Goa Civil Law. The Hindu men have the right to bigamy under specific circumstances mentioned in Codes of Usages and Customs of Gentile Hindus of Goa (if the wife fails to deliver a child by the age of 25, or if she fails to deliver a male child by the age of 30). For other communities, the law prohibits bigamy. This is not just limited to Goa alone. Though the Hindu Marriage Act prohibits polygamy but Hindus have devised ways to have more than one partner at a time. As discussed in articles Polygamy in Hindu Dharma and Condition of Women in Hindu Society Hindus despite being married are bringing another woman to their house through live-in relationship. Lok Adalat in Madhya Pradesh ordered Basant Mahulal to spend equal time with wife and live-in

partner, in Gujarat this practice is legal and is known as Maitri Karar and mostly upper caste Hindu men opt for Maitri Karar, there is also a case of court giving nod to Neha Patani to live with a married man named Sanjay Kumar Patani. In Rajasthan a man named Devdas brought his live-in partner to his house and married her later with his first wife being still alive and living under the same roof. Then what's the use of prohibiting polygamy for Hindus? Are laws one sided and are they only for Muslims in India? Ironically, Hindus have problem if a woman is brought to the house with reputation of being the wife but they are okay with bringing concubines and mistress to their houses. This is not the only way Hindus practice polygamy, as discussed earlier, Hindus uses another tactic to

practice polygamy. Hindus after marrying the second says that their first marriage was not solemnized as some ceremonies pertaining to Hindu law were not duly performed. When a Hindu marries a second wife, the first wife lodges a criminal case against her husband pointing out his polygamy. In many cases the court rejects the case based on meager legal points and eludes the culprit out of punishment.

It’s not just polygamy but even polyandry is practiced by Hindus despite its prohibition. In Parts of Rajasthan and Uttarakkhand there is a custom of Hindu women having several husbands.

Several states like Rajasthan, Haryana, Punjab has cow cess because cow is a

sacred animal for Hindus and non-Hindus also has to pay for the upkeep of cow pens. Only Hindus enjoy Hindu Undivided Family (HUF) tax rebate, no other community can have this benefit. Being 80% of the population, only Hindus have got reservation. Reservation to backward classes like SC and ST is justifiable but even upper castes wealthy Hindus are demanding reservation. There was uproar over Hajj subsidy but not even for once did anyone mentioned about thousands of crore rupees that have been given to Hindu pilgrims and festivals like Mansarovar Yatra, Amarnath Yata, Muktinath Yatra, Char Dharm, Kumbh Mela and endowment to temples. Though these are not laws but appeasement of majority and partiality is evident from these things.

On the one hand Hindus wants to implement “secular” Uniform Civil Code and on the other hand they are imposing their beliefs on non-Hindus. Even educational institutions are not spared, Hindus are trying their level best to saffronize educational institutions, Central government run Kendriya Vidyalaya promotes Hinduism through Hindu prayers, BJP minister Vinod Tawde finds no problem in distributing Gita in colleges, BJP wants to make Gita compulsory in schools, BJP in Mumbai, Haryana, Rajasthan have either proposed or made compulsory teaching of Gita, Mahabharata, Veda and Ramayana in schools and colleges, even JNU is set to promote study of Vedas and Upanishads. Have even called for making Sanskrit

compulsory in Madhya Pradesh, Assam, Himachal Pradesh. They are also trying to make Yoga compulsory. The reaction of torch bearers of UCC to these won't be negative rather they will take pride in imposing their beliefs on non-Hindus. That's their hypocrisy, they don't want others to follow religious laws in civil matters but Hindus would proudly impose their beliefs on non-Hindus. The issue of separating religion from duty/nation arises only when Muslims demands to sport beard while doing his job as a policeman or working in other government department but they are okay with saffronization of educational institutions and building of illegal temples in court and government office premises.

Huffington Post had published an article stating, ‘These laws have special considerations for Hindus living in different geographical regions, and belonging to different castes and ethnic groups. For example, in some communities in southern India, marriage between an uncle and a niece is allowed and such unions are preferred. On the other hand, such marriages are proscribed and viewed as incestuous by Hindus in north India. How does one apply UCC in such situations?

One could go on. Another example is that of the inheritance laws. Mitakshara & Dayabhaga are the two different types of methods that the Hindu Inheritance Law provides. People can choose either of the

two methods to bestow inheritance. However, the Mitakshara Law doesn’t apply in Bengal and Assam. How do you explain the exceptions given to Hindus of Bengal & Assam?

Nagaland, Mizoram and Tribal States of the North East

At one point, Nagas had picked up weapons against India and demanded ‘Naga Sovereignty’. The insurgency went on for years until an agreement was reached that:

“No Act or law passed by the Union Parliament affecting the following provisions shall have legal force in the Nagaland unless specially applied to it by a majority vote of the Nagaland Legislative Assembly.”

(a) The Religious or Social Practices of the Nagas

(b) The Customary Laws and Procedure

(c) Civil and Criminal Justice so far as these concern decision according to the Naga Customary Law.

A similar amendment was introduced for Mizoram as well in 1968, after a long armed struggle with the Indian forces. Subsequently, the Sixth Schedule of the Constitution was enacted to guarantee similar provisions to other North Eastern states such as Meghalaya, Arunachal Pradesh, Manipur, and Tripura. However, Article 44 of the Constitution says that “The State shall endeavor to secure for citizens a uniform civil code throughout the territory of India.” If this article is to be implemented

across entire India, this would require these amendments for North Eastern tribal states be removed. Imagine what would be the outcome of such a move?

Ironically, while the torch bearer of UCC call themselves saviours who are carrying the baton of peace, they fail to understand that any attempt to impose UCC will be suicidal as it will incite an armed insurgency across the border states."

So Hindus follows Mitakshara & Dayabhaga inheritance law, has anti cow slaughter law, has also implemented cow cess in several states, Sadhus roaming naked and smoking weed despite NDPS act and Section 294 of IPC prohibiting it, has special law in Goa, can practice polygamy through live in

relationship, even polyandry is prevalent in parts of Rajasthan and Uttarakhand, are imposing their beliefs by making their Hindu scriptures and prayers mandatory in educational institutions, has exclusive tax rebate for Hindu Undivided Family, but still they claim that they do not follow any religious law and abide by secular laws of Indian constitution.

The Myth of Reform in Hindu Society

Hindus claim that they change with time, they have reformed their society, they say that implementation of Hindu code bill has brought great change in the Hindu society.

But how true is that? Let’s evaluate how much the Hindu society has progressed.

1) Casteism still prevalent. The National Human Rights Commission Report on the Prevention of Atrocities against Scheduled Castes says that, “every 18 minutes a crime is committed against a Dalit. Every day 3 Dalit women are raped, 2 Dalits are murdered and 2 Dalits Houses are burnt in India, 11 Dalits are beaten. Every week: 13 Dalits are murdered, 5 Dalits home or possessions are burnt, 6 Dalits are kidnapped or abducted.

http://indiatoday.intoday.in/story/dalits-untouchable-rohith-vemula-caste-discrimination/1/587100.html

2) 84% of 12 million girls married under the

age of 10 are Hindus.

http://www.newindianexpress.com/nation/2016/jun/01/84-percent-of-12-million-married-children-under-10-are-Hindus-935507.html

3) 71% of those married in Uttar Pradesh are minor girls.

https://timesofindia.indiatimes.com/city/lucknow/71-of-those-married-in-up-are-minor-girls/articleshow/56695717.cms

4) Hindu community is the least educated religious group in the world as per PEW Research center.

https://www.hindustantimes.com/world-news/hindus-least-educated-religious-group

-in-world-says-survey/story-7tNNhrRn958MlSXZdTPzjM.html

5) Devadasi system still exists, says report by one man commission Justice Raghunath Rao according to whom Andhra Pradesh and Telangana together have about 80,000 Devadasi women

https://timesofindia.indiatimes.com/india/Devadasi-system-still-exists-in-Telangana-AP-says-report/articleshow/46337859.cms

6) Female foeticide is rampant, 21 Million 'Unwanted' Girls, 63 Million 'Missing' Women, Says Economic Survey. Gender ratio declined in the Hindu community.

http://www.news18.com/news/india/condi

tion-of-women-improving-but-india-doesnt-want-many-of-them-to-be-born-notes-economic-survey-1644939.html

7) In an informal study of dowry deaths which reached the Supreme Court and the Bombay High Court, conducted by Majlis, Mumbai, over 95 per cent of these cases of dowry death were among Hindus.

http://www.boomlive.in/what-has-hindu-law-ever-done-for-women/

8) Bride selling is prevalent in Haryana and Rajasthan, The study conducted in Haryana's Jind and Kurukshetra districts, which are most notorious for female foeticide, reveals that 66 per cent of the

families practising bride trafficking are Jats, followed by 15 per cent Sainis, though the custom is prevalent among almost all other castes.

http://www.thehindu.com/news/national/other-states/bonded-brides/article4307384.ece

9) It was only in 2014 that the National Crime Records Bureau (NCRB) started collecting data on human sacrifice. The statistics with the bureau reveal a disturbing picture: there were 51 cases of human sacrifice spread across 14 states between 2014 and 2016.

https://www.thequint.com/news/india/goddess-kali-worship-does-not-need-human-sacrifice

And the Sadhus practicing cannibalism.

10) Women are humiliated in Manglik practice which is still prevalent, if the bride is Manglik, she is made to first marry a Peepal tree or a dog. It is believed that marrying a Manglik woman results in the early death of the husband. Hence, the woman is first married to a tree or an animal to ward off the evil effects of the curse on her human husband.

https://www.indiatimes.com/culture/who-we-are/10-sexist-indian-marriage-customs-that-need-to-be-banned-233045.html

11) There are 5000-10000 widows living like beggars in Mathura and Vrindavan.

https://www.hindustantimes.com/india-news/you-do-not-care-about-the-widows-of-india-supreme-court-tells-government/story-IkB1MDQ7wspcPxyaA6iw5J.html

12) Hindus are less likely to use a toilet than Muslims in India.

https://theprint.in/governance/hindus-are-less-likely-to-use-a-toilet-than-muslims-in-india/44959/

13) Hindus are more polygamous than Muslims despite Hindu Marriage Act prohibiting it. And have also invented ways like live-in relationship, Maitri Karar to have more than one partner at a time.

https://scroll.in/article/669083/muslim-

women-and-the-surprising-facts-about-polygamy-in-india

https://timesofindia.indiatimes.com/Bigamy-An-issue-of-one-too-many/articleshow/5004493.cms

14) There are 20 lakh abandoned Hindu wives in India.

https://thewire.in/gender/abandoned-women-triple-talaq

So just by bringing a law Hindus cannot claim that their society is reformed. Had their society really being reformed then these evils wouldn't have existed even after implementation of Hindu Code Bill some 6 decades ago. It suggests that Hindus are still stuck in with their outdated practices

and rituals, they have not moved away from these practices and rituals. I have mentioned only few of the evils that exists in their societies. For more information read the article, Condition of Women in Hindu Society.

Is Krishna Almighty God

The Vaishnava Sect claims Krishna as Almighty God.

But as a non-vedic Monotheist, my comment is – no, Krishna is not the Almighty God.

But before presenting my points, let me give two references of two Indian Scholars.

As per Mayavadi Scholar Swami Vivekananda, Krishna is not Almighty God, but a spiritual leader or teacher.

“…The fact is, some individual (i.e Krishna) comes **who is unique in spirituality. Then

all sorts of legends are invented around him…”**

[Complete Works of Vivekananda/Vol. 1/Lectures And Discourses/Krishna;

Source – https://en.m.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_1/Lectures_And_Discourses/Krishna]

As per Swami Dayananda Saraswati (the founder of Arya Samaj), Krishna is an ordinary man who might have wished to come to this world again again for the welfare of mankind, but is not God at all.

“Though it is possible that Krishna, being very virtuous and being extremely anxious to further the cause of righteousness, might have wished that he would like to be born again and again at different times to protect

the good and punish the wicked. if such was the case, there is no harm in it;…

…In spite of all this Krishna could never be God.”

[Satyarth Prakash (The Light of Truth) by Swami Dayananda Saraswati/Page 219]

Now let me present my point of view of why Krishna can not be Almighty God. In a word, my point is – Krishna can not be Almighty God because then God will lose His Godly character, or in other words, God will lose His Supreme Position and will become inferior like His creation.

Let me explain my point with a few references.

“…altogether **Lord Kṛṣṇa had 16,108 queens at Dvārakā, and in each of them He

begot ten children.** All these children grew up, and each had as many children as the father…”

[Purport on Srimad Bhagavatam 1.10.29 by Swami Prabhupada; source – https://vanisource.org/wiki/SB_1.10.29]

So, we can clearly see from the explanation of Swami Prabhupada (the founder of ISKCON) that Krishna had 16,108 wives with a lot of children.

Now, if God begets children, He will be like human being having sexual relationship with lower creation.

If I say that your mother is a dog, it means that your father had physical relationship with an animal. So, it is an insult indicating that you are inferior. So, if God is the most superior of everything, why He will take

inferior worldly body and lose His position by having sexual relationship with inferior creation???

Let me give you another reference.

“Taking the girls’ garments, He quickly climbed to the top of a kadamba tree. ….

..Then, shivering from the painful cold, all **the young girls rose up out of the water, covering their pubic area with their hands.“**

[Srimad Bhagavatam, 10:22:9-17;

Source – https://vanisource.org/wiki/SB_10.22:_Krsna_Steals_the_Garments_of_the_Unmarried_Gopis]

Here we see that Krishna stole the garments of virgin girls and forced the girls

to come out of the water of river in a full naked condition!!!

You can read the full story from this link:

https://vanisource.org/wiki/SB_10.22:_Krsna_Steals_the_Garments_of_the_Unmarried_Gopis

The question is, if God is the most Honourable One and if He shows such type of characterless behaviour, how can He sustain His most superior position?

Let us examine another point.

“…At that time, many of the gopīs were married…. all the gopīs who wanted to have Kṛṣṇa as their husband were already married…. **Their attitude toward Kṛṣṇa was that of paramour love. Therefore, the loving affairs of Kṛṣṇa with the gopīs is

called parakīya-rasa. A married man or a wife who desires another wife or husband is called parakīya-rasa.“**

[“Krsna, The Supreme Personality of Godhead” by A.C Bhaktivedanta Swami Prabhupada/purport of the Twenty-ninth Chapter of Kṛṣṇa, “The RāsaDance: Introduction.”

Source – http://krsnabook.com/ch29.html]

So we can see that Krishna had fornicated relationship with so many married girls too.

Here the point is, as per Bhagavad Gita, relationship outside marriage is not allowed. Because we can get negative outcome from such relationship.

Now if Krishna is Almighty God, he will be all powerful. So, Krishna is doing love &

sexuality outside marriage, but he is telling us not to do that!

That means, if Krishna is Almighty, he is misusing his power by doing whatever evil things he wants! So, isn’t it an injustice? If Krishna is God, how can he be unjust like this????

And if God becomes unjust like human being, how can be called as Almighty God when he has lost his most superior position???

Think and ask yourself in which misguided way of worship you are following blindly only seeing and hearing from your ancestors and people around you?

Temples Built Illegally After Encroaching Roads, Footpaths, Public Properties & Mosques

Building temple is an easy task in India. First you either paint existing stone or place idol of Hindu god at any place more specifically below a tree. No one will object to it, then expand it gradually and construct a huge temple there. If authorities tries to demolish it then Hindus will stage a protest and authorities will go away with temple being untouched. This is how several temples are built in India. This is the reason you will find small temples in every corner

of the street. But this tactic is not just limited to roads, footpaths or public places, Hindus have attempted to usurp mosques and Muslim monuments as well. They places an idol near the mosque or Muslim monument and expands it if Muslims objects to it then they will use their power to silence Muslims. Charminar of Hyderabad is one such example where an illegal temple called Bhagyalaxmi Mandir was built illegally just by placing a small stone in 1960s or 1980s.

SCIENTIFIC ERRORS IN HINDUISM

The Hindus claim that they were so scientifically advanced that everything was made by them. Later on the knowledge was either destroyed by Muhgals or the white people copied their ideas. As soon as something is discovered they claim that it was already mentioned in Hindu scriptures. Ironically such advanced people’s research is now limited in finding medicinal values of Cow Urine and Dung. They invented everything except for pen to note down their

inventions. I will be mentioning some verses from my article Scientific Errors In Vedas but without the Hindi translation as it makes the article very lengthy. This article deals with various scientific errors in Hindu scriptures including the Vedas. And I have written this according to my capability, if a scholar writes about scientific errors in Hinduism then he may find even more errors than I did. It is ridiculous to claim that Hinduism is a scientific religion, this article proves that the Rishis wrote down science of their period which is irrelevant to modern science. Some verses even start with “Scientists says” which suggests that science in Puranas was plagiarized from scientists of that time.

Scientific knowledge in Hindu scriptures is highly objectionable, Atharved 2.32.3 has chant to destroy pests, Atharva Veda 5.23.5 has chant to destroy worms, this is the scientific knowledge imparted by the Vedas. It is mentioned in Vishnu Purana book 5, chapter 11 that Indra was offended by the loss of his offerings, so he caused heavy rain to deluge Gokul, then Krishna held the mountain Govardhana to shelter the cowherds and their cattle. Although this can be dismissed as a miracle but the following scientific errors can’t be dismissed with the said excuse.

Table of Contents

Mountains had Wings

Embryology

Semen is produced?

Conceiving pregnancy at will without intercourse

Conceiving pregnancy by drinking semen

Seven layers of the Skin

Seven Oceans created by the impression of King Priyavrata’s chariot’s wheel

Shape of the Earth

Earth is immovable

Sun revolves around the Earth

Sun moves in a chariot pulled by seven horses

Even the Moon moves around the earth in a chariot pulled by horses

Speed of Sun moving around the Earth

Moon travels faster than the Sun

Speed of Planets

Moon has water

How Full Moon occurs

All planets and stars originated from the Sun

Moon is bigger in size than the Sun

Size of Earth, Moon, Sun and other Planets

Moon emits rays

What causes hoarfrost/dew drops?

Sun emits different types of rays which are responsible for changes in Season

Moon causes rain

Unique way to cause rain

What causes Earthquakes and who lifts the Earth?

Earth established on waters

Distance between Planets

Sun, Venus and Mercury has same Orbits

Orbits of Planets are above each other

Planets move propelled by the rope of wind

Wind stars from Sun

Sun and Moon dipping in water

How Eclipse occurs

Clouds originating from wildfire is conducive to forests

How Gold came on earth?

How mountains were formed

What are the stars?

Sky/Heaven is supported by pillars

Sky/Heaven can fall on us

Mountains had Wings

Vedic Science

Hinduism says that mountains had wings and used to fly and then Indra cut off their wings, the reason why Indra did this varies according to different Puranas, some say that their wings were becoming too large so Indra cut them off and then they became clouds, some says that Gods feared flying mountains would fall to the ground and kill

people so for this reason Indra cut off their wings. Mainak mountain was saved as he took shelter in Vayu Devta.

Valmiki Ramayana 5.1.123-5 “O son! Earlier in the Krita yuga, mountains had wings. With speed equal to that of Garuda and Vayu, they went in all directions. After that when those mountains were thus flying freely, Devas and living creatures together with sages obtained fear in the doubt that those mountains might fall down. Then the angry Devendra who performed a hundred Asvamedha rituals, cut off the wings of thousands of mountains by his weapon vajra then and there.” Tr. K.M.K Murthy

Srimad Bhagavatam 8.11.34 “Indra thought:

Formerly, when many mountains flying in the sky with wings would fall to the ground and kill people, I cut their wings with this same thunderbolt.” Tr. Swami Prabhupada

Matsya Purana 125.10-17 “…The clouds Puskarabartaka have been born from the wings (of the mountains). These wings are named Puskara and hold a huge volume of water hence these clouds are known as Puskaravarta. The valiant Indra cut down the wings of the mountains that used to fly at their will and cause ruin and destruction to the rising generation (of the universe)…” Tr. Taluqdar of Oudh, Edited by B.D. Basu

Linga Purana I.54.46-48 “…The origin of the third type of clouds is from the wings of

mountains chopped off by Indra.” Tr. Board of Scholars, Edited by J.L. Shastri

Brahmanda Purana I.2.22.41 “The wings of very powerful mountains that had increased in size and who used to go wherever as they pleased, were chopped off by Indra who wished to secure the welfare of all living beings.” Tr. G.V. Tagare

Harivamsa Purana 3.40.19 “Knowing that the mountains are responsible for lack of firmness (immobility) of earth, the destroyer of strongholds (Indra), the lord, after installing the mountains at their own places, cut off their wings with his weapon, the hundred jointed (edged shataparva) Vajra.”

Vayu Purana I.51.38 “The wings of the powerful mountains who could go as per their will and pleasure, had grown very large. Indra cut them off for the (welfare of all) living beings.” Tr. G.V. Tagare, Edited by G.P Bhatt

H.H. Wilson writes in the footnoes of the verse Rig Veda 2.12.2,

“Yah parvatan prakupitan aramnat; the Scholiast says he quieted the mountains, going hither and thither, as long as they had wings: Indra cut them off.”

Swami Prabhupada also wrote,

“In many descriptions in Vedic literature it is

found that mountains also fly in the sky with wings. When such mountains are dead, they fall to the ground, where they stay as very large dead bodies.” Swami Prabhupada on Srimad Bhagavatam 8.11.12

http://www.vedabase.com/en/sb/8/11/12

Embryology

Vedic Science

According to Hinduism a woman conceives child after the semen mixes with her menstrual blood,

Matsya Purana 39.10 ”The menstrual flow

of a woman suddenly develops conception as soon as it mingles itself with the semen virile of man, through the sap of the flowers of herbs.” Tr. Taluqdar of Oudh, Edited by B.D. Basu

Varaha Purana 125.14 ”The generative fluid is in the female and the semen is in the male. In the womb they combine to form a being. This is due to my Maya.” Tr. Vekitasubramonia Iyer, edited by J.L. Shastri

Following are the embryological developments mentioned in Hindu scriptures,

Brahmanda Purana 2.3.72.42-47 “…Blood takes its origin from Rasa (a vital fluid constituent of the body) and it is said that the flesh originates from blood. The source of fat is from the flesh. It is defined that the bone originates from the fat. From the bone the pith and marrow take their origin and the origin of Semen is from the marrow. (?) Foetus originated from semen virile through its assimilative rasa bodily fluid. It is there that water is mixed initially (?). This is called the Saumya Rasi. The foetus that is solidified [lit. born of Asman, stone solid] is called the second Rasi. One should know that semen is of the nature of Soma and Menstrual blood is of the nature of fire. These two Evolutes follow Rasa…” Tr. G.V. Tagare

Matsya Purana 39.14-16 “At the time of menstruation, the air draws the semen virile up, from the inside, after which it magnifies itself there; and then it develops into the embryo and assumes human or animal form (according to the kind of the womb where such development occurs)…” Tr. Taluqdar of Oudh, Edited by B.D. Basu

The following excerpts from Brahma Vaivarta Purana and Skanda Purana provide details about Puranic Embryology,

Brahma Vaivarta Purana, Prakriti Khanda 35.121-141 “…As soon as the semen is cast

into the womb it is mixed up with blood. If there is excess of blood, the issue takes the form of his mother, and if there is excess of semen, the issue takes his father's form. The combination of the semen with the blood on even days, i.e. Sunday, Tuesday and Thursday, results in a male issue, otherwise, in a female issue…Semen and blood get united in one night. This union, followed by development from day to day. On the seventh day, the fetus takes the form of a jujube and it takes the form of a pillow in a month, the shape of a lump of flesh without hands and feet in three months and is vested with hands, legs and other members of the body in the fifth month. In the sixth month the body gets animation and consciousness, the animate body then knows the past, but like a bird in

a cage, it suffers endless torments. The child in the womb occupies the most unholy place for residence, partakes of the remains of the food eaten by its mother and contemplates Hari in endless tortures. After four months of trouble the child impelled by the wind of the womb is born. But by the illusion of Hari, it forgets the past and oblivious of the quarters, time, space and the necessities…" Tr. Rajendra Nath Sen

Both these passages are contradicting each other. Hinduism believes that a woman becomes pregnant after semen mixes with her menstrual blood. Semen contains millions of sperm and a woman becomes

pregnant when a sperm enters egg of the female and not when entire semen mixes with blood. Every Purana which talks about Embryology says that a woman becomes pregnant after her blood mixes with semen which is a scientific error. Foetus doesn’t take the form of a jujube in a week. The above verse from Brahma Vaivarta Purana says that foetus takes the shape of a lump of flesh without hands and feet in three months and is vested with hands and legs in the fifth month which is not correct because the foetus starts developing limbs in 8 weeks (2 months) and by 14th week (3 ½ month) the lower limbs are well developed, refer Mayo Clinic’c articles Link 1 and Link 2,

In this article by babycenter.com you can see pictures of foetus development week by week.

It also says that the baby “partakes of the remains of the food eaten by its mother” while the baby doesn’t eat food in the womb, it gets all nutrients from the umbilical cord. Now let’s move on to Skanda Purana. It says that in the third month the baby gets the power of hearing, whereas the baby begins to hear from the 18th week (4 ½ month), refer Mayo Clinic‘s article. It also says that the baby obtains sense of movement, digestive power in the third month whereas this happens after the fourth month, Refer Mayo Clinic. Blood begins to flow in the 6th week and heart

pumps about 100 pints of blood each day in 17th week (4 month & 1 week) but Skanda Purana says that blood begins to flow in the fifth month, refer Mayo Clinic and Parents.com. Skanda Purana says that in the sixth month the baby grows hairs and nails and by seventh month it has all hairs and nails whereas baby's fingernails starts forming in 10 weeks (2 months & 2 weeks) and toenails appears in 14-15 (3 ½ months) weeks and develops in 17th week (4 months and 1 week), refer Mayo Clinic link 1, link 2 and UNSW.edu.au. Hairs starts growing in 22 week (5 months & 2 week) and gets a full head of hairs by 30th week (7 month & 2 weeks), refer Mayo Clinic, link 1 & link 2. Skanda Purana is bit correct about bones of baby but not precisely accurate, a new born baby has 270-350

bones. It says that baby’s skulll has 7 pieces whereas the skull of a baby consists of five main bones: two frontal bones, two parietal bones, and one occipital bone. These are joined by fibrous sutures, which allow movement that facilitates childbirth and brain growth, refer Stanford Children’s Health & Wikipedia.

Now let’s evaluate Embryology mentioned in Padma and Bhagavad Puranas,

Padma Purana II.66.22-38 …The semen with the blood (of the woman) would be (turned into) a foetus in a day. Then within five nights bubbles would be formed in the foetus. It takes the form of flesh in the five forms; neck, head, shoulder (s), spine and

belly; so also hands and feet, the two sides, waists, and (the other parts of) the body; the limbs are produced one by one within two months. After three months, hundreds of sharp joints are produced (i.e. formed). Fingers etc. are produced (i.e. are formed) one by one in four months. After five months mouth, nose and ears are produced (i.e. formed). Within six months, the row of teeth, so also tongue and nails are formed, so also cavities in the ears are formed. So also are formed anus, penis, organ of generation and the male organ of generation. The joints which (are present) in the limbs, are formed within seven months. In the eight month the head with the entire body with limbs and with each limb clearly separated is formed. He is complete and endowed with five. Due to the power of the

food of (i.e. eaten by) the mother and by the tastes of six kinds, fixed in the umbilical cord (i.e. the foetus) grows day by day.” Tr. N.A Deshpande

Srimad Bhagavatam 3.31.2-5 “On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be. In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely

the eyes, nostrils, ears, mouth and anus. Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen. Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms." Tr. Swami Prabhupada

Srimad Bhagavatam says a head is formed in a month whereas head develops in 7th

week (1 month & 3 weeks) refer Mayo Clinic’s article. It says by the end of third month (i.e. on 3rd month) nails appear whereas baby’s fingernails starts forming in 10 weeks (2 months & 2 weeks) and toenails appears in 14-15 weeks (around 3 ½ months) and develops in 17th week (4 months and 1 week), refer Mayo Clinic link 1, link 2. Srimad Bhagavatam says that fingers, nostrils, toes, reproductive organ appears in third month whereas it occurs much early than that, fingers starts forming at 8th week (2 months), nostrils form at 7-8 week (around 2 months), toes forms at 9th week (2 month & 1 week), genitals develops on 11th week (2 months & 3 week), refer Mayo Clinic’s article.

Now let’s evaluate Padma Purana. Padma Purana says fingers are formed in 4 months which is contrary to what is mentioned in Srimad Bhagavatam which says they are formed in 3 months but in reality this occurs much earlier than that, reference is already given above. It says after five months nose, ears are produced whereas ears starts developing much earlier than that i.e. in 8th week (2 months) and baby may begin to hear by 18th week (4 months & 2 weeks), refer Link 1 and Link 2. And nose is formed in 2nd month (week 8) refer Mayo Clinic. It says nails are formed in 6th month whereas baby’s fingernails starts forming in 10 weeks (2 months & 2 weeks) and toenails appears in 14-15 weeks and develops in 17th week (4 months and 1 week), refer Mayo Clinic link 1, link 2 and

UNSW.edu.au. Padma Purana says that reproductive organs are formed in 6th month which is contrary to what is mentioned in Srimad Bhagavatam which says that reproductive organ is formed in 3 months which are both contradictory. Organ of generation develops on 11th week (2 months & 3 week), refer Mayo Clinic's article.

I have checked these facts from several websites but I am quoting only Mayo Clinic because it is very reliable, readers can read about Mayo Clinic on Wikipedia. The following topic is also about Embryology in Hinduism.

Semen is produced?

These verses even says that bone is produced from fat,

Brahma Purana 70.49 “Fat is produced from flesh; bone is produced from fat; marrow is generated from bone and semen is produced from marrow.” Tr. Board of Scholars, edited by J.L. Shastri

Also mentioned in Brahmanda Purana 2.3.72.44

Harivamsa Purana 1.40.48-56 “The distillate of various foods, rasa, vital-juice, produces blood, and flesh is produced from that blood; fat comes from flesh and bones from that fat; bones generate marrow and

marrow generates seminal fluid, from which pregnancy occurs; hence, rasa, vital-fluid is substratum of all… Water is the primary principle of that rasa, vital-fluid, and this belongs to the soma, the moon, or, the nectarean principle of the moon, in the somatology – Greek – soma -atos ‘body’ and its formation… heat resides in the second half, say in menstrual blood… hence, the being of living beings is a compound of coolness and heatedness of the moon and fire. Thus the essence of all juice, the seminal fluid, is created by an excess of phlegm; blood is created by an excess billious matter. The seat of phlegm is the heart and the seat of bile is the navel. The heart, which is in the body, is known as the seat of the mind. The fire exists behind the cavity of the navel – jaThara agni – is none

other than huta-ashana, the devourer of oblations, whose life-spirit is madhu-sUdana. Mind is known as prajApati, the phlegm as soma and the bile as agni. Thus the whole world is a commixture of heat and cold. Where a conception takes place, as is the formation of a cloud, the air enters there accompanied by the Absolute… It then creates the various limbs and nourishes them. Inside the body the vital air divides itself into five kinds of airs, namely prANa, apAna, samAna, samAna and vyAna, and gradually assumes proportions.” Tr. Desiraju Hanumant Rao

Vayu Purana II.35.45-46 ”From flesh fat is produced and bone is developed from fat. Pith and marrow are developed from bone

and semen virile is generated from marrow; foetus is developed from semen through assimilative activity of Rasa bodily fluid (or through the activity rooted in sexual pleasure).” Tr. G.V. Tagare

Conceiving pregnancy at will without intercourse

Hinduism says that sexual intercourse wasn’t needed to conceive birth in ancient period and offspring were begotten by flat of the will and in the succeeding Yuga women conceived pregnancies just by touch,

Mahabharata 12.207.38-40 “…Sexual congress, O chief of the Bharatas, was then not necessary for perpetuating the species. In those days offspring were begotten by flat of the will. In the age that followed, viz., Treta, children were begotten by touch alone. The people of that age even, O monarch, were above the necessity of sexual congress. It was in the next age, viz., Dwapara, that the practice of sexual congress originated, O king, to prevail among men. In the Kali age, O monarch, men have come to marry and live in pairs…” Tr. K.M. Ganguli

Vayu Purana II.2.45 ”The creation of the earlier ones was due to thought, sight, and touch. Thenceforth, the subjects in this

world were born of sexual intercourse.” Tr. G.V. Tagare, edited by G.P. Bhatt

Seer Urva is said to have created a son named Aurva with his mental ability,

Matsya Purana 175.43-44 ”…If one has the seed of asceticism within him, he can create a son from his mind…The ascetics ought to beget progeny out of the embryo created by their mind, and your address to me is bereft of dharma, and is like the speech of those who are not good. By the power of my innerself, I shall create a son, without the help of a woman, after illumining my mind with the glory of asceticism. I shall create such a son out of my soul, who would be ready to consume

the creation. Afterwards the sage Urva, absorbed in his asceticism, throwing his thighs into the fire rubbed them with a kusu grass. Then the son in the form of Fire, desirous of consuming the universe, was produced from his thigh, by its own force without the help of any firewood. In such a way the fearful Aurva was begotten from the thigh of the seer Urva." Tr. Taluqdar of Oudh, Edited by B.D. Basu

Conceiving pregnancy by drinking semen

Hinduism also says that a woman can become pregnant by drinking semen. It

even says that animals can become pregnant after drinking human semen,

Brahma Vaivarta Purana, Brahma Kanda 20.33-46 “…At that time, Menaka was passing by that way, At the sight of her thigh and breast the semen of the saint was discharged. Thereupon the woman Kalavati drank it cheerfully, went to her husband, bowed to him and told him everything about, her pregnancy…” Tr. Rajendra Nath Sen

Varaha Purana 95.20-21 “Finding the water fragrant (with it), Mahismati told her friends that she would drink it. She then drank the water containing the emission of the sage. As a result she conceived and in due time brought forth, a son named Mahisa,

intelligent and valiant.” Tr. Venkitaasubramonia Iyer, edited by J.L. Shastri

Skanda Purana III.iii.19.64 The semen virile of the royal sage Yupaketu fell into water. It is said that a harlot drank that water together with the semen and became pregnant” Tr. G.V. Tagare

Skanda Purana V.iii.5.27-37 “…O excellent king, Paramesthin Rudra sported about with Uma in the vast expanse of sea-like water. A splendid girl was born out of the sweat of Uma due to her delight. When Sarva’s chest pressed against the breasts of Uma, a great girl of lotus-like eyes issued forth from the sweat…” Tr. G.V. Tagare

Vishnu Purana 4.2.13-17 “Yuvanaswa had no son, at which he was deeply grieved. Whilst residing in the vicinage of the holy Munis, he inspired them with pity for his childless condition, and they instituted a religious rite to procure him progeny. One night during its performance the sages having placed a vessel of consecrated water upon the altar had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search he came to the water in the jar, which had been sanctified and endowed with prolific efficacy by sacred texts, and he drank it. When the Munis rose, and found that the water had been drunk, they inquired

who had taken it, and said, “The queen that has drunk this water shall give birth to a mighty and valiant son.” “It was I,” exclaimed the Raja, “who unwittingly drank the water!” and accordingly in the belly of Yuvanaswa was conceived a child, and it grew, and in due time it ripped open the right side of the Raja, and was born, and the Raja, did not die…” Tr. H.H. Wilson

Animals becoming pregnant,

Skanda Purana III.iii.19.65 “After drinking the semen of Sage Vibhandaka together with water, a female deer became pregnant and gave birth to Rsyasrnga.” Tr. G.V. Tagare

Mahabharata 1.3.17 “…The Rishi thus addressed, answered Janamejaya, ‘O Janamejaya, this my son, deep in ascetic devotions, accomplished in the study of the Vedas, and endued with the full force of my asceticism, is born of (the womb of) a she-snake that had drunk my vital fluid…” Tr. K.M. Ganguli

Devi Bhagavatam 5.2.27-31 “…Vyasa said :– O king! Hearing thus the sweet words of Fire, Rambha quitted the hold of his hairs and said :– O Lord of the Devas! If thou art pleased, grant my desired boon that a son be born unto me, who will destroy the forces of my enemy and who will conquer the three worlds. And that son be invincible

in every way by the Devas, Danavas and men, very powerful, assuming forms at will, and respected by all. The Fire [Agni] said :– O highly Fortunate! You will get your son, as you desire; therefore desist now from your attempting suicide. O highly fortunate Rambha! With any female of whichever species, you will co-habit, you will get a son, more powerful than you; there is no doubt in this. Vyasa said :– O king! Hearing thus the sweet words of the Fire as desired, Rambha, the chief of the Danavas, went, surrounded by Yaksas, to a beautiful place, adorned with picturesque sceneries; when one lovely she-buffalo, who was very maddened with passion, fell to the sight of Rambha. And he desired to have sexual intercourse with her, in preference to other women. The she-buffallo, too, gladly yielded to his purpose

and Rambha had sexual intercourse with her, impelled as it were by the destiny. The she-buffalo became pregnant with his semen virile…" Tr. Swami Vijnananda

Seven layers of the Skin

There are three layers of the skin, 1) Epidermis, 2) Dermis and 3) Hypodermis. But according to Agni Purana there are seven layers of the skin,

Agni Purana 350.40-45 "The external layers of the skin, together with the one that contains blood, are seven in number." Tr. M.N. Dutt

Seven Oceans created by the impression of King Priyavrata’s chariot’s wheel

Srimad Bhagavatam 5.1.31 “When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven oceans, dividing the planetary system known as Bhū-maṇḍala into seven islands.” Tr. Swami Prabhupada

Also mentioned in Devi Bhagavatam 8.4.1-28

Shape of the Earth

Earth according to Vedas is four cornered,

Rig Veda 10.58.3 Thy spirit, that went far away, away to the four cornered earth…

Satapatha Brahmana says the same,

Satapatha Brahman 6.1.2.29 …Now this earth is four-cornered, for the quarters are her corners: hence the bricks are four-cornered; for all the bricks are after the manner of this earth.

Ramayana also endorses it,

Valmiki Ramayana 5.9.26 “the floor was covered by a carpet, wide and four-cornered like the earth…” Tr. Hari Prasad Shastri

Hari Prasad Shastri writes in the footnotes,

“Four-Cornered – The ancient Hindu belief was that the earth was four-cornered.”

The Ramayana of Valmiki, Translated by Hari Prasad Shastri, Shanti Sadan 29 Chepstow Villas, London, W.II. 1952. Printed in Great Britain at the Burgleigh Press, Lewins Mead, Bristol.

Another translation,

Valmiki Ramayana 5.9.26 “…containing spacious and parti-colored woolen clothes bearing the marks of the Earth*; extensive as the Earth is, with kingdoms and dwellings…” Tr. Manmath Nath Dutt

M.N. Dutt writes in the footnotes,

“*i.e. four-cornered, The Earth, in Hindu cosmogony, is a flat surface having four corners.”

The Ramayanna, Edited and Published by Manmatha Nath Dutt, Rector, Keshub Academu. Printed by Girish Chanda Chackravarti, Deva Press, 65/2, Beadon Street, Calcutta. 1892.

Hindi translation of Valmiki Ramayana 5.9.26 by Dwaraka Prasad Sharma,

Padma Purana 1.19.166-171 “…O you creator of the worlds, you are the protector and creator of us and (also) of the worlds. This flat world will be elevated by your favour…” Tr. N.A. Deshpande

Rig Veda 8.6.5 “His might is manifest, for Indra folds and unfolds both heaven and earth, as (one spreads or rolls up) a skin.” Tr. H.H. Wilson

Rig Veda 6.8.3 “Wonderful Mitra propped the heaven and earth apart, and covered

and concealed the darkness with his light. He made the two bowls part asunder like two skins. Vaiśvānara put forth all his creative power.” Tr. Ralph T.H. Griffith

One can Google how a hide (skin of animal) is stretched and spread. Some Puranas describes the earth as lotus shaped,

Vishnu Purana 2.12.36 “From the waters, which are the body of Vishnu, was produced the lotus shaped earth, with its seas and mountains.” Tr. H.H. Wilson

Vayu Purana I.34.44 “The lotus that was fashioned by Visnu grew from his umbilicus. The earth along with the forests and the

trees was evolved in the shape of a lotus.” Tr. G.V. Tagare

Srimad Bhagavatam describes the planetary system or the earth as lotus shaped and Jambudvipa (Which is supposed to where we live) in the shape of leaf of a lotus flower,

Srimad Bhagavatam 5.16.5 “The planetary system known as Bhū-maṇḍala resembles a lotus flower, and its seven islands resemble the whorl of that flower. The length and breadth of the island known as Jambūdvīpa, which is situated in the middle of the whorl, are one million yojanas [eight million miles]. Jambūdvīpa is round like the leaf of a lotus flower.” Tr. Swami

Prabhupada

Markandeya Purana 156.22 also mentions Earth as a lotus. Puranas says that Vishnu flattened the Earth,

Padma Purana 1.3.55 “The beginningless supreme being, then having flattened the earth, piled the mountains on it according to (its) divisions.” Tr. N.A. Deshpande

Vishnu Purana 1.4.45-48 “The supreme being thus eulogized, upholding the earth, raised it quickly, and placed it on the summit of the ocean, where it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters.

Then, having levelled the earth, the great eternal deity divided it into portions, by mountains…" Tr. H.H. Wilson

Kurma Purana I.6.25 "He levelled the earth and gathered the mountains together on it…" Tr. G.V. Tagare

Shiva Purana VayaviyaSamhita 7, Section I.11.34-35; Vayu Purana I.6.27 "The Boar brought the earth to its own place. It then assumed his natural form and fixed it there. He levelled the earth, fixed the mountains and set up the four worlds on the earth as before." Tr. J.L. Shastri

Veda says that the Earth is stretched or

spread out. Hindus often uses such verses against other religions, wondering what they will have to say about these,

Rig Veda 3.6.5 Great are the deeds of thee, the Great, O Agni: thou by thy power hast spread out earth and heaven.

Rig Veda 10.62.3 Ye raised the Sun to heaven by everlasting Law, and spread broad earth, the Mother

Some translates words like Gau, Bhu Mandala as globe which is misleading, they

try to insert their own definitions while according to Hinduism, the Earth is four-cornered, lotus shaped, shaped like a leaf of a lotus flower etc, but the idea of Earth as a flat circular disk is emphasised in the Puranas. Puranas describes the earth as a flat disc of enormous size. In its centre was Mount Meru, round which sun, moon and stars revolved. Around Meru were continents or regions (Dvipa), separated from the central peak by oceans, and named according to the great trees which stood on their shores opposite Meru. According to some Puranas there are Saptadvipas (four regions/continents/islands) in the world and as per some there are Chaturdvipa (four Dvipas) including Jambduvipa. Below the earth are seven levels of hell and above

the earth is heaven, the earth is established on waters. This is the description of earth given in Hindu scriptures. The verses are not clear, but if you search Jambudvipa on Google then you will find stuff related to Earth as a Flat Circular disc also if you imagine the Earth as described in Puranas then you will get a flat circular earth.

Vishnu Purana 2.2.4-36 “PARÁŚARA.–You shall hear, Maitreya, a brief account of the earth from me: a full detail I could not give you in a century. The seven great insular continents are Jambu, Plaksha, Sálmali, Kuśa, Krauncha, Śáka, and Pushkara: and they are surrounded severally by seven great seas; the sea of salt water (Lavań a), of sugar-cane juice (Ikshu), of wine (Surá),

of clarified butter (Sarpi), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala). Jambu-dwípa is in the centre of all these: and in the centre of this continent is the golden mountain Meru…The capital of Brahma is enclosed by the river Ganges, which, issuing from the foot of Vishńu, and washing the lunar orb, falls here from the skies…" Tr. H.H. Wilson

Agni Purana 212.33-35 "…Obeisance to the mount Meru, the representative of Vishnu on earth. Salutation unto the mountain which forms the main stay of the earth. I make obeisance to the mountain situate at the centre of the earth…" Tr. M.N. Dutt

Harivamsha Purana 3.34.4 "Containing the

earth within four boundaries, the Lord created the great ocean. At the centre of the earth, the golden mountain, meru was installed." Tr. Desiraju Hanumanta Rao

Padma Purana VII.2.10-17 "…At the centre of the earth he produced the great mountain (viz. Meru) with jewelled peaks…" Tr. N.A. Deshpande

Brahmanda Purana I.2.21.13-16 "…The extent of the earth towards all the sides (quarters) from the middle of the Meru is remembered as one crore and eightynine lakhs (of Yojanas)…" Tr. G.V. Tagare

Vishnu Purana 2.4.87-93 "…In this manner

the seven island continents are encompassed successively by the seven oceans, and each ocean and continent is respectively of twice the extent of that which precedes it…" Tr. H.H. Wilson

Following verses shows that Mount Meru is in the middle of the earth with land surrounding it and the land is separated by oceans,

Vayu Purana I.34.37 "From the unmanifest the great lotus of the earth is evolved. Its pericarp is the four-cornered Meru that is five times great." Tr. G.V. Tagare

Matsya Purana 123.27-28 "Thus the seven

dvipas are surrounded by the seven oceans…” Tr. Taluqdar of Oudh, Edited by B.D. Basu

Linga Purana I.46.1 “The Earth consists of seven continents. It is full of rivers and mountains. It is surrounded by seven oceans all round and embellished by them.” Tr. Board of Scholars, Edited by J.L. Shastri

Vayu Purana I.34.46 “The four famous great continents are stationed on the petals. The powerful Meru is stationed on the pericarp.” Tr. G.V. Tagare

Similar thing is mentioned in Mahabharata,

Mahabharata 6.6.18-21 “Besides Meru are situated, O lord, these four islands, viz., Bhadraswa, and Ketumala, and Jamvudwipa otherwise called Bharata, and Uttar-Kuru which is the abode of persons who have achieved the merit of righteousness. The bird Sumukha, the son of Suparna, beholding that all the birds on Meru were of golden plumage, reflected that he should leave that mountain inasmuch as there was no difference between the good, middling, and bad birds. The foremost of luminaries, the sun, always circumambulates Meru” Tr. K.M. Ganguli

Vayu Purana I.34.56 “That Meru, the purifier of living beings, is encircled by worlds. Four islands are established on its different

sides.” Tr. G.V. Tagare

Vayu Purana I.50.68-70 “The entire earth is known as fifty crores (of Yojanas) in extent. From the middle of Meru on all four sides is half of it. Half the extent of the earth is stated in terms of Yojanas. The extent of the earth towards all the sides (quarters) from the middle of Meru is said to be eleven crores and eighty nine lakhs (of Yojanas) and fifty thousand.” Tr. G.V. Tagare

Brahmanda Purana I.2.15.12-13 “Jambudvipa is immense and glorious with huge zones all round. It is encircled by nine worlds that evolve a number of living beings. It is surrounded on all sides by the briny sea the extent of which is equal to that of

Jambudvipa itself.” Tr. G.V. Tagare

Earth is immovable

There are chapters in Puranas about movements of planets. It mentions revolution of all planets of our solar system like Venus, Mercury, Mars, Jupiter, Saturn and even satellite and star like Moon and Sun but nowhere mentions the movement of the Earth. Which proves that the Earth according to Hinduism is stationary.

Brahmanda Purana 2.3.52.8 “The earth overwhelmed by the ocean began to quake though its name is Acala (immovable). There was a break and hindrance in the penance and abstract meditation of the

ascetics.” Tr. G.V. Tagare

Mahabharata, Anushasana Parva 12, Section 62, verse 2 “Bhishma said, ‘Of all kinds of gifts, the gift of earth has been said to be the first (in point of merit). Earth is immovable and indestructible…” Tr. K.M. Ganguli

Vamana Purana 8.26 “I bow down to the Worshipful Lord Visnu who raised the immovable earth with one single tusk, who sustains everything, and who sleeps absorbing the entire universe in Him.” Tr. Ananada Swarup Gupta

Mahabharata 13.62.2 “…Earth is immovable

and indestructible…” Tr. K.M. Ganguli

Mahabharata 5.76.7-8 “Behold, O Krishna, these the firmament and the earth which are immovable, immense, and infinite, and which are the refuge of, and in which are born these countless creatures.” Tr. K.M. Ganguli

Vayu Purana I.35.11; Linga Purana I.49.25b-27 “Meru has four great ranges (legs) in all the four quarters. Held by them, the earth with her seven continents does not move.” Tr. G.V. tagare

Brahma Vaivarta Purana, Krishna Janma Khanda 87.99-104 …Vrinda, so saying,

remained there like the immoveable earth….” Tr. Various Sanskrit Scholars, Edited by B.D. Basu.

Atharva Veda 6.44.1 “The heavens have stood still, the earth has stood still, all creatures have stood still. The trees that sleep erect have stood still: may this disease of thine stand still!” Tr. Maurice Bloomfield

Sun revolves around the Earth

Brahmanda Purana 1.2.21.87-88 “Everyday

the sun traverses those (zones) in due order. Just as the outer rim of the potter's wheel comes back quickly (i.e. revolves), so also the sun functions quickly during his Souther transit. Hence, he traverses a major portion of the Earth in the course of a shorter period." Tr. G.V. Tagare

Brahmanda Purana I.2.23.44-45 "Thus the sun traverses the quarters by means of his swift chariot with one wheel. The horses are splendid but they do not have the usual place (? Akramaih). In the course of a day and night, the sun traverses the earth consisting of the seven continents and oceans by means of his chariot with a single wheel." Tr. G.V. Tagare

Matsya Purana 126.41-46 “The Sun in course of one single day and night goes swiftly over the world consisting of the seven oceans and the seven islands, seating in His one-wheeled chariot and drawn by seven horses. The seven horses yoked to the Sun’s chariot are no other than the seven chhandas metres); they can assume forms at their will; they go as they like…Ascending on such a chariot the Sun travels the earth in course of one day (24 hours.) The horses were yoked at the beginning of Kalpa and carry on the Sun toll the end of the Great Dissolution (Maha Pralaya). Thus He goes on round and round, day and night, surrounded by the Valakhillya Munis…” Tr. Taluqdar of Oudh, Edited by B.D. Basu

Vayu Purana I.52.43-44 “Thus the Sun moves ahead quickly in his celestial sphere by means of his single-wheeled chariot dragged by the unimpaired gentle horses. In the course of a day and night he traverses over the world of seven continents and oceans by means of his single wheeled chariot dragged by the seven horses.” Tr. G.V. Tagare

Vayu Purana I.50.142 “Within a short time, therefore, the sun traverses the extensive earth. Within twelve Muhurtas it traverses quickly from the south to the north.” Tr. G.V. tagare

Brahmanda Purana I.2.23.44-45 “Thus the sun traverses the quarters by means of his

swift chariot with one wheel. The horses are splendid but they do not have the usual place (? Akramaih). In the course of a day and night, the sun traverses th earth consisting of the seven continenents and oceans by means of his chariot with a single wheel." Tr. G.V. Tagare

Linga Purana Section I.54.9-12 "...Similarly when the sucker of waters (i.e. the sun) moves about in the middle of Puskara the mountain to the north of Manasa, he traverses a thirtieth part of the earth in a Muhurta (48 mts). Understand this number in yojanas travelled in a Muhurta. The speed of the noble souled sun per Muhurta is three million one hundred and fifty thousand yojanas..." Tr. Board of Scholars,

edited by J.L. Shastri

Vayu Purana I.50.119-121; Matsya Purana 124.40-60 “When the sun passes through the middle of the sky, it traverses one thirtieth of the diameter of the earth in a Muhurta (forty eight minutes). In regard to the distance traversed in Yojanas, know that it is three million one hundred and fifty thousand in full. This is the distance traverses by the sun in one Muhurta.” Tr. G.V. Tagare

Srimad Bhagavatam 5.22.5 “The sun-god, who is Nārāyaṇa, or Viṣṇu, the soul of all the worlds, is situated in outer space between the upper and lower portions of the universe. Passing through twelve

months on the wheel of time, the sun comes in touch with twelve different signs of the zodiac…” Tr. Swami Prabhupada

Srimad Bhagavatam 5.22.7 “The sun-god has three speeds — slow, fast and moderate. The time he takes to travel entirely around the spheres of heaven, earth and space at these three speeds is referred to, by learned scholars, by the five names Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara.” Tr. Swami Prabhupada

Satapatha Brahmana 8:7:2:5 …having once revolved round these worlds, that sun would not pass by them. Let him lay down the two

last alongside the two first by reaching over them: he thus causes that sun to pass by these worlds; and hence that sun revolves incessantly round these worlds again and again (from left) to right.

Varaha Purana 26.8 “From its lustre arose twelve suns, and the principal one among these now revolves round the world.” Tr. Vankitasubramonia Iyer, Edited by J.L. Shastri

Mahabharata 6.6.7-16 “…This (the land where we are) is in the Varsha that is called after Bharata…Besides Meru are situated, O lord, these four islands, viz., Bhadraswa, and Ketumala, and Jamvudwipa otherwise called Bharata, and Uttar-Kuru…The

foremost of luminaries, the sun, always circumambulates Meru, as also the moon with (his) attendant constellation, and the Wind-god too…" Tr. K.M. Ganguli

Mount Meru is in the centre of the world.

Rig Veda 1.35.9 "The gold-handed, all-beholding luminary travels between the two regions of heaven and earth, dispels diseases, and this, verily, is known as the sun, and it finally overspreads the sky, extending from the dark interspace to the celestial region" Tr. SatyaPrakash Saraswati.

Nirukta 7.23 The sun having first revolved

towards the northern hemisphere, a person holds a polished (piece of) white copper, or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it… Now (had VaisVauara been the sun), there would have occurred expressions relating to VaisVanara in those same hymns and shares which are assigned to celestial deities, i.e. Savitr, [Surya], Pusan, Visnu, and [the VisVedevas.] And they would have praised him by (attributing to him) the functions of the sun, as thou risest, thou settest, thou revolvest, &c.

Atharva Veda 13.2.6 “Hail to thy rapid car whereon, O Sūrya, thou circlest in a moment both the limits…[44] The suppliant’s way,

filling the earth, the Mighty circleth the world with eye that none deceiveth…” Tr. Ralph T.H. Griffith

Vayu Purana I.50.60 “Revolving all round, the Sun illuminates and protects the three worlds. Hence on account of illumination and protection, he is called ‘Ravi’. The root av means ‘illumination’ (and protection.” Tr. G.V. Tagare

Following verses shows movements of the Sun,

Brahmanda Purana I.2.21.35-36
“Understand the movement of the sun during the southern transit, as he goes to

that quarter. His movement is above all the guardians of the quarters. During this southern transit, the sun rushes forward like an arrow that is discharged. He revolved always, taking the circle of luminaries with him.” Tr. G.V. Tagare

Brahmanda Purana 1.2.21.45-46 “The sun revolves rapidly like the whirling firebrand. Moving about, the sun traverses the revolving constellations. Thus the sun thereby moves to the south among the four quarters. The sun rises and sets again and again.” Tr. G.V. Tagare

Matsya Purana 125.50-58 …The success of the sun’s chariot is due to the conjunction (with Dhruva). Thus this divine solar chariot

moves about in the heaven. The pins of the yoke and axle are on its south. The pair of reins of the yoke and the wheel of this aerial chariot revolve round and round in all directions like the potter’s wheel…

Srimad Bhagavatam 5.22.6 “Thus the time the sun takes to rotate through half of outer space is called an ayana, or its period of movement [in the north or in the south].” Tr. Swami Prabhupada

Vayu Purana I.51.68-69 “With that the lord Sun moves quickly in the heaven. There are two reins of the chariot tied to the tips of the pole and the axle. Propelled by Dhruva the chariot moves in the sky in a circular fashion.” Tr. G.V. Tagare

Vayu Purana I.50.92-93 “Understand the solar movement when the sun reaches south during the southern transit all round above the guardians of the worlds. In his transit to the south, the sun moves fast like a discharged arrow. It takes the group of luminary bodies with it and revolves always.” Tr. G.V. Tagare

Vayu Purana I.50.151-4 “During the northern transit, the movement of the moon (?) is slow during day and fast during night. During the southern transit the sun’s movement is dast during day and slow during night. Dividing nights and days thus by its special diverse movements, the sun traverses the path by its even (regular) and

uneven (irregular) movement.” Tr. G.V. Tagare

Many verses are clearly saying that the sun travels around the earth so there is no way for apologists to defend these verses. Also read categories like Sun moves in a chariot pulled by Seven Horses, Speed of Sun moving around the Earth which proves that the Sun indeed revolves around the earth as per Hinduism.

Sun moves in a chariot pulled by seven horses

Indian Prime Minister from the Hindu nationalist party said that, In our mythology we have imagined the sun god Surya riding

on seven horses. This has basis in Hindu scriptures which says,

Rig Veda 1.50.8; 1.50.1 O, Bright sun, a chariot named harit with seven horses takes you to sky

Mahabharata book 13.158.20-22 …the sun possessed of a thousand rays… He it is that constitutes the wheel of the year, having three naves and seven horses to drag it…He is the sun, the dispeller of all darkness.

Srimad Bhagavatam 5.21.12-19 “Thus the chariot of the sun-god, which is trayimaya, or worshiped by the words om bhur bhuvah svah, travels through the four

residences…My dear King, the carriage of the sun-god's chariot is estimated to be 3,600,000 yojanas [28,800,000 miles] long and one-fourth as wide [900,000 yojanas, or 7,200,000 miles]. The chariot's horses, which are named after Gayatri and other Vedic meters, are harnessed by Arunadeva to a yoke that is also 900,000 yojanas wide. This chariot continuously carries the sun-god. Although Arunadeva sits in front of the sun-god and is engaged in driving the chariot and controlling the horses, he looks backward toward the sun-god…My dear King, in his orbit through Bhu-mandala [Earth], the sun-god traverses a distance of 95,100,000 yojanas [760,800,000 miles] at the speed of 2,000 yojanas and two krosas [16,004 miles] in a moment." Tr. Swami Prabhupada

Brahmanda Purana I.2.23.50 “…The lord of the day (i.e. the sun) thus revolves and wanders by means of horses that gallop and that are as swift as birds.” Tr. G.V. Tagare

Linga Purana I.55.81-82 “Thus the sun, the harbinger of the day moves ahead quickly in a single wheeled chariot drawn by seven green imperishable horses. He whirls day and night in his chariot which has a single wheel. He traverses in heaven over the seven continents and oceans with the help of seven groups.” Tr. Board of Scholars, Edited by J.L. Shastri

Devi Bhagwatam 8.15.40-45 “…The seat of the Sun on his chariot measures 36 Lakh Yoyanas wide. The Yuga measures in length one fourth of the above dimensions, that of his seat. The Chariot is moved by seven horses, consisting of the seven Chhandas, Gâyatrî, etc., driven by Aruna. The horses carry the Sun for the happiness of all. Though the charioteer sits in front of the Sun, his face is turned towards the west. He does his work as a charioteer in that state…” Tr. Swami Vijnananda

It’s possibly inspired by the Trundholm Sun Chariot commonly found in the European mythologies. Some apologists tries to defend this by saying that seven horses mentioned here are not actually horses but

seven rays. In many Hindu scriptures the Sun is described as of having a thousand rays not 7 rays and none of the Puranas or the Mahabharat explains seven horses as seven rays, so this proves that its apologists concocted explanation which has no basis. If seven horses are described as seven rays then does that mean the Moon too emits ten rays as Hindu scriptures describes moon moving in a chariot pulled by 10 horses. Sun is described in Hindu scriptures including the Vedas as of having 1000 rays not 7 rays, these 7 horses' names are different than the names of rays of sun given in Hindu scriptures. Hindu scriptures clearly mentions that the seven horses are seven Vedic metres who have assumed the shape of horses. Some also explain it by saying

that one wheel of the chariot signifies day or year, five spokes in it signifies five seasons etc. which is true to an extent but the one wheel represents year and five spokes of the chariot represents five seasons, the chariot is not a metaphor. Just as in the Tricolor (Indian flag) the saffron, white and green represents courage and sacrifice, peace and truth, and faith and chivalry respectively, the Ashoka Chakra in the middle represents the eternal wheel of law so the wheel of the chariot and its spokes too represent year and seasons in the same manner. Hindu scriptures even gives the size of Sun's chariot, how will apologists explain that? If it is symbolic then why Hindu scriptures mentioned the size of chariot? And why do they say that Sun moves around in his chariot? Hindu

scriptures also mentions chariot of moon what does it signify? Also check above topic especially Brahmanda Purana I.2.23.44-45 and Vayu Purana I.52.43-44 which clearly states about Sun revolving around the earth in a chariot pulled by horses and even has a charioteer in front. Logically speaking does the Sun rotates or revolves through rays if horses means rays? Before speaking about 7 horses of the sun, the Mahabharata verse mentions 1000 rays of the sun which makes it pretty clear that 7 horses aren’t really rays, moreover if seven horses of the sun means 7 rays of the sun then what does 10 horses of the moon means? Hindu text mentions 10 horses of the moon also, does that mean moon also emits 10 types of rays?

Even the Moon moves around the earth in a chariot pulled by horses

Brahmanda Purana 1.2.23.50-51 “He is served by Gandharvas and groups of celestial damsels by means of sons and dances. The lord of the day (i.e. the sun) thus revolves and wanders by means of horses that gallop and that are as swift as birds. The chariot of Soma (the Moon) has three wheels. His horses have the lustre of Kunda (white jasmine) flowers. They are ten in number and they are yoked to the left as well as to the right. The moon traverses by means of this.” Tr. Board of Scholars, Edited by J.L. Shastri

Vayu Purana I.52.50-51 “The chariot of the Moon has three wheels. The horses are tied

in pairs on either side. The chariot along with the horses and the charioteer has come out of the womb of the waters. The three wheels have a hundred spokes. Excellent white horses have been yoked thereto. They are ten in number. They are slender and divine. They are unimpeded and have the velocity of the mind. They are yoked but once (in the beginning of the Kalpa) and they travels till the end of the Yugas." Tr. G.V. Tagare

Speed of Sun moving around the Earth

Linga Purana Section I.54.9-12 "...Similarly when the sucker of waters (i.e. the sun) moves about in the middle of Puskara the mountain to the north of Manasa, he

traverses a thirtieth part of the earth in a Muhurta (48 mts). Understand this number in yojanas travelled in a Muhurta. The speed of the noble souled sun per Muhurta is three million one hundred and fifty thousand yojanas…" Tr. Board of Scholars, edited by J.L. Shastri

Vayu Purana I.50.119-121 "When the sun passes through the middle of the sky, it traverses one thirtieth of the diameter of the earth in a Muhurta (forty eight minutes). In regard to the distance traversed in Yojanas, know that it is three million one hundred and fifty thousand in full. This is the distance traverses by the sun in one Muhurta." Tr. G.V. Tagare

1 Muhurta = 48 minutes

1 Yojana = 8 miles (as per Hindu translators of Puranas)

3,150,000 Yojana*8 miles = 25,200,000

25,200,000/48 = 525,000 i.e. speed in one minute

525,000*60 = 31,500,000 miles per hour

According to modern science,

“The Sun’s orbital speed around the Galaxy: ~200 km/s (720,000 km/h, 450,000 mph)
The speed of the ground beneath your feet,

as a result of the Earth’s rotation: 1000 km/h (600 mph) at the latitude of Sheffield (53 degrees); it goes up to 1670 km/h (1000 mph) at the equator.”

http://www.iop.org/activity/outreach/resources/pips/topics/earth/facts/page_43079.html

http://solar-center.stanford.edu/FAQ/Qsolsysspeed.html

The orbital speed of the sun given in Vayu Purana is 31,500,000 mph and the orbital speed of the sun according to science is 450,000 mph which is nowhere close to the speed given in Puranas. Brahmanda Purana

mentions a different speed, so let’s have a look at that too,

Brahmanda Purana I.2.21.60-65 “…Thus, when the sun traverses the middle of the sky, it passes through parts of the earth in the course of a Muhurta as it were (?) Understand the number of Yojanas here in the course of a Muhurta. It is one hundred and eightyone thousand Yojanas. This is the speed of the sun in a Muhurta.” Tr. G.V. Tagare

181,000*8 = 1,448,000 miles

1,448,000/48 = 30,166 in a minute

30,166*60= 1,810,000 mph

This speed given is also not correct, the speed given in Srimad Bhagavata (Bhagavad Purana) is different so let’s evaluate its authenticity as well,

Srimad Bhagavatam 5.21.12 “Thus the chariot of the sun-god, which is trayīmaya, or worshiped by the words om bhūr bhuvaḥ svaḥ, travels through the four residences mentioned above at a speed of 3,400,800 yojanas [27,206,400 miles] in a muhūrta.” Tr. Swami Prabhupada

mph already given hence,

27,206,400/48 (1 Muhurta) = 566,800

566,800*60= 34,008,000 mph

Whereas the orbital speed of the sun is 450,000 mph.

Srimad Bhagavatam 5.21.19 “My dear King, in his orbit through Bhū-maṇḍala, the sun-god traverses a distance of 95,100,000 yojanas [760,800,000 miles] at the speed of 2,000 yojanas and two krośas [16,004 miles] in a moment.” Tr. Swami Prabhupada

Moon travels faster than the Sun

Srimad Bhagavatam 5.22.8 “Above the rays

of the sunshine by a distance of 100,000 yojanas [800,000 miles] is the moon, which travels at a speed faster than that of the sun. In two lunar fortnights the moon travels through the equivalent of a saṁvatsara of the sun, in two and a quarter days it passes through a month of the sun, and in one day it passes through a fortnight of the sun.” Tr. Swami Prabhupada

It says that the Moon travels faster than the Sun.

“The Moon orbits Earth at a speed of 2,288 miles per hour (3,683 kilometers per hour). During this time it travels a distance of 1,423,000 miles (2,290,000 kilometers).”

http://coolcosmos.ipac.caltech.edu/ask/176–How-fast-does-the-Moon-travel-around-Earth-

Whereas the sun travels at a speed of 450,000 which means that as per modern science, the sun travels faster than the moon but it’s contrary to Vedic Science.

Speed of Planets

Brahmanda Purana I.2.24.110-1 “Three planets among them which orbit very far away and above all are the Saturn, the Jupiter and the Mars. It should be known that they orbit very slowly. The great planets beneath them are the four fast

moving ones, viz. the sun, the moon, the Mercury and the Venus.” Tr. G.V. Tagare

Speed of slow moving planets

Speed of Saturn 34,821 kilometers per hour

http://coolcosmos.ipac.caltech.edu/ask/122-How-long-does-it-take-Saturn-to-go-around-the-Sun-

Speed of Jupiter 47,051 kilometers per hour

http://coolcosmos.ipac.caltech.edu/ask/90-How-long-does-it-take-Jupiter-to-go-around-the-Sun-

Speed of Mars 86,871 kilometers per hour

http://coolcosmos.ipac.caltech.edu/ask/75-How-long-does-it-take-Mars-to-go-around-the-sun-

Fast moving planets

Speed of Mercury 170,505 kilometers) per hour

http://coolcosmos.ipac.caltech.edu/ask/22-How-fast-does-Mercury-orbit-the-Sun-

Speed of Venus 78,341 miles per hour

http://coolcosmos.ipac.caltech.edu/ask/54-How-long-does-it-take-Venus-to-go-around-the-Sun-

Speed of Moon 3,683 kilometers per hour

http://coolcosmos.ipac.caltech.edu/ask/176–How-fast-does-the-Moon-travel-around-Earth-

Mars orbits faster than Venus still it’s counted as slow moving planet. And moon orbits very slow despite that its included in fast moving planets. Though it is correct about Saturn and Jupiter compared to Mercury and Venus.

Moon has water

Vayu Purana I.53.57 “The orb of the Moon is of solid water and the orb of the Sun is of solid refulgence.” Tr. G.V. Tagare, Edited by

G.P Bhatt

Another Vayu Purana may be saying the same,

Vayu Purana I.53.84-86 “Thus the abodes and their resident deities are mentioned. The abode of the thousand rayed Sun is full of fire and sparkling. The abode of the thousand rayed Moon is full of water and sparkling white. The abode of the five rayed charming planet Budha is dark in color.” Tr. G.V. Tagare

Linga Purana I.52.3 “The storehouse of water in the sky which is called Soma (moon) is the support of all living beings. To

Devas, it is the receptacle of nectar.” Tr. Board of Scholars, Edited by J.L. Shastri

Brahmanda Purana I.2.23.78-79 “The divine spheres of the sun and the moon are sparkling and white. They are of the form (or full of) of fire and water. They move about in the firmament. They resemble auspicious round pots. The sphere of the moon is remembered to be consisting of dense water. The white and brilliantly sparkling sphere of the sun is composed of dense fiery splendour.” Tr. G.V. Tagare

Hinduism also says that Moon is born from waters,

Matsya Purana 126.48 “The Moon has been born from waters along with His chariot, horses and the charioteer. That chariot is decorated with fine garlands and yoked with excellent white horses, rests on three wheels.” Tr. Taluqdar of Oudh, Edited by B.D. Basu

How Full Moon occurs

According to Hinduism, the Sun fills the moon with a nectar which lasts until 33330 Devas drinks it and turns it dark. The nectar is described as sweet like honey and consisting of the essence of the watery juice. It is the food of the Devas which makes them immortal. Seems this is the Soma Ras.

Vayu Purana I.52.60-66 “Beginning with the second day in the dark half and ending with the fourteenth day Devas drink the watery wine, the nectar of the Moon that is essentially made up of water and that by nature consists of tasty essence. By the brilliance of the Sun the nectar is collected and prepared in the course of a fortnight. On the full moon night Devas, Pitrs and the sages attend the Moon facing the Sun. The digits being drunk decline gradually in the dark half and become refilled in the bright half. When days pass on gradually Devas drink the moon for half a month until the new moon day and go away. On the new moon day Pitrs resort to the Moon. When the fifteenth part of the digits is left over in the later part of the day, that part is used up by the groups of Pitrs. The remaining digit

is drunk by Pitrs during the period of two Kalas. From the lunar rays the nectar of Svadha comes out on the new moon night. They drink the nectar and remain content for a month. They attain immortality." Tr. G.V. Tagare

Matsya Purana 126.53-60 "…in the dark fortnight, the Moon wanes daily from the second day till the Chaturdasi tithi (the fourteenth day after the full Moon) when the Devas drink up the soft and excellent nectar of the Moon, sweet like honey and consisting of the essence of the watery juice. For half the month the nectar becomes stored up in the Moon by the Sun's ray, so that the Devas would be able to drink it; and the quantity of this nectar

becomes maximum on the full moon night when the Devas adore the Moon for another supply of the same, gathered from the Sun's radiance in course of a fortnight." Tr. Taluqdar of Oudh, Edited by B.D. Basu

Matsya Purana 126.61-70 "...From the beginning of the dark fortnight the Moon turns black, wanes and becomes dull; His digits decline owing to His nectar being drunk up day by day. 33330 Devas drink the lunar ambrosia. The Moon thus declines during the dark fortnight and waxes until He becomes complete in the bright fortnight. Thus, drinking the nectar, the Devas, at the end of the fortnight, go away elsewhere on the Amasvasya (dark) night when the Pitris come to Him. When the still small portion of

the 15th part of the Moon is left, they drink that in the afternoon on the next day for a brief period of two kalas and go away after the completion of this dark fortnight…” Tr. Taluqdar of Oudh, Edited by B.D. Basu

Vishnu Purana 2.12.1-9 “The radiant sun supplies the moon, when reduced by the draughts of the gods to a single Kalá, with a single ray; and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. Thirty-six thousand three hundred and thirty-three divinities drink the

lunar ambrosia. When two digits remain, the moon enters the orbit of the sun, and abides in the ray called Amá; whence the period is termed Amávásya. In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of the trees; and thence goes to the sun." Tr. H.H. Wilson

All planets and stars originated from the Sun

Brahmanda Purana I.2.24.46 "All these, viz. the moon, the stars and the planets should be known as originating from the sun. The moon is the lord of all stars and the sun is the king of planets." Tr. G.V. Tagare

Linga Purana I.59.41-45 “…It should be known that the moon, stars and planets are all born of the sun…” Tr. Board of Scholars, Edited by J.L. Shastri

Moon is bigger in size than the Sun

Brahmanda Purana I.2.21.8 “In diameter as well as girth (Circumference), the moon is twice as much as the sun.” Tr. G.V. Tagare

Vayu Purana I.53.61-62 “…The diameter of the Sun is nine thousand Yojanas. The girth of the Sun is three times its diameter. The width of the Moon is twice that of the Sun.”Tr. G.V. Tagare, Edited by G.P Bhatt

Vayu Purana I.50.63 “The extent of the sun is nine thousand Yojanas. The girth or the extent of its disc is thrice its diameter. The lunar disc is twice the solar disc (in diameter as well as girth).” Tr. G.V. Tagare

Matsya Purana 123.57-58 “The diameter of the Sun is nine thousand yojanas and its circumference is three times that (2700 yojanas). The diameter of the Moon is twice the diameter of the Sun; its circumference is thrice its diameter.” Tr. Taluqdar of Oudh, edited by B.D. Basu

Linga Purana I.61.28-29 “The diameter of the sun is nine thousand yojanas. The

extent of its circular surface is three times that. The extent of the moon is twice that of the sun…” Tr. Board of Scholars, edited by B.D. Basu

Another scientific blunder, there is no need to provide proof but still for your ease let me present the size of the sun and moon as per science,

Size of the Sun

“The sun is nearly a perfect sphere. Its equatorial diameter and its polar diameter differ by only 6.2 miles (10 km). The mean radius of the sun is 432,450 miles (696,000 kilometers), which makes its diameter

about 864,938 miles (1.392 million km). You could line up 109 Earths across the face of the sun. The sun’s circumference is about 2,713,406 miles (4,366,813 km).”

https://www.space.com/17001-how-big-is-the-sun-size-of-the-sun.html

Size of the Moon

“The moon’s mean radius is 1,079.6 miles (1,737.5 kilometers). Double those figures to get its diameter: 2,159.2 miles

(3,475 km). The moon’s equatorial circumference is 6,783.5 miles (10,917 km).

The moon’s surface area is about 14.6 million square miles (38 million square kilometers), which is less than the total surface area of the continent of Asia (17.2 million sq mi or 44.5 million sq km).”

https://www.space.com/18135-how-big-is-the-moon.html

Both the Sun and the Moon revolves around the Earth as per Hinduism and since the moon appears bigger to the naked eye than the sun so the Rishis may have thought that moon must be bigger in size than the sun.

Size of Earth, Moon, Sun and other Planets

Size of the Earth,

Brahmanda Purana I.2.21.12 “…The entire Earth is remembered as fifty crores (of Yojanas) in extent.” Tr. G.V. Tagare

Vishnu Purana 2.4.18 “…Such, Maitreya, is the earth, which with its continents, mountains, oceans, and exterior shell, is fifty crores (five hundred millions) of Yojanas in extent…” Tr. H.H. Wilson

500000000*8 = 4000000000 miles

And this number is nowhere close to the number proved by modern science, this

number doesn’t match with either Earth’s radius or diameter.

“The radius of Earth at the equator is 3,963 miles (6,378 kilometers), according to NASA’s Goddard Space Flight Center. However, Earth is not quite a sphere. The planet’s rotation causes it to bulge at the equator. Earth’s polar radius is 3,949 miles (6,356 km) — a difference of 14 miles (22 km).

Using those measurements, the equatorial circumference of Earth is about 24,900 miles (40,070 km). However, from pole-to-pole — the meridional circumference — Earth is only 24,812 miles (39,931 km) around. This shape, caused by the

flattening at the poles, is called an oblate spheroid.”

https://www.space.com/17638-how-big-is-earth.html

Devi Bhagavatam 8.18.11-24 “…O Best of the twice-born! Below this Antarîksa is this earth, measuring one hundred Yoyanas…” Tr. Swami Vijnananda

Size of the Sun

Brahmanda Purana I.2.21.69 “The circumference of the sun is estimated to be nine crores of Yojanas as well as fortyfive hundred thousands (i.e. 9,45,00000 Yojanas).” Tr. G.V. Tagare

Brahmanda Purana I.2.21.7 “The extent of the disc of the sun is nine thousand Yojanas. Its girth is three times the extent.” Tr. G.V. Tagare

The same book gives contradictory numbers, let’s evaluate both numbers,

9 crores of Yojanas is the circumference of the Sun as per Brahmana Purana,

90,000,000*8= 720,000,000 miles

9,45,00000*8= 756,000,000 miles

As per the second verse,

9,000*8= 72,000 miles

“The sun is nearly a perfect sphere. Its equatorial diameter and its polar diameter differ by only 6.2 miles (10 km). The mean radius of the sun is 432,450 miles (696,000 kilometers), which makes its diameter about 864,938 miles (1.392 million km). You could line up 109 Earths across the face of the sun. The sun’s circumference is about 2,713,406 miles (4,366,813 km).”

https://www.space.com/17001-how-big-is-the-sun-size-of-the-sun.html

The numbers are again nowhere close. Also

the diameter given below in Srimad Bhagavatam is inaccurate.

Size of the Moon,

Srimad Bhagavatam 5.24.2 “The sun globe, which is a source of heat, extends for 10,000 yojanas [80,000 miles]. The moon extends for 20,000 yojanas [160,000 miles], and Rāhu extends for 30,000 yojanas [240,000 miles]…” Tr. Swami Prabhupada

Devi Bhagavatam 8.18.1-9 “…So the sphere of the Moon extends upto the twelve thousand Yoyanas…” Tr. Swami Vijnananda

Diameter of Moon given in Srimad Bhagavatam

160,000 miles

Diameter of Moon given in Devi Bhagavatam

12,000*8= 96,000 miles

“The moon’s mean radius is 1,079.6 miles (1,737.5 kilometers). Double those figures to get its diameter: 2,159.2 miles

(3,475 km). The moon’s equatorial circumference is 6,783.5 miles (10,917 km).

The moon’s surface area is about 14.6

million square miles (38 million square kilometers), which is less than the total surface area of the continent of Asia (17.2 million sq mi or 44.5 million sq km).”

https://www.space.com/18135-how-big-is-the-moon.html

Size of Venus, Jupiter, Mars and Saturn. The size is given in ratios and not Yojanas and one can easily find the error in this when it says that Jupiter is less than Venus when Jupiter is the biggest planet of our solar system,

Brahmanda Purana I.2.23.104-6; Matsya Purana 128.64-65 “The diameter and extent of the sphere of Bhargava (the Venus) it laid

down as one sixteenth of that of the moon. Brhaspati (the Jupiter) should be known as one-fourth less than the Venus (i.e. three fourth of its size). The Mars and Saturn are remembered to be three fourths of Jupiter in extent. In diameter and extent, Mercury is three-fourths of either of them." Tr. G.V. Tagare

The mean radius of moon in kilometres is 1737 divided by 16 is 108 kilometres, so Brahmanda and Matsya Purana are saying that the mean radius of Venus is 108 km when the actual mean radius of Venus is much bigger than the moon, the mean radius of Venus is 6051 km. Linga Purana gives different sizes of planets, I will just present the verse to you.

Linga Purana I.57.13-15 “The diameter, the circumference and the distance in yojanas of Bhargava (Venus) is a sixteenth part of that of the moon. Brhaspati (Jupiter) is of three-fourths of the size of Venus. Mars and Saturn are three-fourths of the size of Brhaspati. Budha (Mercury) is three-fourths of their size in extent and circumference.” Tr. Board of Scholars, Edited by J.L. Shastri

The contradictions in these two verses proves that they were written on imaginations and whims and has no scientific basis.

Moon emits rays

Vayu Purana I.51.20 “The hot rays emanate from the sun; the cool rays from the moon. These two powerful hot and cool rays sustain the universe.” Tr. G.V. Tagare, Edited by G.P Bhatt

Vayu Purana I.52.49 “The Moon too moves among the stars that stay in the pathway of heaven (vithi). The increase and decrease of its rays are similar to the increase and decrease of the Sun” Tr. G.V. Tagare, Edited by G.P Bhatt

Brahmanda Purana I.2.23.52 “…The shrinking and lengthening of its rays are remembered as being like those of the sun.” Tr. G.V. Tagare

Linga Purana I.56.3 “The moon traverses in his chariot along with Devas and Pitrs. It has white rays in the form of sparkling water particles.” Tr. Board of Scholars, Edited by J.L. Shastri

Rig Veda 10.12.7; Atharva Veda 18.1.35 “In him the gods find pleasure at the sacrifice; they seat themselves on the altar of the sacrifices, They placed light in the sun; beams in the moon; and these untiring shed their light around.” Tr. H.H. Wilson

What causes hoarfrost/dew drops?

Hinduism says that four elephants of the

four quarters spraying water from their huge trunks causes hoarfrost. Or it may be referring to a cloud who could take shape of any. But I am sure that it talks about the elephants that’s holding up the earth because the 43rd verse states that “Elephants, mountains and clouds along with serpents belong to one and the same family” had it been a type of cloud then this verse wouldn’t have separated elephants from clouds and also the Brahmanda Purana makes it more clear.

Vayu Purana I.51.45-47 “During Hemanta (early winter) Parjanya and the elephants of the quarters born of chilliness shower snow (drops) for making the corn flourish…The elephants of the quarters spray all round

drops of water from the Ganga by means of their huge trunks. That (spray of water) is called the hoarfrost." Tr. G.V. Tagare

Vishnu Purana 2.9.16-18 "…the water, although that of the Gangá of the sky, is scattered, by the elephants of the quarters, not by the rays of the sun: it is only when such rain falls, and the sun is in the even asterisms, that it is distributed by his beams." Tr. H.H. Wilson

Brahmanda Purana I.2.22.47-52a "Smoke is conducive to development of all of them without any distinction. The most excellent among them is Parjanya. The Elephants of the quarters are four in number (Although) these are separate, the source of origin of

elephants, mountains, clouds and serpents is the same and water is remembered as that origin. On being directed to make the plants and trees flourish, Parjanya and the Diggajas (Elephants of the quarters) showers snowdrops during Hemanta (early winter), born of cool virility. …With their huge trunks, the elephants of the quarters receive the waters oozing from the Ganga and scatter them in the form of water spray. That is remembered as dew drops.” Tr. G.V. Tagare

Sun emits different types of rays which are responsible for changes in Season

As the Earth spins on its axis, producing night and day, it also moves about the Sun in an elliptical (elongated circle) orbit that requires 365 1/4 days to complete. The Earth's axis is tilted at 23.5 degrees and is why we have seasons. When the Earth's axis points towards the Sun, it is summer for that hemisphere. When the Earth's axis points away, winter can be expected.

But according to Vedic Science we have seasons because the sun emits different types and specific number of rays and changes them to cause different seasons.

Brahmanda Purana 1.2.24.32-33 "During Vasanta (spring) and Grisma (summer), the sun blazes by means of three hundred rays.

During the rainy season and autumn he showers (rain) by means of four hundred rays. During Hemanta (early winter) and Sisira (later winter), he scatters snow by means of three hundred rays.” Tr. G.V. Tagare

Linga Purana I.59.41-45 “…The thousand rays of the sun serve the purpose of the world. Reaching the earth they assume different forms by emitting snow, rain and heat…” Tr. Board of Scholars, Edited by J.L. Shastri

Vayu Purana I.52.36 “In accordance with the seasons, the Sun changes his rays, releasing heat in the summer, mist and fog in the winter and rain during the rainy

season and demarcates day and night. He (thus) propitiates Devas, Pitrs and human beings.” Tr. G.V. Tagare, Edited by G.P Bhatt

Vayu Purana I.53.25-27; Linga Purana I.59.31a-31b “During the spring and the summer he blazes with the three hundred rays. During rains and autumn he generates rain by the four (hundred rays). The Sun creates mist and fog by means of the three (hundred rays) during early and late winter. He deposits energy on the medicinal herbs. By means of Svadha he propitiates Pitrs. By means of nectar of three varieties he bestows immorality. Thus thousand rays of the Sun achieve the purpose of the worlds. They differ according to the season by exuding water, chilliness and heat.” Tr. G.V.

Tagare, Edited by G.P Bhatt

Matsya Purana 128.24-25 “During spring and hot weather the sun imparts heat by his three hundred rays; during the rainy season and autumn causes rain by his four hundred rays; during the dewy and winter season imparts cold by his three hundred rays.” Tr. Taluqdar of Oudh, Edited by B.D. Basu

Brahmanda Purana also says that Sun moves in medium speed to make day and night equal in Autumn and Spring seasons,

Brahmanda Purana I.2.21.142 “During the time in between the Autumn and the Spring, the sun proceeds with a medium speed and

he resorts to its eastern peak.” Tr. G.V. Tagare

Moon causes rain

Hindu scriptures correctly says that the sun takes up the water through rays but also makes an unscientific claim that the water is transferred to moon which then sends it to clouds (perhaps to Abhra clouds) that causes rain, some also say that the cloud named Abhra doesn’t cause rainfall while Linga Purana I.54.39-40 states that Abhra means ‘that which showers water’.

Brahmanda Purana I.2.22.13-21 “…the sun

takes away the water of the entire world, O excellent Brahmanas. The moon transmits the entire water drunk by the sun. The torrential currents of water (Downpour of rain) functions through Nadis (vein like vessels) accompanied by the wind. The water that oozes out of the moon remains in the food (i.e. plants and food crops). The water that has fallen down from the moon, from the sky, is conducive to the welfare of all the worlds. The entire universe has the moon as its support. This has been truthfully recounted. The Usna (hot virility) oozes out of the sun, and the Sita (chill virility) functions from the moon." Tr. G.V. Tagare

Linga Purana Section I.54.29-33 "The

waters drunk by the sun penetrates the moon gradually and from the moon they drip down to the clouds. On being tossed about by the wind, the cluster of clouds causes shower on the earth…" Tr. Board of Scholars, edited by J.L. Shastri

Vayu Purana I.51.14-15 "The water drunk in by the sun gets transferred to the moon from the solar fire. Through the Nadis (tubular veins) full of wind the activity of sustaining the worlds begins. What exudes from the moon, the sun receives at its tips. When the wind blows the clouds let it shower on the earth." Tr. G.V. Tagare, Edited by G.P Bhatt

Aitareya Brahmana Book 8, Para 28 "…The

rain having rained enters into the moon…” Tr. Arthur Berriedale Keith

Vishnu Purana 2.9.8-18 “…The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can retain the waters with which they are charged: they are therefore called Abhras, because their contents are not dispersed When however they are broken to pieces by the wind, then watery stores descend, bland, and freed front every impurity by the sweetening process of time…” Tr. H.H. Wilson

Linga Purana mentions strange water cycle,

Linga Purana I.54.65-68 “There is neither increase nor decrease of water, if we consider it duly. The wind presided over by Dhruva withdraws the rain. It falls off the planet sun and spreads through the sphere of the stars. At the close of the movement, it re-enters the sun and is presided over by Dhruva.” Tr. Board of Scholars, Edited by J.L. Shastri

Dhurva means Pole Star.

Unique way to cause rain

A Hindu MP of India was ridiculed for saying that Smoke from Yajna goes up, rainfall comes down. But what people may not be knowing is that he said this on the basis of Hindu scriptures, so those making fun of this statement should also make fun of Hindu scriptures which promotes such unscientific things,

Yajur Veda 2.16 “We perform the yajna for Vasus, Rudras and Adityas…The desired oblation (Ahuti) reaches the space, comes in contact with air and the light of that sun. It thence brings down rain for us…” Tr. Devi Chand

Yajur Veda 3.49 “The oblation full of cooked articles put into the fire, goes up to the sky. And returns there from full of rain.” Tr. Devi Chand

Manu Smriti 3.76. An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence).

Maitrayana Brahmana 6.37 … ‘The oblation which is properly thrown on the fire, goes toward the sun; from the sun comes rain…”

What causes Earthquakes and who lifts the Earth?

Valmiki Ramayana says that four elephants

are holding up the earth and if the easterly elephant namely Viruupaaksha moves its trunk then earthquakes occurs on earth,

Valmiki Ramayana 1.40.13-22 “While digging the earth there they beheld a mountain similar easterly elephant named Viruupaaksha, which is bearing the eastern side of earth’s surface on its head. Oh, Rama, the legatee of Raghu, that great easterly elephant Viruupaaksha is bearing the entire eastern earth along with its mountains and forests on its head. On certain occasions, oh, Rama of Kakutstha, when that great-elephant moves its head desiring respite in tiresomeness then earthquakes will occur on earth. After splitting the eastern direction then they split

opened the southern direction, and even in southern direction they beheld an elephant that is similar to a very great mountain, and that is sustaining southerly side of earth on its head, and on seeing that mammoth elephant of venerable character, namely Mahapadma, they went into an inordinate astonishment. Even in the westerly direction those great mighty sons of Sagara beheld an infinite and mountain similar elephant of western direction, called Sumanasa. In the northern direction, oh, Rama, they beheld Bhadra, a snow-white elephant with an auspicious body bearing northern side of this earth." Tr. Shri Desiraju Hanumanta Rao

6th century Indian astronomer named

Varahamihira also writes about this,

क्षितिकंम्पमाहुरेके बृहदन्तर्जलनिवासिसत्वकृतम् ।
भूभारखिन्नदिग्गजविश्रामसमुद्भवं चान्ये ॥१॥

Brihatsamhita 32.1 “Some hold that an earth-quake is caused by huge animals living in the midst of the ocean, while others opine that it is the result of the rest that is availed of by the elephants of the quarters tired by the weight of the earth.” Tr. Panditbhushan V. Subrahmanya Shastri & Vidwan M. Ramkrishna Bhat

I quoted it to show that elephants holding up the earth is literal and not simile and this view was widely held by Hindus even in the 6th century. Vishnu Purana says that

Vishnu in the form of a snake named Shesha is holding up the world and the earth trembles if he yawns,

Vishnu Purana 2.5.20-25 “…Śesha bears the entire world, like a diadem, upon his head, and he is the foundation on which the seven Pátálas rest. His power, his glory, his form, his nature, cannot be described, cannot he comprehended by the gods themselves. Who shall recount his might, who wears this whole earth, like a garland of flowers, tinged of a purple dye by the radiance of the jewels of his crests. When Ananta, his eyes rolling with intoxication, yawns, then earth, with all her woods, and mountains, and seas, and rivers, trembles…” Tr. H.H. Wilson

Shiva Purana says that earthquakes occurs when Shesha stretches himself,

Shiva Purana, Uma Samhita 5, chapter 15, verses 18-21 “Holding the sphere of the earth on his back, Sesa, the lord of Bhutas stands at the root of Patala. He is worshipped for his endless attributes. The power of his virility cannot be adequately described even by the ambitious gods nor can his form be known…With his eyes rolling due to inebriation when Sesa stretches himself, the earth quakes along with all its mountains, oceans and forests.” Tr. J.L. Shastri

Srimad Bhagavatam and Devi Bhagavatam also says that four elephants are holding up the universe,

Srimad Bhagavatam 5.20.39 “On the top of Lokāloka Mountain are the four gaja-patis, the best of elephants, which were established in the four directions by Lord Brahmā, the supreme spiritual master of the entire universe. The names of those elephants are Ṛṣabha, Puṣkaracūḍa, Vāmana and Aparājita. They are responsible for maintaining the planetary systems of the universe.” Tr. Swami Prabhupada

Devi Bhagavatam 8.14.1-29 “…The self-born Brahmâ has placed very big elephants on all sides of it. Hear their names. These are Risabha, Puspachûda, Vâmana, and Aparâjita. These four elephants are said to

hold all the Lokas in their respective positions. The Bhagavân Hari gives strength to these elephants and to Indra and others who are reckoned to be His Vibhûtis (powers)…" Tr. Swami Vijnananda

Srimad Bhagavatam also says that Vishnu in the form of a dolphin or Gigantic porpoise is holding up the universe or earth,

Srimad Bhagavatam 5.23.4 "Some persons describe this system of heavenly luminaries as being supported by the mystical Yogic powers of Lord Vasudeva who has assumed the form of a Gangetic porpoise." Tr. G.V. Tagare, Edited by J.L. Shastri

Mahabharata and Puranas says that a snake named Shesha is holding up the Earth and that’s the reason snakes are found in the ground,

Mahabharata 3.202.12-13 “…then lay in Yoga sleep on the wide hood of the Snake Sesha of immeasurable energy, and the Creator of the Universe, that highly-blessed and holy Hari, knowing no deterioration, lay on the hood of that Snake encircling the whole Earth…” Tr. K.M. Ganguli

Srimad Bhagavatam 5.25.2 “Śukadeva Gosvāmī continued: This great universe, situated on one of Lord Anantadeva’s thousands of hoods, appears just like a white mustard seed. It is infinitesimal

compared to the hood of Lord Ananta.” Tr. Swami Prabhupada

Mahabharata describes how Adishesha held the earth, I am quoting some excerpts from the section,

Mahabharata1.36.17-25 “Then Sesha replied, ‘O divine Grandsire, this is the boon desired by me; viz., may my heart always delight in virtue and in blessed ascetic penances, O Lord of all!’ Brahman said, ‘O Sesha, I am exceedingly gratified with this thy self-denial and love of peace. But, at my command, let this act be done by thee for the good of my creatures. Bear thou, O Sesha, properly and well this Earth so unsteady with her mountains and forests,

her seas and towns and retreats, so that she may be steady.' Sesha said, 'O divine Lord of all creatures, O bestower of boons, O lord of the Earth, lord of every created thing, lord of the universe, I will, even as thou sayest hold the Earth steady. Therefore, O lord of all creatures, place her on my head.' Brahman said, 'O best of snakes, go underneath the Earth. She will herself give thee a crevice to pass through. And, O Sesha, by holding the Earth, thou shalt certainly do what is prized by me very greatly…Then the elder brother of the king of the snakes, entering a hole, passed to the other side of the Earth, and holding her, supported with his head that goddess with her belt of seas passing all round.' Brahman said, 'O Sesha, O best of snakes, thou art the god Dharma, because alone, with thy

huge body, thou supportest the Earth with everything on her, even as I myself, or Valavit (Indra), can…The snake, Sesha, the lord Ananta, of great prowess, lives underneath the Earth, alone supporting the world at the command of Brahman. And the illustrious Grandsire, the best of the immortals, then gave unto Ananta the bird of fair feathers, viz., the son of Vinata, for Ananta's help." Tr. K.M. Ganguli

Swami Prabhupada wrote,

"The incarnation of the Supreme Personality of Godhead known as Śeṣa or Ananta has unlimited strength, fame, wealth, knowledge, beauty and renunciation. As described in this verse, Ananta's strength is

so great that the innumerable universes rest on His hoods. He has the bodily features of a snake with thousands of hoods, and since His strength is unlimited, all the universes resting on His hoods feel no heavier than mustard seeds. We can just imagine how insignificant a mustard seed is on the hood of a serpent. In this connection, the reader is referred to Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Five, verses 117 -125. There it is stated that Lord Viṣṇu's incarnation as the serpentine Ananta Śeṣa Nāga supports all the universes on His hoods. By our calculation, a universe may be very, very heavy, but because the Lord is ananta (unlimited), He feels the weight to be no heavier than a mustard seed." Swami Prabhupada 5.17.21
https://www.vedabase.com/en/sb/5/17/21

Vishnu Purana book 2, chapter 5 states that Sesha is a form of Vishnu but Mahabharata says that Sesha is a form of Shiva,

Mahabharata 13.14.151 “…Mahadeva is the soul of all creatures. He pervades all things. He is the speaker of all discourses (on duties and rituals)…He it is that assumes the form of Sesha who sustains the world on his head…”

It’s not just elephant, snake or dolphin that is holding up the earth, Hindu scriptures also says that Vishnu in the form of a boar is holding up the earth and also saving it from sinking in waters. The following topic

is also related to this one.

Earth established on waters

Scientists are spending billions of dollars to find water on other planets but Vishnu’s avatar Varaha found water below the earth some 3000 years ago and also saved the earth from sinking into that water. The story of Varaha lifting up the earth in Puranas may have taken inspiration from Brahmanas,

Satapatha Brahmana 14:1:2:11 “Then (earth) torn up by a boar (he takes), with (Vâg. S. XXXVII, 5), ‘Only thus large was she in the

beginning,’–for, indeed, only so large was this earth in the beginning, of the size of a span. A boar, called Emûsha, raised her up, and he was her lord Pragâpati: with that mate, his heart’s delight, he thus supplies and completes him 1;–‘may I this day compass for you Makha’s head on the Earth’s place of divine worship: for Makha thee! for Makha’s head thee!’ the import of this is the same as before.” Tr. Julius Eggeling

Shiva Purana, VayaviyaSamhita 7, Section I.11.31 “The he lifted the Earth sunk under water and held it on his curved fangs. He rose up from the nether worlds.” Tr. J.L. Shastri

Harivamsha Purana 3.35.1 “(O janamejaya!) The earth which was installed on the top surface of the water body, did not sink, like a huge ship, due to its vast body.” Tr. Desiraju Hanumant Rao

Vayu Purana I.50.7 “Waters lie within the earth and the earth is established over waters. The sky is above, the earth is below (it) and again waters are underneath.” Tr. G.V. Tagare, Edited by G.P Bhatt

Brahmanda Purana I.I.5.10 On seeing that the earth had sunk into the water he thought- ”What form shall I assume and uplift the earth?”[15] Assuming this inimitable form of a boar, Hari entered the nether worlds for uplifting the earth.

Srimad Bhagavatam 3.13.31 “Lord Boar very easily took the earth on His tusks and got it out of the water. Thus He appeared very splendid. Then, His anger glowing like the Sudarśana wheel, He immediately killed the demon [Hiraṇyākṣa], although he tried to fight with the Lord.” Tr. Swami Prabhupada

Devi Bhagavatam 8.2.34-38 “…He came up from the Rasâtala and placed the earth on the waters. He then went away to His Vaikuntha abode…” Tr. Swami Vijnananda

Devi Bhagavatam 8.2.11-20 “The ocean was very much agitated with the fierce striking

of the hairs of the Boar, when He entered into the waters, and spoke thus :– “O Deva ! O Thou, the destroyer of the afflictions of your refuges! Protect me.” Hearing the words of the ocean, the God Hari tore asunder all the aquatic animals and went down beneath the waters. Searching violently hither and thither, He knew the earth by her smell. At once the Bhagavân Hari, the Lord of all, went to Her and rescued the earth by raising Her up on his big teeth, the Earth that was the abode of all the beings. When the Bhagavân, the Lord of all the sacrifices, came up with the Earth on the top of His teeth, He looked beautiful like the elephant of a quarter taking out by the root and holding a thousand petalled lotus upon his tusks.” Tr. Swami Vijnananada

Vishnu Purana 1.4.45-48 “The supreme being thus eulogized, upholding the earth, raised it quickly, and placed it on the summit of the ocean, where it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters. Then, having levelled the earth, the great eternal deity divided it into portions, by mountains…” Tr. H.H. Wilson

Harivamsa Purana 1.40.6 “We have heard that sage Krishna-dwaipAyana described this great boar incarnation before the twice-born ones when they assembled at a sacrifice, and detailed as to how that enemy-eradicator, Vishnu, incarnating himself as a boar, saved the earth sunk in the ocean with his tusks; now I would like to hear at length

the various deeds performed by the intelligent slayer of enemies hari in his incarnation of boar.” Tr. Desiraju Hanumanta Rao

I remember, when I had posted a meme on my Facebook account about Varaha lifting up the Earth from waters, a Hindu tried to explain it by saying that the water mentioned in Purana is not actually water and later gave a lame explanation. Those who try to give “water” a metaphorical meaning should read following verses which refutes their claim,

Vayu Purana I.6.10-27 ”Observing that the earth was overflowed with waters on all sides, (he thought to himself), ”Oh, what

great form should I assume and uplift the earth”? He thought of the form of a Boar charmingly comfortable in sporting about in waters…It had a girth of ten and a height of a hundred Yojanas. It resembled a dark blue cloud in complexion. It grunted like the rumbling of thunder-clouds…Assuming this large immeasurable form of a boar, Visnu entered the nether regions in order to lift up the earth…. [25-27] Holding the Earth in his hands he brought it to its place. The supporter of the Earth at first mentally supported the earth and then released it. Over the flood of waters, the Earth floated like an immense boat. Due to the activities of the lord, it did not sink. With a desire to set up the universe, the lord lifted up the Earth. Then, he, the lotus-eyed lord, decided to divide the Earth. He levelled the Earth and

created the mountains on it.” Tr. G.V. Tagare

Distance between Planets

Brahma Purana 21.5-9 “O brahmins, the disc of the sun is stationed a hundred thousand Yojanas away from the earth. The disc of the moon is stationed a hundred thousand Yojanas away from the sun. Full hundred thousand Yojanas above the moon, the entire sphere of the stars shines. O brahmins, mercury (Budha) is two hundred thousand Yojanas above the sphere of stars…Saturn (Sauri) is stationed two hundred thousand Yojanas above Jupiter…”

Tr. Board of Scholars, edited by J.L. Shastri

The above verse says that the sun is a hundred thousand Yojanas away from the earth, so let’s do the calculation now,

1 Yojana = 8 miles

100,000*8= 800,000 miles

Distance between Earth and the Sun as per science

“149,600,000 kilometers (km) or 92,900,000 miles”

https://www.nasa.gov/audience/foreducat

ors/k-4/features/F_Measuring_the_Distance_Student_Pages.html

https://www.space.com/17081-how-far-is-earth-from-the-sun.html

The verse also says that the Saturn is stationed two hundred thousand Yojanas “ABOVE” Jupiter.

200,000*8= 1,600,000 miles

“The distance between Saturn and Jupiter is 4.32 AU. That’s approximately 646,270,000 km or 401,592,178 miles.”

https://theplanets.org/distances-between-planets/

Srimad Bhagavatam 5.22.8 “Similarly the Moon is observed to be a hundred thousand Yojanas above the rays (orb) of the Sun. As it is faster in velocity (than the sun), it goes ahead (of the Sun). It covers in two fortnights the circuit made by the Sun in one (complete) year; in two days and a quarter of that distance which the Sun traverses in a month; and in one day the distance the Sun requires a fortnight to cover.” Tr. G.V. Tagare

The distance between Moon and Sun mentioned in Srimad Bhagavatam is same as mentioned in Brahma Purana 21.5-9, so

now let’s calculate the distance,

100,000*8= 800,000 miles

“The moon is 93205678.8356 miles away from the sun which is 150 million kilometres.”

https://www.universetoday.com/20566/how-far-is-the-moon-from-the-sun/ .

Distance between Planets,

Srimad Bhagavatam 5.22.14-17 “Situated 1,600,000 miles above Mercury, or 8,800,000 miles above earth, is the planet Mars. If this planet does not travel in a

crooked way, it crosses through each sign of the zodiac in three fortnights and in this way travels through all twelve, one after another. It almost always creates unfavorable conditions in respect to rainfall and other influences. Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter, which travels through one sign of the zodiac within the period of a Parivatsara. If its movement is not curved, the planet Jupiter is very favorable to the brāhmaṇas of the universe. Situated 1,600,000 miles above Jupiter, or 12,000,000 miles above earth, is the planet Saturn, which passes through one sign of the zodiac in thirty months and covers the entire zodiac circle in thirty Anuvatsaras. This planet is always very inauspicious for the universal situation.

Situated 8,800,000 miles above Saturn, or 20,800,000 miles above earth, are the seven saintly sages, who are always thinking of the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Viṣṇu, known as Dhruvaloka, the polestar.” Tr. Swami Prabhupada

Above verse says that Mercury is 1,600,000 miles above Mars while according to science, The distance between Mercury and Mars is 1.14 AU. That’s approximately 170,030,000 km or 105,651,744 miles. It also says that Earth is 8,800,000 miles away from Mars while Earth is 0.52 AU away from Mars. That’s approximately 78,340,000 km or 48,678,219 miles.

https://theplanets.org/distances-between-planets/

It also makes the claim that “Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter”

While as per science the distance between Mars and Jupiter is 3.68 AU. That’s approximately 550,390,000 km or 342,012,346 miles. And the distance between Earth and Jupiter is 4.2 AU. That’s approximately 628,730,000 km or 390,674,710 miles.

https://theplanets.org/distances-between-planets/

It then makes claim that “Situated 1,600,000 miles above Jupiter, or 12,000,000 miles above earth, is the planet Saturn”

While the fact is, The distance between Saturn and Jupiter is 4.32 AU. That’s approximately 646,270,000 km or 401,592,178 miles and the distance between Saturn and Earth is 8.52 AU. That’s approximately 1,275,000,000 km or 792,248,270 miles.

https://theplanets.org/distances-between-planets/

Following verses from Srimad Bhagavatam

5.22.12-13 are related to this subject. It makes the claim that Mercury is 1,600,000 miles above Venus or 7,200,000 miles above earth. While the distance between Mercury and Venus is 0.34 AU. That's approximately 50,290,000 km or 31,248,757 miles. And the distance between Mercury and Earth is 0.61 AU. That's approximately 91,691,000 km or 56,974,146 miles.

https://theplanets.org/distances-between-planets/

Sun, Venus and Mercury has same Orbits

Srimad Bhagavatam 5.22.12 "Some 1,600,000 miles above this group of stars is the planet Venus, which moves at almost

exactly the same pace as the sun according to swift, slow and moderate movements. Sometimes Venus moves behind the sun, sometimes in front of the sun and sometimes along with it. Venus nullifies the influence of planets that are obstacles to rainfall. Consequently its presence causes rainfall, and it is therefore considered very favorable for all living beings within this universe. This has been accepted by learned scholars." Tr. Swami Prabhupada

Srimad Bhagavatam 5.22.13 "Mercury is described to be similar to Venus, in that it moves sometimes behind the sun, sometimes in front of the sun and sometimes along with it. It is 1,600,000 miles above Venus, or 7,200,000 miles

above earth. Mercury, which is the son of the moon, is almost always very auspicious for the inhabitants of the universe, but when it does not move along with the sun, it forbodes cyclones, dust, irregular rainfall, and waterless clouds. In this way it creates fearful conditions due to inadequate or excessive rainfall.” Tr. Swami Prabhupada

Orbits of Planets are above each other

According to Hinduism, orbits of the planets are above each other. Also read Srimad Bhagavatam 5.22.8; 5.22.14-17

which I have mentioned in Distance in Planets category,

Brahmanda Purana I.2.24.121 “The Mercury orbits above all the stars. The Venus orbits above the Mercury. The Mars does so above the Venus and the Jupiter above the Mars.” Tr. G.V. Tagare

Matsya Purana 128.71-73 “The Sun moves lowest down of all the planets. Above Him the Moon travels. The stars travel above the Moon; above Moon, travels Mercury; above Mercury, travels Venus; above Venus, travels Mars; above Mars, travels Jupiter; above Jupiter, travels Saturn.” Tr. Taluqdar of Oudh, Edited by B.D. Basu

Planets move propelled by the rope of wind

Hinduism says that planets move due to wind as Hinduism believes that there is air in space,

Matsya Purana 128.14 “All these stars are tied to Dhruva: and they move on propelled by the wind. The Moon and the Sun move on in the celestial firmament, prompted by currents of strong wind. They glide on tied to the Dhruva. Their motions round the pole are brought about by these ropes made of wind.” Tr. Taluqdar of Oudh, Edited by B.D.

Basu

Linga Purana I.57.7 “The stars and the luminaries, urged by the circular gusts of wind, move like fire brands. Since the wind bears the luminaries, it is called Pravaha.” Tr. Board of Scholars, Edited by J.L. Shastri

Wind stars from Sun

Vayu Purana I.51.53 “The wind starts from the planet sun and traverses the entire stellar zone. At the end of the day it enters the sun encompassed by Dhruva.” Tr. G.V. Tagare

Sun and Moon dipping in water

Vamana Purana 16.53 “Burnt by the fire of the eyes of Siva, the restless Surya immersed in the Asi and reaching Varuna, he had a dip in it as freely as he like.” Tr. Ananda Swarup Gupta

Rig Veda 7.55.7, Atharva Veda 4.5.1 The Bull [Vushab/Sun] who hath a thousand horns, who rises up from out the sea…

Kausitaki Brahmana 18.9 Him who yonder gives heat they seek by these pressings to

obtain; the rising by the morning pressing, (the sun) in the middle (of his course) by the midday pressing, (the sun) as he sets by the third pressing. He, having entered the waters, becomes Varuna.

Aitareya Brahma Book 4, Chapter 20, verse 13 “…This (Aditya, the sun) is ‘the swan sitting in light’…he is ‘born from the waters’ (abja), for in the morning he comes out of the waters, and in the evening he enters the waters.” Tr. Martin Haug

Vishnu Purana 2.12.8-9 “whence the period is termed Amávásya. In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of the trees; and thence goes to the sun.” Tr.

H.H. Wilson

Atharva Veda 13.2.4 “Victorious, inspired, and brightly shining, whom seven strong tawny-coloured coursers carry, Whom Atri lifted from the flood to heaven, thus men behold thee as thy course thou runnest.” Tr. Ralph T.H. Griffith

Rig Veda 10.72.7 “When, O ye Gods, like Yatis, ye caused all existing things to grow, Then ye brought Sūrya forward who was lying hidden in the sea.” Tr. Ralph T.H. Griffith

Hinduism also says that the sun enters fire while setting, I don’t understand this verse

so I leave it to the readers to understand it.

Vayu Purana I.50.112-3 “When the sun sets, the brilliance of the sun partially enters fire. Hence fire shines more brilliantly at night, even from a distance. When the sun rises again, the brilliance of fire enters the sun. The sun rises again, the brilliance of fire enters the sun. This together with the brillaince left in the sun at the time of sunset, makes it all the more brilliant. So the sun blazes during the day.” Tr. G.V. Tagare

How Eclipse occurs

According to Vedic mythology a demon

covers the Sun which causes solar eclipse.

Rig Veda 5.40.5-6 O Sūrya, when the Asura’s descendant Svarbhanu, pierced thee through and through with darkness, All creatures looked like one who is bewildered, who knoweth not the place where he is standing. What time thou smotest down Svarbhanu’s magic that spread itself beneath the sky, O Indra, By his fourth sacred prayer Atri disoovered Sūrya concealed in gloom that stayed his function.

Following verses may have taken inspiration from the above Vedic verse. A demon named Rahu which is a star according to Hinduism causes Solar and Lunar eclipses.

Devi Bhagavatam 8.18.1-9 “…The Asura Râhu thus covers his rays. So the sphere of the Moon extends upto the twelve thousand Yoyanas. Râhu covers the field of the thirteen thousand Yoyanas. So he covers both the Sun and the Moon. Desire to take the vengeance of the previous enmity, he covers them during the time of Parva (the festivals). This planet wants to cover them from a distance. Hearing this, the Bhagavân Visnu hurls His Sudars’an Chakra against Râhu. This Chakra (disc) is encircled with the fiery flames and is very terrible. When all the quarters were filled with its violent flames, Râhu became instantly alarmed and fled away from the distance. O Devarsi! This is known as the eclipse known amongst the mortals…” Tr. Swami Vijananda

Srimad Bhagavatam 5.24.1-3 “Śrī Śukadeva Gosvāmī said: My dear King, some historians, the speakers of the Purāṇas, say that 10,000 yojanas [80,000 miles] below the sun is the planet known as Rāhu, which moves like one of the stars. The presiding deity of that planet, who is the son of Siṁhikā, is the most abominable of all asuras, but although he is completely unfit to assume the position of a demigod or planetary deity, he has achieved that position by the grace of the Supreme Personality of Godhead. Later I shall speak further about him. Rāhu tried to create dissension between the sun and moon by interposing himself between them. Rāhu is inimical toward both the sun and the moon, and therefore he always tries to cover the

sunshine and moonshine on the dark-moon day and full-moon night…After hearing from the sun and moon demigods about Rāhu's attack, the Supreme Personality of Godhead, Viṣṇu, engages His disc, known as the Sudarśana cakra, to protect them. The Sudarśana cakra is the Lord's most beloved devotee and is favored by the Lord. The intense heat of its effulgence, meant for killing non-Vaiṣṇavas, is unbearable to Rāhu, and he therefore flees in fear of it. During the time Rāhu disturbs the sun or moon, there occurs what people commonly know as an eclipse." Tr. Swami Prabhupada

Swami Prabhupada writes on Srimad Bhagavatam 5.24.2-3 "As stated herein, the sun extends for 10,000 yojanas, and the

moon extends for twice that, or 20,000 yojanas. The word dvādaśa should be understood to mean twice as much as ten, or twenty. In the opinion of Vijayadhvaja, the extent of Rāhu should be twice that of the moon, or 40,000 yojanas. However to reconcile this apparent contradiction to the text of the Bhāgavatam, Vijayadhvaja cites the following quotation concerning Rāhu; rāhu-soma-ravīṇāṁ tu maṇḍalā dvi-guṇoktitām. This means that Rāhu is twice as large as the moon, which is twice as large as the sun. This is the conclusion of the commentator Vijayadhvaja. The Supreme Personality of Godhead, Viṣṇu, is always the protector of His devotees, who are also known as demigods. The controlling demigods are most obedient to Lord Viṣṇu, although they also want

material sense enjoyment, and that is why they are called demigods, or almost godly. Although Rāhu attempts to attack both the sun and the moon, they are protected by Lord Viṣṇu. Being very afraid of Lord Viṣṇu's cakra, Rāhu cannot stay in front of the sun or moon for more than a muhūrta (forty-eight minutes). The phenomenon that occurs when Rāhu blocks the light of the sun or moon is called an eclipse. The attempt of the scientists of this earth to go to the moon is as demoniac as Rāhu's attack. Of course. their attempts will be failures because no one can enter the moon or sun so easily. Like the attack of Rāhu, such attempts will certainly be failures." Swami Prabhupada on Srimad Bhagavatam 5.24.2-3

http://www.vedabase.com/en/sb/5/24/2

http://www.vedabase.com/en/sb/5/24/3

Clouds originating from wildfire is conducive to forests

Linga Purana I.54.39-40 “…The cloud originating from sacrificial smoke is conducive to the welfare of the twice born. The cloud originating from the smoke of the forest fires, is conducive to the welfare of the forests.” Tr. Board of Scholars, Edited by J.L. Shastri

How Gold came on earth?

Earth’s Gold Came from Colliding Dead

Stars but according to Hinduism, Gold and Silver appeared on earth after ejaculation by Shiva.

Srimad Bhagavatam 8.12.32-33 “While running after her, the semen of Siva of unfailing procreative capacity, went on escaping like that of a big bull leader of a herd pursuing a fecundable cow or as that of a rutting leader elephant running after a fertilizable she-elephant. Oh ruler of the earth! The various places on earth where the seed of that great souled god fell, became the areas of silver and gold ores. Tr. Swami Prabhupada

How mountains were formed

Brahmanda Purana 1.2.7.9b-11 “As the previous creation was being burned formerly by the Samvartaka fire, the mountains of that period had been melted by that fire. They were then scattered by the wind. Due to chillness, they became solidified. Wherever the (molten rocks) were split there arose mountain. They are called Acalas (not-moving or immobile)…” Tr. G.V. Tagare

Vayu Purana 7- “On seeing the earth fully engulfed in waters, he entered the waters after assuming the form of a Boar. After lifting up the earth from the waters, he deposited the waters of the oceans in the oceans, of the rivers in the rivers and of the earth on the earth. Then he collected the

mountains. When the previous creation was being burnt by the Samvartaka, fire of dissolution, the mountains lay destroyed and (scattered) all over the earth. In that one vast ocean, the (solidified) waters tossed by wind got collected together due to cold. Wherever they were (thus) stuck (heaped) together, there they became immovable. The mountains are called Acalas because they become motionless after being dried up and solidified…" Tr. G.V. Tagare, edited by G.P. Bhatt

What are the stars?

Virtuous men become stars,

Black Yajur Veda 5.4.1.3 "…these are the

lights of the sky; verily he wins them; the Naksatras are the lights of the doers of good deeds…” Tr. Arthur Berriedale Keith

Satapatha Brahmana 6:5:4:8 “May the divine women, with unclipped wings, dear to all the gods, bake thee, Aṅgiras-like, O fire-pan, in the lap of the earth!’ for of old the divine women, with unclipped wings, dear to all the gods, did bake it, like Aṅgiras, in the lap of the earth; and with their help he now bakes it. But, surely, these are the stars,–the women (gani) are indeed the stars, for these are the lights of those righteous men (gana) who go to the celestial world: it is by means of the stars that he thus bakes it.” Tr. Julius Eggeling

Sky/Heaven is supported by pillars

Rig Veda 6.72.2 O lords of resplendence and bliss, you bestow light to the dawns; you upraise the sun with his splendour; you prop up the sky with the supporting pillar of the firmament; you spread out the earth, the mother of all. Tr. Svami Satya Prakash Saraswati

Rig Veda 6.47.5 “This very same exilir of devotional love finds the wavy sea of brilliant colours in fore-front of the dawns, whose dwelling is in firmament. This might exilir sustains the heavens up with a mighty pillar, the sender of rains, the leader of the winds.” Tr. Svami Satya Prakash Saraswati

Rig Veda 8.41.10 “In his successive functions, he emits his bright rays (during day) or turns them dark (during the night). He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish” Tr. Svami Satya Prakash Saraswati

What supports the Sky?

Satapatha Brahmana 3.3.4.2. He then makes (the sacrificer) say, after touching (the Soma), ‘The bull hath propped the sky, the welkin.’ For, when the gods were spreading the sacrifice, they were afraid of an attack on the part of the Asura-Rakshas. Now by what he says, ‘The bull hath

propped the sky, the welkin…

Sky/Heaven can fall on us

Rig Veda 2.17.5 “…He controls the earth that nourishes us all, and with his skill, stays the heaven from falling” Tr. Svami Satya Prakash Saraswati

Purushamedha: The Human Sacrifice

Purushamedha literally translates into Human sacrifice where Purusha means Man and Medha means Sacrifice. The word Naramedha (Nara=Man; Medha=Sacrifice) is used in scriptures other than the Vedas. Human sacrifice is not currently practiced as it was banned since the British era. Although in the present age human sacrifices are rarely made, there can be no

doubt of the existence of the practice formerly. But I am not talking about the prevalence of this practice although there have been some isolated incidents, I am talking about the scriptural sanctions of this practice. Unfortunately such evil practice has origins in Hindu scriptures. And hundreds or thousands of humans have fallen victim to this evil Hindu practice. There have been some isolated incidents of human sacrifice to Hindu goddess Kali in the present age,

It was only in 2014 that the National Crime Records Bureau (NCRB) started collecting data on human sacrifice. The statistics with the bureau reveal a disturbing picture: there were 51 cases of human sacrifice spread

across 14 states between 2014 and 2016.

https://www.thequint.com/news/india/goddess-kali-worship-does-not-need-human-sacrifice

India child killed in ‘human sacrifice’ ritual

http://www.bbc.com/news/world-asia-india-34409637

Four-year-old boy ‘beheaded in human sacrifice witchcraft ritual in India’

http://www.telegraph.co.uk/news/worldnews/asia/india/11908176/Four-year-old-boy-beheaded-in-human-sacrifice-witchcraft-ritual-in-India.html

Indian cult kills children for goddess

https://www.theguardian.com/world/2006/mar/05/india.theobserver

Indian father kills his eight-month-old son with an axe to appease Hindu goddess of destruction and rebirth

http://www.dailymail.co.uk/news/article-2454853/Indian-father-kills-month-old-son-axe-appease-Hindu-goddess-destruction-rebirth.html

Five-year-old boy murdered as human sacrifice ritual in Andhra Pradesh; accused thrashed

http://indianexpress.com/article/india/india-news-india/five-year-old-boy-murdered-as-

human-sacrifice-ritual-in-andhra-pradesh-accused-thrashed/

Archaeological evidence proves that human sacrifice was performed,

“‘Purushamedha Yagya’, sacrificing healthy and learned human male for political supremacy, was a tradition in the country. Concrete archaeological evidence of this kind of sacrifice has been found in Chhattisgarh’s neighbourhood.”

The report also shows that sometime a

human model was symbolically sacrificed. That may have been done on the basis of Asvalayana Srauta Sutra which recommends symbolically sacrificing a human figure and tying a snake, the report shows that an iron snake was also found in the excavation. It may be a substitute for literal human slaughtering. And the archaeological findings also proves that horse were sacrificed in Ashvamedha Yajna, as remains of horse were found in the excavation,

“Pravarasena-I during his time had earlier performed Ashwamedha Yagya also. The remains were found at Mansar during manganese mining in 1935. The charred bone remains of the horse recovered were

preserved in London museum.”

SOURCE:

http://thehitavada.com/Encyc/2016/6/14/%E2%80%98Purushamedha-Yagya—Evidences-show-sacrifice-of-healthy,-scholarly-human-male-for-political-supremacy.aspx

Archaeological evidence from Kausambi also proves slaughter of men in human sacrifice. Human bones and skull were found in an excavation at Kausabi,

“The references to Kausambi in early literature and epigraphical records have been collated by N. N. Ghosh (1935), B. C. Law (1939) and G. R. Sharma (1969). The earlier history and archaeology of the city have been discussed in chapters 6, 7 and 10. Periods 3-5 of the fortification wall belong to the time-span of this chapter. Period 3 was dated by Sharma to the period of the Mitra kings of Kausambi who, on grounds of palaeography and other historical considerations, have been assigned to the period from the 2nd to the 1st century BC (Sharma 1960). Again, ‘on numismatic grounds’, Sharma states, ‘rampart 5 seems to have been built by the Maghas, who made Kausambi their capita) in the second half of the 2nd century AD’ (Sharma 1960). This numismatic argument

has also been supplemented by the evidence of inscribed terracotta seals, terracotta figurines and iron arrowheads. The rampart wall rises even now to an average height of 1.5 m from the level of the surrounding plain, with its towers touching the 21-23 m level (Fig. 11.4). There were eleven gateways in all, of which five, two each on the cast and north and one on the west, have been considered to be the principal ones, The road leading to each gate was flanked by two mounds, obviously watchtowers, which lay across the moat encircling the rampart (except, of course, on the river side). About a mile away from this complex, there is another ring of mounds which once might have encircled the city. The rampart (of mud and bunt-brick revetment) was extended in the third

stage and an interesting discovery was that of an altar outside the eastern gate at the foot of the rampart. This altar is supposedly shaped like an eagle flying to the southeast and associated with a fireplace, animal and human bones including a human skull. Sharma (1960, chapters 8-10) has adduced a mass of literary material to suggest that certain details of its construction correspond to the fire altar prescribed for purushamedha or human sacrifice in ancient Indian ritualistic texts."

The Archaeology of Early Historic South Asia: The Emergence of Cities and States, p.298, By F. R. Allchin, George Erdosy, Cambridge University Press, 07-Sep-1995

Wendy Doniger also cites this in her book “On Hinduism”, although she mentioned this in various books but reference from one book will suffice,

“There is, however, in addition to the textual references to human sacrifice, also physical evidence of its performance, such as archaeological remains of human skulls and other human bones at the site of fire-altars, together with the bones of other animals, both wild and tame (horse, tortoise, pig, elephant, bovines, goats and buffalos).”
On Hinduism, p.217, By Wendy Doniger, OUP USA, 2014

Purushamedha was performed to gain prestige, prosperity, power, atonement of sins, fulfil desires. The human victim was usually purchased from the family in lieu for a hundred or a thousand cows or horses. The man to be sacrificed was sometimes let loose before the sacrifice just like the horse in the horse sacrifice. While he was let loose, all his desires were fulfilled except for carnal desires. The human victim was tied to a pillar or pole then anointed with oil or other things and then he was either slaughtered or immolated in human sacrifice, human victim was also suffocated. As per Apastamba Srauta Sutra 20.24.2 this ceremony is to be performed only by a Brahmin or a Kshatriya. Killing of a Brahmin is called Brahmin-slaughter in

Hindu scriptures and it’s the major sin but in the Purushamedha the human victim can be a Brahmin also. Sankhayana Srautasutra 16.10.2 mentions that the victim can be a Brahmin or a Kshatriya also. Hindu scriptures also describes how the physical traits of the human victim should be, the human victim should be fit, not crippled, not black in complexion etc. Taittriya Brahmana 3rd Kanda, Fourth Prapathaka, chapters 1-16 and Chapter 30 of Vajasaneyi Samhita (Yajurved) mentions the list of human victims that should be sacrificed while some scholars says that Purushamedha mentioned in Taittriyia Brahmana is symbolical (because it’s a elaboration of Yajur Veda) and the victim is set free after the symbolic sacrifice. Some of the victims includes paramour, flute blower, drum

beater, maker of ointment, gatherer of wood, astrologer, fisherman etc. The Kathyayana Srautasutra 16.1.14 adds that the man is to be slain in a screened shed. What is done with the flesh of the sacrificed man is not clear, the flesh of animals sacrificed in Ashvamedha and other sacrifices is to be eaten by priests and Sacrificers but that doesn’t seem to be the case with Purushamedha as consumption of human flesh is prohibited for Hindus. Kings used to offer their rival kings in human sacrifice, there is a reference of Jarasandha going to slaughter his rival kings in Purushamedha wherein he was stopped from doing so by Krishna, but Krishna didn’t prohibit Purushamedha there. He refused that such practice exists, he clearly denied the existence of such

practice, which is mentioned in Mahabharata. A Srauta Sutra commands to offer rival kings if no one comes forward to be offered as human victim. Human sacrifice may have not been performed by Vaishnavite Hindus, Human sacrifice may have been practiced mainly by the Shaivite Hindus as it's evident from Shaivite Puranas which gives instructions on how to perform human sacrifice and most of the verses about human sacrifice are related to Shaivites.

According to Sankhayana Srautasutra 16.12.21-16.13.1-9, the man who has been chosen as the chief victim is killed (by suffocating), and 'when he is quieted (i.e., killed), the Udgatar sings over him, standing

near him, the Saman which is addressed to Yama (the god of death),' and 'the Hotar recites over him the Purusa-Narayana-hymn.' Then, 'When the man has been quieted, they cause the first consort of the Sacrificer to lie down near him,' and 'the Sacrificer addresses these two in the same manner (as in the horse sacrifice).'

According to Julius Eggeling the Purushamedha mentioned in Sankhayana and Vaitana is a modern adaption intended to fill the gap between sacrificial system which seemed to require a man but this doesn't convince me. I am reproducing verses from Sankhayana and Vaitana Srauta Sutras which gives details on how Purushamedha is performed,

Sankhayana Srauta Sutra XVI, 10, 1 “Pragâpati, having offered the Asvamedha, beheld the Purushamedha: what he had not gained by the Asvamedha, all that he gained by the Purushamedha; and so does the sacrificer now, in performing the Purushamedha, gain thereby all that he had not gained by the Asvamedha. 2, 3. The whole of the Asvamedha ceremonial (is here performed); and an addition thereto. 4-8, First oblations to Agni Kama (desire), A. Dâtri (the giver), and A. Pathikrit (the path-maker). 9. Having bought a Brâhmana or a Kshatriya for a thousand (cows) and a hundred horses, he sets him free for a year to do as he pleases in everything except breaches of chastity. 10. And they guard him accordingly. 11. For a year there are

(daily) oblations to Anumati (approval), Pathyâ Svasti (success on the way), and Aditi. 12. Those (three daily oblations) to Savitri in the reverse order. 13. By way of revolving legends (the Hotri recites) Nârasamsâni . . .–XVI, II, 1-33 enumerate the Nârasamsâni, together with the respective Vedic passages.–XVI, 12, 1-7. There are twenty-five stakes, each twenty-five cubits long . . .; and twenty-five Agnîshomîya victims. 8. Of the (three) Asvamedha days the first and last (are here performed). 9-11. The second (day) is a pañkavimsa-stoma one . . . 12. The Man, a Gomriga, and a hornless (polled) he-goat–these are the Prâgâpatya (victims). 13. A Bos Gaurus, a Gayal, an elk (sarabha), a camel, and a Mâyu Kimpurusha (? shrieking monkey) are the anustaranâh. 14-

16. And the (other) victims in groups of twenty-five for the twenty-five seasonal deities . . . 17. Having made the adorned Man smell (kiss) the chanting-ground, (he addresses him) with the eleven verses (Rig-v. X, 15, 1-11) without ‘om,’–‘Up shall rise (the Fathers worthy of Soma), the lower, the higher, and the middle ones.’ 18. The Âprî verses are ‘Agnir mrityuh‘ . . . 20. They then spread a red cloth, woven of kusa grass, for the Man to lie upon. 21. The Udgâtri approaches the suffocated Man with (the chant of) a Sâman to Yama (the god of death).–XVI, 13, 1. The Hotri with (the recitation of) the Purusha Nârâyana (litany). 2. Then the officiating priests–Hotri, Brahman, Udgâtri, Adhvaryu–approach him each with two verses of the hymn (on Yama and the Fathers) Rig-v. X, 14, ‘Revere thou

with offering King Yama Vaivasvata, the gatherer of men, who hath walked over the wide distances tracing out the path for many.’ 3-6. They then heal the Sacrificer (by reciting hymns X, 137; 161; 163; 186; 59; VII, 35). 7-18. Ceremonies analogous to those of the Asvamedha (cf. XIII, 5, 2, 1 seqq.), concluding with the Brahmavadya (brahmodya).–XVI, 14, 1-20. Details about chants, &c.; the fourth (and last) day of the Purushamedha to be performed like the fifth of the Prishthya-shadaha.” Tr. Julius Eggeling

Following two passages from Sankhayana Srauta Sutra also promotes necrophilia,

Sankhayana Srauta Sutra XVI.12.6-21
“There are twenty five victims to be

immolated to Agni and Soma…Purusa (man), forsooth, consists of twenty five parts (or it is the twenty fifth). Thereby he makes him thrive by his own characteristic. The victims to be immolated to Prajapati are a man, a gomrga and a hornless he goat…The human victim, which has been adorned, they make smell the spot where the out of doors land is performed and (they praise it) with the eleven (verses) not joining the pranava ‘Let the nearer ones arise.’ The apri verses are “Agni, death” The hymn ‘Do not burn him’ he should insert in the adhrign formula in the same manner as (at the asvamedha). Now they spread out for the human victim a garment of kusa grass, a (cloth) of trpa bark, a red garment of silk threads. When it is ‘quieted’ the udgatr sings over it standing near it the

saman addressed to Yama.” Tr. W. Caland

Sankhayana Srauta Sutra XVI.13.1-8 “And the hotr recites over it the purusa narayana (hymn). Now the principal priests hotr, brahman, udgatr and adhvaryu address to it each two of the verses of the hymn Him who has gone hence… When the human victim has been quieted, they cause the first consort of the sacrificer (king) to lie down near it. They cover them both with the upper garment.” Tr. W. Caland

The Vaitana Srauta Sutra talks about purchasing a man for a thousand cows and if no one comes forward then he should conquer his nearest enemy and sacrifice him.

Vaitana Srauta Sutra XXXVII, 10. The Purushamedha (is performed) like the Asvamedha

. . . 12. There are offerings to Agni Kama, Dâtri, and Pathikrit. 13. He causes to be publicly proclaimed, ‘Let all that is subject to the Sacrificer assemble together!’ 14. The Sacrificer says, ‘To whom shall I give a thousand (cows) and a hundred horses to be the property of his relatives? Through whom shall I gain my object?’ 15. If a Brâhmana or a Kshatriya comes forward, they say, ‘The transaction is completed.’ 16. If no one comes forward, let him conquer his nearest enemy, and perform the sacrifice with him. 17. To that (chosen man) he shall give that (price) for his relatives. 18. Let him make it he publicly known that, if any one’s wife were to speak, he will seize

that man’s whole property, and kill herself, if she be not a Brâhmana woman. 19. When, after being bathed and adorned, he (the man) is set free, he (the priest) recites the hymns A.V. XIX, 6; X, 2.-20. For a year (daily) offerings to Pathyâ Svasti, Aditi, and Anumati. 21. At the end of the year an animal offering to Indra-Pûshan. 22. The third day is a Mahâvrata. 23. When (the man) is bound to the post, he repeats the three verses, ‘Up shall rise’ . . .; and when he is unloosened, the utthâpanî-verses. 24-26. When he is taken to the slaughtering-place (the priest repeats) the harinî-verses; when he is made to lie down, the two verses, ‘Be thou soft for him, O Earth’; and when he has been suffocated, (he repeats) the Sahasrabâhu (or Purusha Nârâyana) litany, and hymns to Yama and Sarasvatî–XXXVIII,

1-9 treat of the subsequent ceremonies, including the recitation, by the Brahman, of hymns with the view of healing the Sacrificer.

Verses from Devi Bhagavatam shows that human was immolated in Purushamedha, It's about Shunashepa,

Devi Bhagavatam 7.15.8-10. O Deva of the Devas! I will obey your order no doubt and I will perform your sacrifice according to the Vedic rites and with profuse Daksinâs (remuneration to priests, etc.) But, when in a sacrifice human beings are immolated as victims, both the husband and wife are entitled to the ceremony…" Tr. Swami Vijnananda

Human sacrifice in the Vedas is symbolic

that talks about God sacrificing Purusha which is considered as spirit or god by Hindu scholars. But in Krishna Yajur Veda the sacrifice includes actually killing the man. Satapatha Brahmana explains human sacrifice both literally and symbolically just as it does with Ashvamedha Yajna the horse sacrifice. Human sacrifice also occurs in Puranas especially in the Kalika Purana. Human sacrifice is hardly forbidden in Hindu Puranas which we shall evaluate in this article. It seems like Human sacrifice was not as widely practiced as Ashvamedha although Hindu scriptures considers Naramedha/Purushamedha as much more beneficial than Ashvamedha. Sankhayana Srauta Sutra says that Purushamedha is performed to gain which one didn’t gained by performing the

Ashvamedha Yajna. Hindu scriptures also talks about other rituals which brings you blessings and benefits equivalent to Human sacrifice.

Hindu scriptures also mentions priests' sacrificial fees. It's mentioned in Satapatha Brahmana,

Satapatha Brahmana 13:6:2:18-19 Now as to the sacrificial fees. What there is towards the middle of the kingdom other than the land and the property of the Brâhmana, but including the men, of that the eastern quarter belongs to the Hotri, the southern to the Brahman, the western to the Adhvaryu, and the northern to the Udgâtri; and the Hotrikas share this along with them. And if a Brâhmana performs the sacrifice, he

should bestow all his property in order to obtain and secure everything, for the Brâhmana is everything, and all one’s property is everything, and the Purushamedha is everything.

The Mahabharata in one place denies the existence of Human sacrifice but in another section recommends Human sacrifice for atonement for sins. Ved Vyasa speaks to Yudhisthira,

Mahabharata Asvamedha Parva 14, Section 3, Verses 4-8 “O Yudhishthira, those that commit sins, can always free themselves from them through penance, sacrifice and gifts. O king, O foremost of men, sinful people are purified by sacrifice, austerities and charity. The high-souled celestials and

Asuras perform sacrifices for securing religious merit; and therefore sacrifice are of supreme importance. It is through sacrifices that the high-souled celestials had waxed so wondrously powerful; and having celebrated rites did they vanquish the Danavas. Do thou, O Yudhishthira, prepare for the Rajasuya, and the horse-sacrifice, as well as, O Bharata, for the Sarvamedha and the Naramedha." Tr. K.M. Ganguli

It is also mentioned in Mahabharata,

Mahabharata Shalya Parva 9, Section 50
"He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are slaughtered." Tr. K.M. Ganguli

Jain saint censuring the sacrifices of Vedas and telling its evils to king Vena,

Padma Purana II.37.32b-42 “I shall tell you another fierce act (mentioned) in the Vedas. When a guest goes (i.e. arrives) to the house, a brahmana (kills and) cooks (the flesh of) a great bull; or O king of kings, he would feed the guest (with the flesh of) a goat. (They kill) a horse in a horse-sacrifice, and a bull in a bull-sacrifice; a man in a human sacrifice

and goats in a Vajapeya sacrifice…” Tr. N.A. Deshpande

Vamana Purana mentions that a righteous king performed human sacrifice for a hundreds and thousand times,

Vamana Purana 50.15 “There, wherein the eminent king Gaya had performed the horse sacrifice a hundred times completed with the payment of liberal presents, the human sacrifice a hundred times and a thousand times as also the Rajasuya sacrifice a thousand times.” Tr. Ananda Swarup Gupta

Satapatha Brahmana has details about Human Sacrifice,

Satapatha Brahmana 7:5:2:13-14 He then lifts up the human head–he thereby exalts it–with, ‘Giver of a thousand thou art: for a thousand thee!’ a thousand means everything: thus, ‘the giver of everything, for

everything (I bestow) thee!’. He then puts them (the heads) in (the fire-pan), first (that of) the man–having taken possession of the man by strength he sets him up;–the man in the middle; on both sides the other victims: he thus sets the man, as the eater, in the midst of cattle; whence man is the eater in the midst of cattle. [22-23] These are the victims; separately he puts them down, separately he ‘settles’ them, and separately he pronounces the Sudadohas on them; for separate from one another are those animals. He then offers on the human head, sacrifice is offering: he thus makes man the one among animals fit to sacrifice; whence man alone among animals perform sacrifice.

Following verses from Satapatha Brahmana shows how the essence of sacrifice went from man to animals,

Satapatha Brahmana 1.2.3.6-7; Aitareya Brahmana Book 2, Para 8 “At first, namely, the gods offered up a man as the victim. When he was offered up, the sacrificial essence went out of him. It entered into the horse. They offered up the horse. When it was offered up, the sacrificial essence went out of it. It entered into the ox. They offered up the ox. When it was offered up, the sacrificial essence went out of it. It entered into the sheep. They offered up the sheep. When it was offered up, the sacrificial essence went out of it. It entered into the goat. They offered up the goat. When it was offered up, the sacrificial essence went out of it. It entered into this earth. They

searched for it, by digging. They found it (in the shape of) those two (substances), the rice and barley: therefore even now they obtain those two by digging; and as much.”

Following Satapatha Brahmana verses mentions 5 Pashus which were offered in sacrifice,

Satapatha Brahmana 6.2.1.18. A man (purusha) he slaughters first, for man is the first of animals; then a horse, for the horse comes after man; then a bull, for the bull (or cow) comes after the horse; then a ram, for the sheep comes after the cow; then a he-goat, for the goat comes after the sheep: thus he slaughters them according to their form, according to their excellence.

Satapatha Brahmana criticizes those who procure the heads of the five victims without sacrificing them, for such sacrificers will become mortal carcasses, like Asadhi Sausromateya, who died quickly after such heads had been put into his fire altar.

Satapatha Brahmana 6:2:1:37; 39 Now some, having in that way obtained those heads, put them on (the fire-altar), thinking, ‘Either way are they animals.’ But they (who do this) become mortal carcases, for unpropitiated are those (heads) of theirs. In this way, indeed, they did put them on for Ashâdhi Sausromateya; but quickly indeed he died after that. Some, again, make earthen ones, thinking, ‘Passed away,

forsooth, are these animals, and this earth is the shelter of all that has passed away: thus whither those animals have gone, from thence we collect them.' Let him not do so, for whoso knows not both the practice and theory of these (victims), for him let them be passed away. Let him slaughter those very five victims, as far as he may be able to do so; for it was these Pragâpati was the first to slaughter, and Syâparna Sâyakâyana the last; and in the interval also people used to slaughter them. But nowadays only these two are slaughtered, the one for Pragâpati, and the one for Vâyu. The theory of these two is now (to be) told.

So above verses from Satapatha Brahmana leaves no doubt that Purushamedha

included actual slaying of humans. Following verse from Satapatha Brahmana says that Manu's wife was sacrificed,

Satapatha Brahmana 1:1:4:15-16 These two said, 'God-fearing, they say, is Manu: let us two then ascertain!' They then went to him and said: 'Manu! we will sacrifice for thee!' He said: 'Wherewith?' They said: 'With this bull!' He said: 'So be it!' On his (the bull's) being killed the voice went from him. It entered into Manâvî, the wife of Manu; and when they heard her speak, the Asuras and Rakshas were continually being crushed. Thereupon the Asuras said to one another: 'Hereby even greater evil is inflicted on us, for the human voice speaks more!' Kilâta and Âkuli then said: 'God-fearing, they say, is Manu: let us then ascertain!' They went to him and said: 'Manu! we will sacrifice for

thee!’ He said: ‘Wherewith?’ They said: ‘With this thy wife!’ He said: ‘So be it!’ And on her being killed that voice went from her.

I don’t have complete version of Kalika Purana, I have abridged version of Kalika Purana translated by Biswanaryan Shastri. Kalika Purana clearly sanctions human sacrifice,

Kalika Purana chapter 35, verses 10-17
“The middle portion of that Sarabha-body, assumed by the great Samkara, turned into Bhairava, the wearer of human skull, terrible and inaccessible. They make offerings of (human) flesh and brain, mixed with fat, into the fire after these were put on a human skull (brahmakapala) and worship gods with wine. Human flesh is their oblation in sacrifice (they offer human sacrifice), blood

is their drink, and wine is the means for the completion of sacrifice (yajna); they wear human skull in a curious way. They always wear tiger skins marked by three lines with dirt, are under the vow of fulfilling the austerity, called kapalavrata (doing with the human skull), and they behave like this. Kapala Bhairava (Bhairava with a human skull) is their god for worshipping. Bhairava, who resides in the crematorium is known by the epithet Maha Bhairava. He, with eighteen hands, and red eyes resembling the rising sun in radiance, always indulges in sexual dalliance with a host of female consorts, headed by terrible Kali. Bhairava always eats the human flesh which is being burnt just at the moment, wears a garland of human hands dangling from his neck, his body is always besmeared with sandal

paste, while his seat is the human corpse, his face is large, the lips are thick, the feet and the body are thick and short; he is always in an amusing mood; he beats a drum and utters loud cries.” Tr. Biswanarayan Shastri

Jan E.M. Houben, Karel Rijik van Kooik wrote in their book Violence Denied: Violence, Non-Violence and the Rationalization of violence in South Asian Cultural History, page 269,

“Blood sacrifice, even human sacrifice, is elaborately described in the Kalika Purana [Kalika Purana 67, 68-90. Edition Sastri 1972), a Northeast-Indian work dating to the 11th century (Kooij 1972:3). Rituals win which blood from of one’s throat is offered,

or pieces of one’s own flesh, or even one’s own body are mentioned in this text [Kalika Purana 67, 155-168. Edition Sastri 1972]. A variant of the navakhanda-rite mentioned above is described in the chapter on ‘blood-sacrifice’. The text mentions a special oblation to Durga which is to be given on the Mahanavami, ‘the great ninth day’. This sacrifice is called the offering of the flesh and blood from eight parts of the worshipper’s own body. A man who presents an oblation like this, the text says, will obtain the destruction of enemies [Kalika Purana 67, 151-164. Edition Sastri 1972]. Self-decapitation is not part of this rite. However, head offerings are mentioned in particular in connection with the worship of Durga, and also with rituals which took place at cremation places. Several names

of fearsome deities which are usually associated with Tantric Buddhism, are mentioned in this work (Kooij 1974), such as Heruka, ekajata and Ugratara. They must have been deities who were at home in Tantric Buddhism and Hinduism, and who were associated with this kind of rites. The text of Kalikapurana makes it very clear that human sacrifice is considered as an ‘exceedinly great oblation’ [Kalika Purana 55, 3-6. Edition Sastri 1972], which isn only permitted when the country is in great danger and war is expected. The sacrifice can only be carried out with the official permission of the king [Kalika Purana 67, 116-117. Edition Sastri 1972.”

David Kinsley wrote in his book Hindu Goddesses: Visions of the Divine Feminine in the Hindu Religious Tradition, page 145,

“The Kalika-purana devotes a whole chapter to sacrifices acceptable to the Devi and includes human beings as particularly pleasing to her (71.73). A goddess named Kesai Khati (eater of raw flesh) was worshiped in Assam, and sometimes human sacrifices were made to her. The Manimekalai, a Tamil epic, describes the temple of a goddess which has an altar surrounded by posts from which human heads are hung…The Kalika-purana says that the Devi is satisfied when her devotee offer flesh from near their hearts (71.74 ff.)…In the Devi-mahatmya two devotees of

the Devi petion her to grant them boons, and as part of their spiritual exercises they offer their own blood and pieces of their flesh (13.8).”

I am quoting Human Sacrifice mentioned in Rudhir Adyaya of Kalika Purana translated into English by Mr. W. C. Blaquiere which I have taken from Dr. B.R. Ambedkar’s book ‘Riddles in Hinduism’ Riddle no. 15 : How did the brahmins wed an ahimsak god to a bloodthirsty Goddess?

“By a human sacrifice attended by the forms laid down, Devi is pleased one thousand years and by sacrifice of three men, one hundred thousand years. By human flesh, Camachya, Chandica, and Bhairava who assumes my shape, are

pleased one thousand years. An oblation of blood which has been rendered pure by holy texts, is equal to ambrosia; the head also afford much delight to the Goddess Chandica. Let therefore the learned when paying adoration to the Goddess, offer blood and the head, and when performing the sacrifices to fire, make oblations of flesh."

"Let a human victim be sacrificed at a place of holy worship, or at a cemetery where dead bodies are burried. Let the oblation be performed in the part of the cemetery called Heruca, which has been already described, or at a temple of Camachya, or on a mountain. Now attend to the mode."

"The cemetery represents me, and is called Bhairava, it has also a part called

Tantarange; the cemetery must be divided into these two division, and a third called Heruca."

"The human victim is to be immolated in the east division which is sacred to Bhairava, the head is to be presented in the south division, which is looked upon as the place sculls sacred to Bhairavi, and the blood is to be presented in the west division, which is denominated Heruca."

"Having immolated a human victim, with all the requisite ceremonies at a cemetery or holy place, let the sacrificer be cautious not to cast eyes upon the victim."

"Let the head and blood of a human victim be presented on the right side of Devi, and the sacrificer address her standing in front. Let the head and blood of birds be

presented on the left and the blood of a person’s own body in front. Let the ambrosia proceeding from the heads of carnivorous animals and birds be presented on the left hand. As also the blood of all aquatic animals.”

“If a human sacrifice is performed, without the consent of the prince, the performer incurs sin. In cases of imminent danger or war, sacrifices may be performed at pleasure, by princes themselves and their ministers, but by none else.”

“The day previous to a human sacrifice, let the victim be prepared by the text Manastac, and three Devi Gandha Sucthas, and the texts Wadrang; and by touching his head with the axe, and besmearing the axe with sandal &c., perfumes, and then taking some

of the sandal, &c., from off the axe, and besmearing the victim’s neck therewith.”

“Having secured the victim with cords, and also with (Mantras) let him strike off the head, and present it to Devi, with due care. Let him make these sacrifices in proportion to the increase or decrease of his enemies, chopping off the heads of victims for the purpose of bringing destruction on his foes, infusing, by holy texts, the soul of the enemy into the body of the victim, which will when immolated, deprive the foe of life also.”

http://www.jaibhimsongs.com/books/21A1.Riddles%20in%20Hinduism%20PART%20I.htm#r15

The Karpûrâdi-Stotra which is also known as Hymn to Kali says,

Karpûrâdi-Stotra verse 19 “O DARK One, wondrous and excelling in every way, becomes the accomplishment, of those worshippers who living in this world freely make offering to Thee in worship of the greatly satisfying flesh, together with hair and bone, of cats, camels, sheep, buffaloes, goats, and men.” Tr. Arthur Avalon (Sir John Woodroffe)

Hindu scriptures also gives instructions about offering Human flesh in sacrifices. The Sanskrit word Mahamasa is used which Hindu scholars has translated it as human flesh. As far as my knowledge is concerned the flesh could be obtained by

killing a human or by taking the flesh of a dead human. But since Hindus practices cremation so there’s more possibility that a human being was killed to obtain the flesh for sacrifices.

Srimad Bhagavatam prohibits Human Sacrifice to Kali and Bhairava but Agni Purana gives instructions on how to perform Human Sacrifice to Kali and Bhairava. Following verse from Agni Purana gives instructions on how to perform Homa with flesh, blood and bones of human to ensure victory in battle,

Agni Purana 125.46-50 ” ‘Om obeisance to the greatest Bhairava (Maha Bhairava) the fierce jawed, yellow eyed, diabolical looking one who wields a sword and a trident in his

hands, Vousat.’ The earth should be made permeated with the above Mantra, which would hold any abeyance the arms of the enemy’s forces. Now I shall speak about the fire rite (Agnikaryya) which should be performed at the commencement of a battle for ensuring victory. In the night of the votary should resort to a cremation ground, and light up a fire with the logs of wood found therein unto which he should perform hundred and eight times the Homa ceremony with poison and human flesh and blood, and broken bones of dead bodies by uttering the name of his enemy.” Tr. M.N. Dutt

Following is the instructions given for performing homa to Camundi

Garuda Purana I.38.8 “With the great flesh (human flesh) coated with the three sweet things homa shall be performed one thousand and eight times repeating each letter one thousand eight times. Or merely gingelly seeds coated with trimadhura can be used for homa.” Tr. J.L. Shastri

In another verse of Agni Purana a goddess is supplicated to relish the flesh of enemy humans,

Agni Purana 134.1-6 “Kill and kill, Oh thou goddess who dost fondly relish human flesh and blood, trample down and trample down, Om, pierce through and pierce through, Om slay and slay…” Tr. M.N. Dutt

Similar thing is also mentioned in Agni Purana 145.1-4. Another verse from Agni Purana says,

Agni Purana 311.31-33 “An image or a picture of the goddess Tvarita, should be the object of worship in the present instance, or her presence should be simply invoked on the sacred cushion, on such an occasion. The rites of Japa and Homa should be performed a hundred thousand, or a ten thousand times, in connection with each worship, or a hundred thousand libations should be poured on the fire, after having repeated the Mantra, as above indicated. The libations should contain the particles of buffalo, sheep, or human flesh, or handsful of barley, sesamum, fried paddy, or Vrihi soaked in the washings of wheat, or should consist of clarified butter containing

the slices of a Bael fruit.” Tr. M.N. Dutt

Agni Purana 314.9-12 “the verse should be written with a pen of cow’s quill, and in a composition made of collyrium, the gum of a Nimva tree, poison, and the marrow and blood of a human victim. A cremation ground, or a crossing of four roads, should be the place where the spell should be secretly practiced. The charm should be either placed underneath a pitcher, or deposited inside an anthill, or should be hung on the bough of a Vibhitaka tree. The spell, in question should be looked upon as the destroyer of one’s opponents of all demoninations.” Tr. M.N. Dutt

Devas propitiating the Sakti by means of

human flesh,

Brahmanda Purana Lalita Mahutmya 12.56-67 “Even if we flee, there is no place of refuge for us anywhere. Hence, we shall make a sacrificial pit one Yojana in breadth. Let it be splendid and dug perfectly well. We shall prepare the sacrificial fire in accordance with the injunction of a Mahayaga. O Suras, we shall then worship the greatest Sakti by means of Mahamamsa (great flesh i.e. human flesh). We shall become Brahman or we will be able to enjoy heaven.’ On being told thus, the Devas with Indra as their leader duly performed Homa by chopping off the flesh to the chanting of Mantras.” Tr. G.V. Tagare

Human Sacrifice is also mentioned in the

Vedas. In Krishna Yajur Veda buying head of a dead man for twenty one beans is prescribed.

Krishna Yajur Veda 5.1.8 With twenty-one beans he approaches the head of the man; beans are impure, the man's head is impure; verily by the impure he redeems its impurity and making it pure takes it. There are twenty-one; man is composed of twenty-one parts; (verily they serve) to obtain man. The man's head is impure as bereft of the breaths; he deposits (it near) an ant-heap pierced in seven places; the breaths in the head are seven; verily he unites it with the breaths, to make it pure. Of all those [1]

Same is mentioned in Katha Samhita 19.8; 20.8

Krishna Yajur Veda 5.2.9.1 if he desire of a man, ‘May he eat food that fails not’, he should put it down full; verily he eats food that fails not. The man accords a thousand of cattle, the other animals a thousand; in the middle he puts down the head of the man, to give it strength. In the pan he puts (it) down; verily he makes it attain support; the head of the man is impure as devoid of breaths; the breaths are immortality

The most famous story about human sacrifice in Hinduism is that of Shunashepa. I am reproducing the summary of the story which I have taken from Wikipedia,

“King Harishchandra of the Ikshvaku dynasty had 100 wives, but no son. On advice of the sage Narada, he prayed to the deity Varuna for a son. Varuna granted the boon, in exchange for an assurance that Harishchandra would make a sacrifice to Varuna in the future. As a result of this boon, a son named Rohita (or Rohitaswa) was born to the king. After his birth, Varuna came to Harishchandra and demanded that the child be sacrificed to him. The king postponed the sacrifice multiple times citing various reasons, but finally agreed to it when Rohita became an adult. Rohita refused to be sacrificed and escaped to forest. An angry Varuna afflicted Harishchandra with a stomach illness. Rohita intermittently visited his father, but on advice of Indra, never agreed to the

sacrifice.

In the sixth year of wandering in the forest, Rohita met a starving Brahmin named Ajigarta Sauyavasi, a descendant of Angiras. Ajigarta had three sons. Rohita offered Ajigarta a hundred cows in exchange for one of his sons to be sacrificed to Varuna in his place. Ajigarta agreed to the offer. He didn't want his eldest son to be sacrificed, and his wife didn't want their youngest son to be sacrificed. So, Shunahshepa — the middle son — was chosen for the sacrifice. Rohita then gave a hundred cows to Ajigarta, and took Shunahshepa and Ajigarta to the royal palace.

Varuna agreed to the replacement on the basis that a Brahmin was a worthy substitute for a Kshatriya. King

Harishchandra combined the sacrifice with his own Rajasuya ceremony. Four priests were called to conduct the sacrifice: Ayasya (the udgatr), Jamadagni (the adhvaryu), Vashistha (the brahman) and Vishvamitra (the hotar). However, all of them refused to bind Shunahshepa to the sacrificial post. Ajigarta then offered to bind his son for another hundred cows. Rohita accepted the offer, and Ajigarta bound Shunahshepa to the post. However, the priests refused to slaughter him. Ajigarta then offered to sacrifice his own son in exchange for another hundred cows. The prince agreed to his demand. As Ajigarta readied to kill his own son, Shunahshepa prayed to the Rigvedic deities. With his last hymn, which invoked Ushas (the deity of the dawn), his bonds were loosened and King

Harishchandra was also cured of his illness.

Vishvamitra, one of the priests, offered to adopt Shunahshepa as his eldest son. Reviling his own father Ajigarta as a Shudra, Shunahshepa agreed. Vishvamitra gave him the name Devarata (“deity-given”). Half of Vishvamitra’s sons – the younger ones – accepted Devarata as their elder brother. However, the elder ones refused to accept the adoption. Vishvamitra then cursed their offspring to be exiled out of Aryavarta. According to the Aitareya Brahmana, the descendants of these 50 sons included the Andhras, the Mutibas, the Pulindas, the Pundras, the Shabaras, and the various Dasyu tribes.”

This story is also mentioned in Rig Veda but

it doesn’t give much details, it talks about the freeing of Shunashepa from the slaughter. Human sacrifice of Shunashepa proves that human sacrifice existed in the Vedic period and Vedic god Varuna asking for a human sacrifice proves that it was very much Vedic.

Rig Veda 5.2.7 Thou from the stake didst loose e’en Śunaḥśepa bound for a thousand; for he prayed with fervour. So, Agni, loose from us the bonds that bind us, when thou art seated here, O Priest who knowest.

Rig Veda 1.24.13 Bound to three pillars captured Śunaḥśepa thus to the Āditya made his supplication. Him may the Sovran Varuṇa deliver, wise, ne’er deceived, loosen the bonds that bind him.

Aitareya Brahmana Book 7, Chapter 3, Para 14 “Narada then told him, “Go and beg of Varuna the king, that he might favour you with the birth of a son (promising him at the same time) to sacrifice to him this son when born.” He went to Varuna the king, praying, “Let a son be born to me; I will sacrifice him to thee.” Then a son, Rohita by

name, was born to him. Varuna said to him, “A son is born to thee, sacrifice him to me.” Harischandra said, “An animal is fit for being sacrificed, when it is more than ten days old. Let him reach this age, then I will sacrifice him to thee….Varuna then said, “he has now received the armor, sacrifice him to me.” After having thus spoken, he called his son, and told him, “Well, my dear, to him who gave thee unto me, I will sacrifice thee now.” But the son said, “No, no,” took his bow and absconded to the wilderness, where he was roaming about for a year.” Tr. Martin Haug

This story is also mentioned in Devi Bhagavatam, Aitareya Brahmana (7.13-18), Brahma Purana 9.65-68, the story is repeated in the Balakanda (1.61) of Valmiki’s Ramayana and couple of Puranas

but none of the texts prohibits human sacrifice. Manu Smriti instead says that Ajigarta the father of Shunashepa made no sin in doing that,

Manu Smriti 10.105. Agigarta, who suffered hunger, approached in order to slay (his own) son, and was not tainted by sin, since he (only) sought a remedy against famishing.

Vishwamitra also didn't prohibit this practice he instead asked his sons to be sacrificed. Vishwamitra asked his sons if any of them were willing to replace Shunahshepa in the sacrifice. His sons rejected the demand with scorn, stating that it would be equivalent to eating dog meat. Angered at their impudence, Vishvamitra cursed his sons to be reborn as outcaste

dog-meat eaters for a thousand years, just like Vashistha’s sons.

Ramayana of Valmiki, Bala Kanda 1.62.12-17 “You all have done very good pious deeds and you all abide by probity. Hence, you bestow appeasement to Fire-god on your becoming the ritual-animals of king Ambariisha in lieu of this boy Shunashepa. As a result, Shunashepa will have protectors, Vedic-ritual will be unimpeded, gods will be oblated, and my word too will be actualised.’ Thus Vishvamitra said to his sons. But on hearing the saying of the sage, oh, Rama, the best of men, Madhushyanda and the other sons of Vishvamitra said this, haughtily and disparagingly. On sacrificing your own sons how can you save another’s son, oh, lordly father, we deem this as a wrongdoing and as good as dog’s meat in a

dinner.’ Thus the sons of Vishvamitra replied their father. On listening that saying of his sons that eminent sage Vishvamitra started to curse them while fury reddened his eyes. You all have not only transgressed my word, but pertly replied me in an impudent manner which is abhorrent and hair-raising, and recriminatory according to probity. You all will be whirling around the earth totally for a thousand years taking birth in the race that subsists on dog’s meat, like the sons of Vashishta.’ Thus Vishvamitra cursed his sons.” Tr. Shri Desiraju Hanumanta Rao

So human sacrifice is prohibited in none of the scriptures instead they justify human sacrifice by saying that Agigarta was not tainted by sin, Vishwamitra ordered his sons to be slaughtered in the sacrifice so

that Vedic ritual will be unimpeded and gods will be pleased. The sentence “you bestow appeasement to Fire-god on your becoming the ritual-animals” shows that Shunashepa was going to be immolated in this human sacrifice, as victim was killed in various ways like suffocation, immolation or slaughtering.

Srimad Bhagavatam also mentions this story but it’s self-contradictory, in one place it says that Shunashepa was let free which is in conformity with other scriptures but in another place it says that a man was slaughtered in the human sacrifice by king Harishchandra,

Srimad Bhagavatam 9.7.21-23 “Thereafter, the famous King Hariścandra, one of the exalted persons in history, performed grand

sacrifices by sacrificing a man and pleased all the demigods. In this way his dropsy created by Varuṇa was cured. In that great human sacrifice, Viśvāmitra was the chief priest to offer oblations, the perfectly self-realized Jamadagni had the responsibility for chanting the mantras from the Yajur Veda, Vasiṣṭha was the chief brahminical priest, and the sage Ayāsya was the reciter of the hymns of the Sāma Veda. King Indra, being very pleased with Hariścandra, offered him a gift of a golden chariot. Śunaḥśepha's glories will be presented along with the description of the son of Viśvāmitra." Tr. Swami Prabhupada

Swami Prabhupada writes on verse 20,

"It appears that in those days a man could

be purchased for any purpose. Hariścandra was in need of a person to sacrifice as the animal in a yajña and thus fulfill his promise to Varuṇa, and a man was purchased from another man for this purpose. Millions of years ago, animal sacrifice and slave trade both existed. Indeed, they have existed since time immemorial.” Swami Prabhupada on Srimad Bhagavatam 9.7.20 http://vanisource.org/wiki/SB_9.7.20

There is similar version about Shunashepa’s human sacrifice which is mentioned in Padma Purana,

Padma Purana IV.12.6-22 “[Galava said:] O king, I shall tell you in brief the cause of a son’s birth about which you have asked me.

Listen attentively. O best king, perform the sacrifice called Naramedha. Then you will have progeny endowed with all (good characteristics). The king said: O preceptor, O brahmana, tell me by bringing what kind of man I shall perform the great human sacrifice, the best among sacrifices. Galava said: If a man has a handsome body, a charming face and is proficient in all sacred texts, then he is fit for sacrifice. He who is crippled, has a black complexion, is a fool, would not be fit (for sacrifice)…" Tr. N.A. Deshpande

So instead of sage Narada, we read here that Sage Galava had recommended Human Sacrifice to King Dinanath. So Ved Vyasa, Sage Narada, Sage Galava recommends Human Sacrifice hence which is a commandment and can't be rejected by

Hindus.

RITUALS EQUAL TO HUMAN SACRIFICE

Mahabharata Vana Parva 3, Section 84 Arriving next at the well of Tamraruna, that is frequented by the gods, one acquireth, O lord of men, the merit that attaches to human sacrifice.

Mahabharata Asvamedha Parva 13, Section 25 He that bathes in Analamva or in eternal Andhaka, or in Naimisha, or the tirtha called Swarga, and offers oblations of water to the Pitris, subduing his senses the while, acquires the Merit of a human sacrifice

Narada Purana I.22.19 “O leading sage, he who performs the monthly fasts eight times, shall attain five times the benefit of sacrifice called Naramedha (Human sacrifice).” Tr. G.V. Tagare

Padma Purana I.59.187-191a “Aditya (i.e. the Sun) well-settled in the twelve mouths is always pleased with him who puts a rudraksa with twelve mouths round his neck. He quickly obtains the fruit which one gets by a cow-sacrifice or a human sacrifice, and deadly weapons are warded off.” Tr. N.A. Deshpande

So Hindu gods are nothing but blood thirsty monsters. It’s a religion which asks for human to be slaughtered, it’s a religion of the past and cannot exist in the present age and a religion which cannot be eternal is to be rejected. By allowing the barbaric practice like human sacrifice, Hinduism proved that it’s not suitable for present age and it’s a reflection of the time it was founded. Jan N. Bremmer wrote about human sacrifice in Hinduism,

“It is clear that the central role of the human head (and the four animal heads) in the piling up of the fire-altar presupposes sacrificial slaughter of some sort. According to the Srautasutras of the Black Yajurveda, the human head should be cut off of a ksatriya or vaisya killed by an arrow or lightning [Apastamba Srauta Sutra 16.6.2 -3], after which it has to be covered with clay and set aside. The tradition of the White Yajurveda is more explicit that this ritual requires a human sacrifice. The Satapathabrahmana (6.2.12) unambiguously declares that a ‘man (purusa should be sacrificed first, for man is the first of the sacrificial animals (pasu).’ The Katyayana Srautasutra (16.1.17) states that the victim, a vaisya or rajanya, should be suffocated in a special secluded place,

after which his head is taken, though it allows the option that a head of gold or clay is used as a substitute (ibid. 16.1.18) The bodies of the four animal victims are thrown into the water from where the clay is taken to make the bricks.”

If Purushamedha was only symbolic then why the word Medha is used? If this practice was symbolic then it should’ve had another name, is it mere coincidence that the word Purushamedha is similar to Ashvamedha where horse is slaughtered and Gomedha where cow is slaughtered? Hindu apologists try to reinterpret Purushamedha by saying that the victim was only symbolically sacrificed and it was not an actual slaying. It’s true that fire was carried around the human victim and then the victim set free in another symbolic

sacrifice but the very scripture which says this also talks about actually slaying the victim. The story of Shunashepa proves that it was very real slaying of a man in Purushamedha. Hindu texts talking about killing the human victim by cutting off his head, immolating it, suffocating him etc., also proves that Purushamedha/Naramedha did include real slaying of the human victim. Textual references as well as archaeological evidence proves that human was slaughtered in this sacrifice. Hindu apologists should be brave enough to accept the evils in Hinduism after all Hindus now claim that they are progressive.

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Riddles in Hinduism by Dr. B.R. Ambedkar

Hindus spying for Pakistan

Indian Muslims and Christians are always questioned about their patriotism. But Sanghis turns a blind eye all those Hindus arrested for spying for Pakistan. Hope they will storm the streets to condemn Hindu arrested for anti national activities just as they ask Muslims to protest against terrorism 24/7. Recently, 11 Hindus were arrested for spying for Pakistan, one among

them was a BJP worker, however this is not the only case where Hindus have been arrested for betraying “Bharat Mata” there have been numerous cases of Hindus leaking sensitive information to Pakistan and other countries and betraying the homeland.

Indian Hindu army officer Naik Subedar Patak Kumar Poddar leaks information to Pakistan,

http://tribune.com.pk/story/745178/indian-army-official-arrested-for-leaking-sensitive-information-to-pakistani-facebook-friend/

http://timesofindia.indiatimes.com/india/Ar

my-man-takes-Pakistan-spy-bait-arrested-for-espionage/articleshow/39846897.cms

Arrested Indian Ishwar Chandra Behera accused of passing secrets to Pakistan’s ISI

http://in.reuters.com/article/india-pakistan-arrests-idINKBN0KW2BP20150123

http://zeenews.india.com/tags/ishwar-chandra-behera.html

ISI spying: Ex-IAF personnel KK Ranjit sent to 4-day police custody

http://indiatoday.intoday.in/story/isi-spy-suspected-iaf-officer-arrested-from-

bhatinda-by-crime-branch/1/558119.html

http://www.thehindu.com/news/cities/Delhi/exiaf-personnel-arrested-for-spying/article8041637.ece

Ranabijay Singh a suspected ISI agent arrested from India-Nepal border by anti corruption bureau officers

http://indiatoday.intoday.in/story/isi-agent-arrested-from-siliguri/1/827736.html

Bodhraj arrested for spying

http://hindi.catchnews.com/jammu-and-kashmir-news-in-hindi/pakistani-spy-bodh-

raj-arrested-in-samba-sector-2-pak-sim-cards-and-map-showing-deployment-of-forces-seized-1477110639.html

‘Hindu’ Pakistani spy Nandlal Maharaj arrested in Rajasthan; confesses smuggling RDX into India

http://www.newindianexpress.com/nation/2016/aug/19/Hindu-Pakistani-spy-arrested-in-Jaisalmer-1510870.html

11 Hindus arrested for spying for Pakistan one among them is a BJP worker,

Gulshan Sen, Rahul Rastogi, Shivendra Mishra, Harshit Gupta, Vishal Kakkad, Rahul Singh, Vinit Dikshit, Rishi Hora, Shyam Babu,

Uttam Shukla and Vikas Verma were arrested from the three districts

http://timesofindia.indiatimes.com/india/uttar-pradesh-ats-busts-international-call-racket-spying-on-army-units-11-arrested/articleshow/56781030.cms

Rajasthan ATS arrests ex-Army man Patwari Gordhan Singh for ‘leaking confidential information about Indian Army’ to Pakistan’s ISI

http://www.ibtimes.co.in/rajasthan-ats-arrests-ex-army-man-leaking-confidential-information-about-indian-army-pakistans-661086

Army jawan Anil Kumar Dubey jailed for

leaking sensitive info to Pak

http://indiatoday.intoday.in/story/army-jawan-jailed-for-leaking-sensitive-info-to-pak/1/163779.html

Army clerk Lovedeep Singh spying for Pakistan intelligence agency ISI arrested in Punjab

http://indiatoday.intoday.in/story/army-clerk-arrested-lovedeep-singh-isi-pakistan-punjab-police/1/351403.html

Colonel Deepak Raina dismissed for leaking information to Pakistan intelligence

http://www.tribuneindia.com/2006/20061030/main4.htm

Air Force employee Sunil Kumar held for ‘spying’

An IAF employee based at Pathankot in Punjab was arrested on charge of passing on strategic information about the air force station to a Pakistani woman, police said on Sunday.

http://timesofindia.indiatimes.com/india/Air-Force-employee-held-for-spying/articleshow/41400551.cms

Deserter IAF Wing Commander arrested for ‘spying’ near Indo-Pak border

The Border Security Force (BSF) on Monday arrested Indian Air Force Wing Commander Shashank Shekhar on suspicion of

espionage near Indo-Pak border in Rajasthan’s Anoopgarh.

http://archive.news18.com/news/bihar/deserter-iaf-wing-commander-arrested-for-spying-near-indo-pak-border-591207.html

http://timesofindia.indiatimes.com/india/IAF-wing-commander-held-for-spying-near-border/articleshow/41463584.cms

Army man Suneet Kumar held for ‘spying’ for Pak

http://indianexpress.com/article/india/india-others/army-man-held-for-spying-for-pak/

Indian diplomat Madhuri Gupta arrested for spying.

Behind India’s Bust of a Pakistan Spy

http://content.time.com/time/world/article/0,8599,1985339,00.html

Following cases are of Hindu officials arrested for leaking information to different countries other than Pakistan

List of Indian officials and spying cases

Sukhjinder Singh, now being probed for his alleged liaison with a Russian woman

between 2005 and 2007

Manmohan Sharma, a senior Research and Analysis Wing (RAW) officer, was alleged to be in a romantic affair with his Chinese language teacher. Indian authorities suspected the woman could be an informant of the Chinese government and gathered information about India’s moves and counter-moves on the border talks.

In October 2007, a 1975 batch Research and Analysis Service (RAS) officer Ravi Nair was called back from Hong Kong for his ‘friendship’ with a girl believed to be working for a Chinese spy agency.

The most infamous case which shook RAW out of reverie was that of Rabinder Singh who became a mole of American intelligence agency CIA and flew to the US despite being under RAW surveillance.

Ashok Sathe, another official was also believed to have defected to the US after his mysterious disappearance. Sathe was said to be behind burning down of RAW office in Khurramshahr in Iran.

However, in the history of Indian intelligence, the most written about case was that of K V Unnikrishnan, a RAW officer dealing with the LTTE. He had developed a relationship with an air hostess believed to be an intelligence scion. He was arrested

just ahead of a peace accord signed between India and Sri Lanka.

SOURCE:

http://www.hindustantimes.com/delhi/the-list-of-indian-officials-and-spying-cases/story-IfrYBw2Ga3W2pgUjBCRmjL.html

http://indiatoday.intoday.in/story/The+list+of+Indian+officials+and+spying+cases/1/95091.html

CRPF officer Sanjay Kumar Yadav arrested in Bihar for leaking information to Naxals

http://zeenews.india.com/news/bihar/crpf-

officer-arrested-in-bihar-for-leaking-information-to-naxals_889974.html

No rebirth in the Rig Veda

by Koenrad Elst (Hindutva writer)

In my article about Sati, I had written that Sati dates back to the time when the Hindu people did not yet believe in reincarnation, and that it was also known among other people who didn’t have the doctrine of reincarnation, such as the ancient Egyptians

and Chinese. Predictably, some Hindus reacted furiously, stating that Hindus had always believed in reincarnation and quoting chapter and verse from the Vedas to prove it. Here is my answer: the Rg-Veda, at least, does not contain the doctrine of reincarnation at all, and it is a post-Rg-Vedic text that explicitly introduces it. So, this is not a foreigner's answer, it is the answer of one of India's own great seers.

The concept of reincarnation is first explained in the Chandogya Upanishad. The Brahmin young man Shvetaketu returns home from his studies, where he supposedly has learned all Vedic knowledge including the core doctrine of the Upanishads (the Self, Atmavada), and

meets his childhood friend from the Kshatriya caste, who quizzes him about the knowledge he has gained. Has he learned what happens to us after death? No, admits Shvetaketu, that wasn't part of my curriculum. So we can already conclude that the core doctrine of the Upanishads is not dependent on a theory of the afterlife, such as the theory of reincarnation.

In Buddhism and Jainism, reincarnation is absolutely central, and it is fair to laugh at Western converts who insist on declaring themselves Buddhists but refuse to accept reincarnation. In Hinduism, by contrast, it is merely the factual situation that most people believe in reincarnation, but the core doctrine in its original form is not

dependent on it. The goal of Buddhist meditation may be conceived as stopping the wheel of reincarnations, but the goal of Hindu meditation is not so defined. Check Patanjali, who mentions knowledge of past lives in passing, but doesn’t define the goal of yoga in terms of the reincarnation cycle. It is simply, technically, the isolation (Kaivalya) of consciousness from its field of objects in which it is mostly entangled, egardless of what happens to the conscuious subject before birth or after death. Buddhism in its Zen form has rediscovered this view, where the here and now is all-important and beliefs about past lives or the afterlife don’t matter. Hindus, by contrast, have become crypto-Buddhists and have come to believe that liberation means stopping the wheel of reincarnation.

Not so Shvetaketu.

Now, when even Shvetaketu's father Uddalaka doesn't know the answer to this question, they go and ask the king. He turns out to know, and to have known all along. So he teaches them the doctrine of reincarnation for the very first time in Vedic literature and in all the writings of mankind. He also says that this doctrine is commonly believed in among Kshatriyas. No wonder the doctrine is so central in the traditions of Mahavira Jina and the Buddha, both Kshatriyas. He finally reveals that this belief is the secret of the Kshatriyas' power. Indeed, those who consider their bodies as merely clothes they can take off and replace with new ones, are not afraid to kill

or to die, they are fearless and win the battles, and hence they enjoy the power.

The Upanishadic account is confirmed by the reincarnation doctrine's absence in the Rg-Veda. Yet, my reader claims: "Contrary to mischievous propaganda taking prominence in last few months, Vedas have their foundations in theory of rebirth." Note first of all the immature debater's assumption that a statement with which he disagrees must necessarily be born from "mischievous" motives. In reality, a statement may be right or may be wrong regardless of the speaker's motives; but let that pass.

The reader claims: "Almost all mantras of

Vedas implicitly assume that rebirth happens across various species and situations as per Karma or actions of the soul.” This is definitely untrue. He may project his own beliefs onto the Vedic mantras, but most of these can be read without evoking in the reader’s mind the notion of reincarnation or any other doctrine of a life after death. For instance, the two most famous mantras, Vishvamitra’s Gayatri Mantra and Vasishtha’s Mrtyunjaya Mantra, are unrelated to reincarnation or to the afterlife. The first one is a hymn to the rising sun and asks it to enlighten the worshipper’s mind. The second one is a hymn to Shiva and asks him to deliver the worshipper from mortality. Come to think of it, this presupposes exactly that death is considered the problem, unlike in the

doctrine of reincarnation, where rebirth (i.e. non-death) is an automatic given, and completely unlike the Buddhist and generalized Hindu belief that continuous rebirth is the problem and that liberation consists in getting rid of these repeated rebirths.

The reader them claims to “provide some mantras from [the] Vedas that specifically talk of rebirth”, and starts with RV 10.59.6-7: “O Blissful Ishwar, Please provide us again healthy eyes and other sense organs in next birth. Please provide us powerful vitality, mind, intellect, valor again and again in next births. We achieve bliss in this life and future lives. May we keep looking up to your glory always. Keep us in peace with your

blessings. O Ishwar, you provide us space, earth and other elements again and again so that our sense organs function. You provide us the ability to have good health and enjoy life in every birth. You make us strong again and again in various births." But in fact, the Sankrit original doesn't mention rebirth (punarjanma), it merely asks the god to give this vitality etc. "again", i.e. after having lost it. The hymn is about "quickened vigour" and "health-giving medicine", i.e. about health and longevity, about non-death. It requires very special pleading to read multiple lives into this.

The source quoted is 19th-century reformer Dayananda Saraswati's notoriously fanciful translation, in which e.g. the names of the

different gods are rendered as “God”, making the Vedic seers into quasi-Christians. Like many modern Hindus, he projected his own Christian-influenced beliefs onto the Vedic text. Most Hindus read the Vedas, to the extent that they read them at all, through Puranic lenses, applying the post-Vedic Hinduism which Dayanand Saraswati claimed to despise but which still determined his interpretation to a large extent. What he added and what set him apart from mainstream Hinduism in his day, was that he also tried to bring in quasi-Protestant monotheism and anti-idolatry which he had interiorized from his colonial masters. But in this case, it is not a Christian but a post-Vedic Hindu notion of reincarnation that he projects onto the Rg-Vedic verses.

The reader then quotes Rg-Veda 1.24.1-2: “Question: Whom do we consider the most pure? Who is the most enlightened one in entire world. Who provides us mother and father again in the world after gifting us ultimate bliss or Mukti? Answer: The self-enlightening, eternal, ever-free Ishwar alone is most pure. He alone provides us mother and father again in the world after gifting us ultimate bliss or Mukti.”

The word Mukti (freedom, liberation) and the concept of ultimate bliss are completely imaginary here, the special pleading that pervades later Hindu reading of the Vedic compositions. The original speaks of “seeing” father and mother, whom we shall

indeed see in the hereafter. That is what the Rg-Vedic seers believed in: the same story which we tell our children, viz. that our dead relatives are waiting for us in the hereafter. Sometimes we tell our children also that that particular star over there is where grandfather has gone to; and a Brahmanic funeral ritual (which, a Tamil Brahmin told me, is still performed) does indeed specify which part of the starry sky welcomes the deceased souls. This hereafter is incompatible with the notion of reincarnation. The verse contains the word “punah” (again), and this seems to be reason enough for our reader to believe that reincarnation is meant.

That’s it for the Rg-Veda. The other quotes

which the reader gives, are taken from the younger Yajur- and Atharva-Veda. They were partly contemporaneous with the older Upanishads, and it is not unreasonable if we come across reincarnation beliefs there. Yet, even here we find similar mistranslations. According to him, i.e. to Dayanada Saraswati of the Arya Samaj, this is what Yajurveda 4.15 says: “Whenever we take birth, may our deeds be such that we get a pure mind, long life, good health, vitality, intellect, strong sense organs and a powerful body. In next life also, keep us away from bad deeds and indulge us in noble actions.” But other translations, and indeed the Sanskrit original, don’t speak of reincarnation. They say that breath and life and consciousness have come “again”, but doesn’t imply that

we first must have died. At least one translator even specifies that the hymn was said upon awakening.

As for Atharvaveda 7.67.1, the reader or his source again indulges in misdirection. If that book contained the doctrine of reincarnation, it would still prove nothing about the Rg-Veda; but the verse quoted doesn’t even contain this doctrine: “May we get healthy sense and work organs in next life as well. May I [be] full of vitality. May I have spiritual wealth and knowledge of Ishwar and Vedic concepts again and again. May we be selfless for welfare of world in next lives again and again. May our deeds be noble so that we get human life and always get purity of mind and actions so

that we can worship you and achieve salvation.” This translation is really very far from the original, which is another prayer for health and longevity, this time obtained from a specific medicinal herb. Many hymns of the Atharva-Veda are about health -restoration and medicine, i.e. about saving and prolonging life rather than counting on a next life.

About Atharvaveda 5.1.2, he translates very freely: “One who conducts noble actions obtains noble lives in next births with strong body and sharp intellect. Those who conduct bad deeds get birth in lower species. To experience the fruits of past actions is natural trait of soul. After death, the soul resides in Vayu, Jala, Aushadhi etc.

and again enters the womb to take next birth.” We don’t see these “next births” there, but maybe we should sit together and perform a word-by-word translation. This hymn is significantly called the Immortality Hymn, a name which we have already shown to be at odds with the reincarnation doctrine and certainly with the later quasi-Buddhist doctrine that we are tired of these endless rebirths in this Vale of Tears.

In Yajurveda 19.47, however, the reincarnation doctrine may indeed be implied:

“There are two paths for the soul. One path Pitryana provides birth again and again through union of father and mother, good

and bad deeds, happiness and sorrow. The other path of Devayana frees the soul from cycle of birth and death and provides bliss of salvation. The whole world reverberates with both these paths. And after both, the soul again takes birth as progeny of father and mother." This is the same concept enunciated repeatedly in the older Upanishads: that either we can go to heaven (way of the gods) or we can come back here (way of the ancestors). This doctrine has the same origin as the doctrine of the old Upanishads, where indeed it is introduced as an innovation.

Our reader ends his letter with some lengthy quotations from "Maharishi Swami Dayanand Saraswati`s masterpiece `Light

of Truth’”, which only prove that he, like most 19th-century Hindus, believed in reincarnation and could not imagine life without it. The Swami’s organization, the Arya Samaj, claims to this day that he abhorred the decadence into which Puranic literature had thrown the Hindus and that he merely wanted to restore the Vedas to the pristine purity they once enjoyed. In fact, he too was a “Puranic Hindu” who read the Veda through Puranic eyes. He believed that the Veda was of supernatural origin, hence his attempt to translate all reference to mundane people and places out of it.

But in fact, we know the family relations of the Vedic seers, the places where they lived or travelled, the reasons why they waged

war and the tribes against whom they did battle, even their fondness for the psychedelic Soma brew. Short, they and their books were human, all too human. Of course they changed their mind once in a while, and they learned from their surroundings or from their own discoveries. This way, they first believed in a hereafter where we would meet again, but later came to the notion that we returned from the hereafter to be born again. Since this belief is attested among many different tribes the world over, and since India knew many tribes of whom the Vedic (Paurava and esp. Bharata) tribe was only one, we opine that it existed among some Indian tribes too at the time when the Rg-Veda was composed. But it was new to the Vedic seers, who had cherished a different belief for long. Only

when a successful class advertised the new and hitherto secret doctrine of reincarnation as its key to success, did the doctrine catch on. This way, Hindu history is also the history of progress.

Condition of Hindu Women in India

Women have been suppressed in the patriarchal Indian society. Hinduism played a key role in oppressing women, most of the practices against women in India were introduced by Hindusim. According to a survey by Thomson Reuters India is the most dangerous country in the world to be a woman. Instant desertion of wives is

higher among Hindus that's the reason why divorce rate is less among Hindus, the wife is abandoned in the case of separation. Marital rape is not a crime in India and Hindu women are not equal guardian as per Hindu minority & Guardianship Act. Hindu women faced several oppressive practices like Sati Pratha, low caste women paying taxes to cover their breasts, Devdasi etc. Although these are the things of the past and outlawed by the government but it's still in practice defying the government's prohibition. Apologists of Indian culture mostly prefers to ignore those malpractices against women, if you tell any apologist about Sati then he will rubbish your claim and the first thing he will tell you is that "It was an ancient practice banned long ago by the government, why discuss about that?"

But the apologist won’t be willing to discuss some practices prevailing in current age like Devdasi, Maitri Karar, Nata Pratha, ban of women into temples etc.

Contents

Female foeticide

Maitri Karar

Polygamy

Polyandry

Nata Pratha (Wife Selling)

Atta Satta (Bride Exchange)

Dowry

Child marriage

Suicide highest among Indian women

Honour killing

Sati Pratha

Niyog Pratha

Devdasi

Women in temples

Wife Desertion

Widows

Prostitution

Bride Selling

Hindu husbands killing wives for petty issues

Others

Female foeticide

To begin with, let’s have a look at the rates of female infanticide. Female infanticide is highest among Hindus in India but it’s not viewed as a Hindu problem but as a social problem or problem in Indian society,

Result of India’s Son Preference: 21 Million ‘Unwanted’ Girls, 63 Million ‘Missing’ Women, Says Economic Survey

http://www.news18.com/news/india/condition-of-women-improving-but-india-doesnt-want-many-of-them-to-be-born-notes-economic-survey-1644939.html

“Among Hindus, who make up nearly 80% of India’s population, the child sex ratio

declined from 925 in 2001 to 913 in the latest Census data. This is the biggest decline — of 12 points — among all religious communities and a chilling reminder for the continuing need for much more robust action to save the girl child."

http://timesofindia.indiatimes.com/india/Sex-ratio-dips-Jains-Sikhs-buck-trend/articleshow/50387641.cms?

"Among other communities, there were 958 Christian girls against 1,000 boys, 913 Hindu girls against 1,000 boys, 943 Muslim girls against 1,000 boys and 933 Buddhist girls against 1,000 boys.

As per 2001 census, the child sex ratio among Hindu was 925 girls against 1,000 boys, Muslims 950 girls, Christians 964 girls, Sikhs 786 girls, Buddhists 942 girls and

Jains 870 girls against 1,000 boys.”

http://www.dnaindia.com/india/report-census-2011-sikhs-jains-have-the-worst-sex-ratio-2161061

“Decades of sex determination tests followed by female foeticide have finally caught up with Punjab and Haryana,” said a sociologist in the shared state capital Chandigarh.

The situation will worsen as sex ratios dip further over the next decade, she added. In Fatehgarh Sahib district, 200 miles north of Delhi, for instance, the present male-female ratio is among India’s lowest – 754 girls for 1,000 boys. Some villages in the region dominated by Jat Sikh farmers have only 550-600 girls per 1000 males and the disparity is growing.

http://www.telegraph.co.uk/education/3308893/Indias-craving-for-boy-babies-leads-to-bride-shortage.html

India looses millions of unborn female baby every year,

http://www.telegraph.co.uk/news/worldnews/asia/india/9054429/India-most-dangerous-place-in-world-to-be-born-a-girl.html

10 million foetuses aborted in India

http://www.theguardian.com/world/2006/jan/09/india.sarahboseley

http://www.thehindu.com/news/national/india-loses-3-million-girls-in-infanticide/article3981575.ece

http://zeenews.india.com/exclusive/female-foeticide-death-before-birth_3547.html

“In 1991 and 2001, Muslims and Hindus had virtually similar female-male ratios, with the former consistently at a slight advantage. Sikhs trailed far behind. But in 2011 Muslims have shown a marked improvement.

In a decade, their female-male ratio has leaped from 936 to 951 women for every 1000 Muslim men. But in the same period, the Hindu ratio only rose from 931 to 939. The gender gap between the two communities has widened.”

“The government has yet to release the latest religion-specific child sex ratios. In 2001, it was 950 for Muslims, which is considered to be more or less ‘normal’. But it was significantly lower for Hindus due to

entrenched gender discrimination, especially blatant sex selective abortion."

"Rich states like Haryana and Punjab fare the worst in child sex ratios, especially due to sex-selective abortions. But, across the border in Pakistan's Punjab province despite lower female literacy, more girls are born and survive childhood. Religion is an important difference across the two sides of the Punjab border."

Around 7 million girls in India go missing every decade due to skewed sex-ratio

http://www.deccanchronicle.com/videos/around-7-million-girls-in-india-go-missing-

every-decade-due-to-skewed-sex-ratio.html

top

Maitri Karar

Maitri karar allows married men in Gujarat to enter ‘friendship deeds’, allowing them to live with women other than their spouse. Women is treated as a mistress/concubine here, what’s more shocking is that it has legal backing.

“In Gujarat, there is a social tradition that is used to circumvent the provisions of the Hindu Marriage Act by men so they can “have another woman” in their lives. Hindu Marriage Act only allows one wife. Polygamy is a punishable offense.

In Gujarat a system prevailed in which a man and a woman entered into a friendship agreement, a legitimate contract before a magistrate. It had a social and legal sanction and was popularly known as “maitri karar”. Later this practice was converted into a “service agreement”, according to which the man would keep the woman of his choice in his house as a helper or a maid servant. Not surprisingly, this contract, too, had a legal and social legitimacy. It is well known that this practice was followed by many Ministers and senior bureaucrats.

As per some figures 29,951 cases of ‘Maitri Karar‘ (Friendship Contract) are registered in the District Collectors office in

Ahmedabad.”

http://www.patheos.com/blogs/drishtikone/2013/01/maitri-karar-gujarati-social-custom-of-keeping-mistresses-by-circumventing-hindu-marriage-act/

No cumbersome divorce proceedings, people of Ahmedabad opt for Maitri Karar Contract:

October 24, 2013

Features: Examples of similar liaisons abound throughout Ahmedabad. Rather than initiate or wait for cumbersome divorce proceedings to be decided, people of Ahmedabad are opting for a contract known as maitri karar (friendship contract).

The document is in fact little more than a promise of friendship and companionship between a man and a woman at least one of whom is already married. In addition, a maitri karar invariably includes an undertaking by the man that he will look after and financially support his partner.

http://indiatoday.intoday.in/story/no-cumbersome-divorce-proceedings-people-of-ahmedabad-opt-for-maitri-karar-contract/1/402459.html

College girl gets court nod for ‘live-in’ with married man

Ahmedabad, Thu Jun 28 2012

A metropolitan court recently allowed a 20-year-old woman to unite with her live-in

mate from the same tribe, releasing her from a women’s protection home where she was kept against her wishes.

Neha Patani, a resident of Saraspur and in her first year of college, had eloped with Sanjay Kumar Patani, an auto-rickshaw driver, three months ago. Sanjay was already married and has four children.

Sanjay and Neha had signed a “live-in contract” (maitri karar) before they started living together.

http://archive.indianexpress.com/news/college-girl-gets-court-nod-for–livein–with-married-man/967694/

Friends and lovers

When religion came in the way, a court

opened a rarely used door. How a Gujarat love story found a Gujarat solution

It was then that they began looking at legal options. He says he approached a lawyer friend, who consulted other legal experts, who advised them to opt for maitri karar as they could not legally marry.

http://indianexpress.com/article/india/live-in-practice-gujarat-friends-and-lovers-maitri-karar-4443784/

Women in the uniform civil code debate

The upper-caste Gujarati version of bigamy is called maitri karar, meaning friendship document. Saying that people in Ahmedabad were “opting for it”, a 2013 report in India Today described it thus: “The

document is in fact little more than a promise of friendship and companionship between a man and a woman at least one of whom is already married. In addition, a maitri karar invariably includes an undertaking by the man that he will look after and financially support his partner.

“Each agreement is tailor-made to suit the particular needs of the individuals who make it, but there are a number of common features. Every agreement puts down in detail the backgrounds and marital status of the lovers, and both parties state that they know the other’s antecedents and have opted for the relationship out of free will. Some karars are even specific about the amount the man will pay for the upkeep of his partner. Some agreements even succeed in reflecting the nature of the

relationship between the signatories.”

http://www.livemint.com/Leisure/5vCwRzhgxBkhFIB8lxDNZP/Women-in-the-uniform-civil-code-debate.html

Incident of Maitri Karar used on rape survivor

“The Dafers who kidnapped me had got my thumb impression on a paper to claim marriage or ‘maitri karar’ through a notary. The notary has not been named in the complaint. A tantrik also performed some ritual pronouncing me a Dafer wife. I told the police about the tantrik but he too has not been named as an accused by the police,” said the survivor.

http://timesofindia.indiatimes.com/city/ahmedabad/Pregnant-rape-survivor-meets-Gujarat-CM/articleshow/47699041.cms

It’s not just Gujarat where Maitri Karar is practiced, the concept of Live-in relationship despite being married to other woman exists in many states,

Rajasthan: After 48 years, Udaipur man marries live-in partner

Devadas Kalasua, son of Deetaram, though already married, had eloped with Magdu Bai from a neighbouring village and brought her to his home where he lived with his first wife Champa Bai and children. Later, Champa Bai shifted to Phalasiya to live with her sons, while Devadas continued to live with Magdu Bai at his ancestral home. However, both the wives were tolerant and were on talking terms.

https://timesofindia.indiatimes.com/city/jaipur/after-48-yrs-man-marries-live-in-

partner/articleshow/63494952.cms

Madhya Pradesh: Lok Adalat orders Basant Mahulal to spend equal time with wife and live-in partner

http://www.thehindu.com/news/national/lok-adalat-orders-man-to-spend-equal-time-with-wife-and-livein-partner/article5411359.ece

https://navbharattimes.indiatimes.com/state/madhya-pradesh/other-cities/lok-adalat-tells-man-to-spend-equal-time-with-wife-and-live-in-partner/articleshow/26701964.cms

top

Polygamy

While Polygamy for Hindu is prohibited by the Hindu marriage act and viewed as heinous among Hindus only to taunt Muslims but the incidence of polygamy is higher among Hindus in India than Muslims even after its illegality. And as a result some Hindu men opt for other things like converting to Islam to marry more women, practicing Maitri Karar, Nata Pratha so as to have another women in their lives and many practices bigamy without practicing the above mentioned things. Such relationships in India include contemporary polyandry in Punjab and Haryana, the Nata Pratha in Rajasthan and Maitri Karar in Gujarat. Many of these practices, whether traditional or not, involve male bigamy. Following graphs shows incidence of polygamy among various religions in India, first graph is taken

from Scroll.in and second one is made by me,

For more information go through the article Polygamy in Hindu Dharma

http://scroll.in/article/669083/muslim-women-and-the-surprising-facts-about-polygamy-in-india

http://timesofindia.indiatimes.com/articleshow/5004493.cms

Goa allows ‘Limited Polygamy” to Hindu men on the following condition,

Article 3 states:

“However, the marriage contracted by a

male Gentile Hindu by simultaneous polygamy shall not produce civil effects; except in the following cases only (1) Absolute absence of issues by the wife of the previous marriage until she attains the age of 25 years. (2) Absolute absence of male issue, the previous wife having completed 30 years of age, and being of lower age, ten years having elapsed from the last pregnancy; (3) Separation on any legal grounds when proceeding from the wife and there being no male issue, (4) Dissolution of the previous marriage as provided for in Article 5.”

— Source: Family Laws of Goa, Vol 1 by MS Usgaoncar.

https://scroll.in/article/820030/uniform-

civil-code-the-goa-family-law-the-bjp-holds-up-as-ideal-permits-polygamy-for-hindus

Indian Men Marry ‘Water Wives’ In Drought-Stricken Villages To Survive Heat Wave, Water Shortages

Indian men in a drought-stricken village are marrying multiple women in order to fetch drinking water for their household. Villagers in Denganmal in western India rely on two wells for drinking water, but the sweltering walk and wait at the crowded spot can take hours. The answer? A “water wife,” villagers told Reuters.

Polygamy is outlawed in India, but “water wives” have become the norm in Denganmal as India faces the threat of another drought this year. Sakharam

Bhagat, 66, now has three wives, two of whom he married just to ensure his family had enough water to drink and cook with.

“I had to have someone to bring us water, and marrying again was the only option,” Bhagat, who works as a day laborer on a nearby farm, told Reuters on Thursday. “My first wife was busy with the kids. When my second wife fell sick and was unable to fetch water, I married a third.”

http://www.ibtimes.com/indian-men-marry-water-wives-drought-stricken-villages-survive-heat-wave-water-1953660

Another trick used by Hindus to have more than one spouse is that,

tactics used by Hindus to practice polygamy in India as Hindu Marriage Act prohibits them to have more than one wife

at a time. Some converts to Islam to have more than one wife but at the same time practices, some Hindus after marrying the second says that their first marriage was not solemnized as some ceremonies pertaining to Hindu law were not duly performed.

When a Hindu marries a second wife, the first wife lodges a criminal case against her husband pointing out his polygamy. In many cases the court rejects the case based on meager legal points and eludes the culprit out of punishment.

In Maharastra Mr. Balrao Sankar Lokande married a second wife. His first wife lodged a criminal case against him. Session court and High court convicted him. Mr. Balrao appealed to the Supreme court, the

Supreme court released him. As he left some ceremonies pertaining to the Laws of Hindus Marriage, it can’t be considered as marriage. Since it is not a marriage, he did not commit any mistake to punish is the judgment.

https://indiankanoon.org/doc/80924/

Mr. Balrao Sankar Lokande against Government of Maharastra AIR 1965 SC 1566)

Mr. Suresh Chandra Gosh married a second wife. His first wife Priya Bala Gosh lodged a criminal case against him. High court refused to convict him on legal ground. Since he left some ceremonies pertaining to the Laws of Hindus Marriage, it can’t be considered as marriage.

Mrs. Priya Bala Gosh against Mr. Suresh

Chandra Gosh AIR 1971 SC 1153)

In Andra Mr.L.Venkata Reddy married a second wife. His first wife Mrs.Lingari Oppallamma lodged a criminal case against him. In this case also High court did not convict him. As he left some ceremonies pertaining to the Laws of Hindus Marriage, it can’t be considered as marriage.

Mrs.Lingari Oppallamma against Mr.L.Venkata Reddy and others AIR 1979 SC 848)

https://indiankanoon.org/doc/766841/

In Kashmir Mr. Bangari married a second wife. His first wife lodged a criminal case against him. The court released him. As he left some ceremonies pertaining to the Laws of Hindus Marriage, it can’t be considered as marriage. His second wife is

a concubine only. Since There is no law to punish for keeping a concubine.

Mr. Banari against the State Government of Jammu & Kashmir AIR 1965 SC 105)

Thus our High Courts and Supreme Court passed judgments in many cases.

ALSO READ

http://www.indiatimes.com/news/india/this-story-of-maharashtra-s-water-wives-is-as-heartbreaking-as-the-drought-itself-253278.html

http://www.reuters.com/article/india-waterwives-widerimage-idUSL3N0YQ1ZL20150604

http://edition.cnn.com/2015/07/16/asia/india-water-wives/

Polyandry

Polyandry is not prevalent in large scale but many Hindu tribes still practices Polyandry.

The wife married to FIVE brothers: Rajo, 21, follows a tradition in Indian villages which allows families to hold on to their farmland

Rajo Verma, 21, lives in one room with the siblings, in Northern India

The young wife spends each night with a different brother in turn

She does not know which of siblings is the father of her young son

Fraternal polyandry is tradition in the small

village near Dehradun

The ancient Hindu tradition of polyandry was once widely practiced in India, but is now only observed by a minority.

http://www.dailymail.co.uk/news/article-2295380/The-wife-married-FIVE-brothers-Rajo-21-follows-tradition-Indian-villages-allows-families-hold-farmland.html#ixzz4UWLBkdkT

Share wife save land

It may be incongruous in the 21st century, but polyandry, an ancient tribal custom in the remote Kinnaur district of Himachal Pradesh, still thrives. The reasons are largely to do with ancestral land holdings.

With four common offspring, they eke out

their living mainly from the four bighas of land they had inherited. “Had we married separately, our family would have spread but the land would have shrunk. Having a common wife has saved us from penury,” says Namgayal.

The extreme form of fraternal polyandry in which four to five siblings have a common wife is now mainly confined to the remote interiors of Pooh and Yangthang areas of upper Kinnaur, but elsewhere the practice has evolved into a more practical equation of two brothers sharing a spouse.

http://indiatoday.intoday.in/story/Share+wife+save+land/1/8313.html

One Bride for 2 Brothers: A Custom Fades in India

Buddhi Devi was 14 when she was betrothed. In India, that is not unusual: many marry young. Her intended was a boy from her village who was two years younger - that, too, was not strange. But she was also supposed to marry her future husband’s younger brother, once he was old enough.

Ms. Devi is a ghost of another times, one of a shrinking handful of people who still live in families here that follow the ancient practice of polyandy.

In This Village In Rajasthan, Wives Are Being ‘Shared’ Within Families To Save Land

https://www.youthkiawaaz.com/2015/09/land-holding-caste-and-marriage/

The tradition of ‘Draupadi’ in the land of Shiva: Many husbands, one wife

The layman identifies it with Draupadi, the heroine of Ved Vyas’ Mahabharata who was married to the five Pandava brothers.

In Kinnaur it is said that songs of bereavement and separation are sung by women only with the permission of the gods. That’s because women here are not even given the time to mourn the death of a spouse.

The times have changed and with it many traditions, but polyandry continues to be practiced.

Many families here have a single wife for four or five brothers.

http://daily.bhaskar.com/news/CHD-the-tradition-of—-draupadi—-in-the-land-of-shiva-many-husbands-one-wife-4158795-PHO.html?seq=3

The women who have to sleep with their husbands' brothers: Shortage of girls forces families into wife-sharing

'Some families buy brides from other parts of the country, while others have one daughter-in-law living with many unwedded brothers'

Women from other regions such as the states of Jharkhand and West Bengal speak of how their poor families were paid sums

of as little as 15,000 rupees (£190) by middle-men and brought here to wed into a different culture, language and way of life.

http://www.dailymail.co.uk/news/article-2054420/Wife-sharing-brothers-haunts-Indian-villages-number-girls-decline.html#ixzz57B2njmLP

Nata Pratha (Wife Selling)

‘Nata Pratha’ is a traditional system in Rajasthan by which a married woman can go away with another man in lieu of money paid to the her husband or his family by the second man. Nata Pratha, practiced in states such as Rajasthan, allows a man to sell his wife.

The bride price

Men from backward communities in Rajasthan buy, sell their wives with impunity

http://indiatoday.intoday.in/story/men-from-backward-communities-in-rajasthan-buy-sell-their-wives-with-impunity/1/253410.html

Kids most vulnerable to abuse due to ‘Nata pratha’

A report prepared by NGO Vaghdhara in association with Unicef states that 2% of the 35 lakh tribal children in the age group of 4-14 have been impacted due to ‘Nata’ practice. Historical accounts state that the practice of living with another person if a

spouse is unhappy or one of them dies is prevalent from the last couple of centuries.

The person who undergoes Nata can live with another person of his/her choice without being married as many times as they want.

The main findings are that majority of mothers who went for ‘nata’ marriage have either never tried or they were not allowed to maintain contact with their children. “Thirty-eight percent abandoned children covered under the study are subjected to exploitation in terms of household chores or have been beaten. Around 13% of the children have to face humiliation in schools and the society at large,” said a report. It didn’t stop here, 6% of them reportedly faced abuse (verbal and physical).

http://timesofindia.indiatimes.com/city/jaipur/Kids-most-vulnerable-to-abuse-due-to-Nata-pratha/articleshow/56263686.cms

Tribal children bear brunt of Nata Pratha in Rajasthan: Study

Children face humiliation at schools if their mother has gone to another man under an ancient practice called Nata Pratha, and most of them do not have friends to share their feelings with, a study by an NGO in south Rajasthan, has found.

The study – which was released at a state-level consultation on “ensuring protecting rights of tribal children in Rajasthan” – said 13% of children face humiliation at schools because of Nata in their family, 6% of them face verbal and physical abuse.

Twenty-two percentage of children reported that they see violence in families in daily life after Nata relation, the study found.

http://www.hindustantimes.com/jaipur/tribal-children-bear-brunt-of-nata-pratha-in-rajasthan-study/story-zQXmyxD9ipF7BHTqpAe13L.html

To move in with married woman, ward panch marries 6-yr-old

Nata Pratha, a custom prevalent in parts of Rajasthan, Gujarat and Madhya Pradesh, allows a man to have a live-in relationship with a married woman.

http://indianexpress.com/article/india/india-others/to-move-in-with-married-woman-ward-panch-marries-6-yr-old/

An ancient local custom, Nata Pratha dictates that any married man can have an affair with a married woman if he provides financial compensation, the two lovers must both be wed.

Because Ratan Lal Jat was single, he married the six-year-old girl in order to comply with the age-old tradition.

http://metro.co.uk/2015/06/30/shocking-pics-show-man-35-marrying-six-year-old-child-bride-5273528/#ixzz4UWAQu0Mn

In the name of Nata Pratha नाता प्रथा की आड़ मे

सुनील के पिता का काम अहमदाबाद में काफी दिनों से ठीक नही चल रहा था तथा आर्थिक तंगी काफी ज्यादा थी। आर्थिक तंगी से परेशान होकर अपनी पत्नी काली को तीन गांव दूर नाते भेज दिया था और काली के बदले

में उसने अच्छे पैसे लिये थे।

प्रथा का दुरूपयोग आज के दौर में महिलाओं की तस्करी, दलाली अथवा महिलाओं की अदला-बदली में भी किया जा रहा है और इस कार्य में समुदाय स्तर के समाज के मुख्य प्रतिनिधियों द्वारा भी बढ़-चढ़ कर भाग लिया जाता है, जिनमें जाति पंच, वृद्धजन एवं आस-पास के गांव के व्यक्ति भी इसमें सम्मिलित होते है।

http://www.patrika.com/news/work-life/in-the-name-of-nata-pratha-1354232/

Towards oblivion

The local marriage broker or agent who keeps track of men interested in cajoling women into Nata approaches him. He tells Madanlal about Sita Bai who has been forced out by her husband along with her five-year-old child. Sita Bai and her son now stay with her parents who, being poor,

cannot keep her for long.

One day the marriage agent takes Madanlal to Sita Bai’s place where he discreetly sees her and demands Rs. 80,000 to fix the Nata. When Madanlal complains of the steep price demanded for Sita Bai, the broker dismisses Madanlal saying he can get others who would be happy to pay the price. Hearing this, Madanlal grudgingly agrees to pay. A third of this will go to the broker and the rest of it to Sita Bai’s parents who will take care of her son.

Cases of Nata Pratha are rampant, not only in Rajasthan but also in Madhya Pradesh and Gujarat, but unfortunately most go unnoticed. One reason may be the fact that they do not capture media attention as much as cases of “Sati” or dowry deaths do.

Broadly speaking, Nata Pratha is a traditional practice whereby a man can refuse to stay in his present marriage and can seek another woman by paying a specified monetary price for her; in fact, literally speaking, “buying” her. The sum may range from a few thousands to even a few lakhs.

One such case is Shanta Bai who refused to be sent on Nata. Her husband was forcing her out as he wanted to get another woman on Nata. She failed to comply with his demands and so he spread a rumour in the village calling her a witch. This rumour spread like wildfire and led to her death. Her body was found in the village well and the case was reported as suicide.

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Cases of Nata Pratha are rampant, not only in Rajasthan but also in Madhya Pradesh and Gujarat, but unfortunately most go unnoticed. One reason may be the fact that they do not capture media attention as

much as cases of “Sati” or dowry deaths do. To a reader, any news of Nata Pratha may not sound very sensational; however its repercussions on the rural women are horrific. Broadly speaking, Nata Pratha is a traditional practice whereby a man can refuse to stay in his present marriage and can seek another woman by paying a specified monetary price for her; in fact, literally speaking, “buying” her. The sum may range from a few thousands to even a few lakhs. The reasons for divorcing a woman may range from her character being suspect to calling her a witch and subsequently abandoning her. As Nata is traditional practice which is socially sanctioned and acknowledged, most men have the freedom to leave one woman and get another without actually giving any

reasons for it.

The future for a single abandoned woman may be even bleaker, bereft of all her property rights. As is evident in our history, a woman has never had any property rights; hence she is always at the mercy of her husband, her grown-up son, or her own parents. She may further be labelled as a characterless woman if she decides to stay without a man for the rest of her life. Hence she may have no choice but to succumb to Nata.

One such case is Shanta Bai who refused to be sent on Nata. Her husband was forcing her out as he wanted to get another woman on Nata. She failed to comply with his demands and so he spread a rumour in the village calling her a witch. This rumour

spread like wildfire and led to her death. Her body was found in the village well and the case was reported as suicide.

The fact that the Jati Panch sanctions Nata aggravates it further. The Jati Panch is one of the most recognized forms of village institution. It consists of people of higher castes, elderly men from close-by villages, and the police. The Jati Panch is a body which settles disputes, decides on marriages, and is also an authority on Nata relations. An exclusive domain of men, the Jati Panch completely excludes women from all forms of decision-making

Nata has always been practiced in rural Rajasthan. However, in recent times, Nata Pratha has also become a lucrative business which involves the local brokers,

the “Jati Panch,” as well as the police. Sometimes, when people are not able to pay a high commission to the brokers, they bribe the police and subsequently abduct the woman. After receiving their dues, the police turn a blind eye to the abduction.

http://www.thehindu.com/2000/06/18/stories/13180619.htm

Scarred by ancient Rajasthan custom, abandoned kids find hope in govt scheme

Nata Pratha, a centuries-old custom in Rajasthan, allows men to live with women they are not married to. Women who follow the regressive practice leave their children behind with their marital families when they go off to another man.

When Jyoti’s mother left, she and her two siblings, 10 and 8, became Bhanwari’s responsibility. The elderly woman was already raising four children of her daughter, Sanjana, whose husband hacked her to death over a domestic dispute in 2012. The man is in jail.

Pale-skinned Bhanwari wasn’t aware of government aid for raising children left by women who follow Nata Pratha which is a social scourge for children left behind by their mothers.

http://www.hindustantimes.com/india-news/scarred-by-ancient-rajasthan-custom-abandoned-kids-find-hope-in-govt-scheme/story-m7JkZhHMzTOWVbNAJfO6PP.html

Nata Pratha, a Tradition That Allows Men and Women to Live With Person of Their Choice

A centuries-old custom “Nata Pratha” is still alive in several Indian states like Rajasthan, Gujarat and Madhya Pradesh. The custom allows men to live with as many women resulting in children being abandoned by their parents.

Nata Pratha is practiced by the Bhil tribe, the one of the largest tribes in South Asia.

http://www.thecitizen.in/index.php/NewsDetail/index/9/10641/Nata-Pratha-a-Tradition-That-Allows-Men-and-Women-to-Live-With-Person-of-Their-Choice

Agony of alliances

A socially accepted custom forces women in rural Rajasthan into a string of marriages approved by their families or even husbands for the “bride price” they get from the new groom.

Testimonies of Nata Pratha victims
http://indiatoday.intoday.in/story/custom-in-rajasthan-forces-women-into-string-of-marriages-for-bride-price/1/181530.html

SUCH CUSTOM EXISTS IN MADHYA PRADESH ALSO

Madhya Pradesh’s Village has a Custom of Renting a Wife For Rs 10

Here women are given on lease to wealthy businessmen who don’t have a wife, by their own husbands. All they have to do is

sign on stamp papers of Rs 10 and the deal is made. After the contract ends, another deal is signed with some other man or the real husband of the woman on Rs 10 stamp paper and the woman has a new husband again.

Madhya Pradesh is not the only state where this is happening. In 2006, a man in Gujarat sold his wife to a rich businessman for a monthly rental of Rs 8000.

In some places, tribals enter into an agreement with brokers and marry off their daughters to rich men for a price. The brokers charge around Rs 65000-Rs 70000 from the rich men and give Rs 15000-Rs 20000 to the tribals.

http://www.india.com/buzz/madhya-pradeshs-village-has-a-custom-of-renting-a-

wife-for-rs-10-3139554/

Atta Satta (Bride Exchange)

A child and divorced

Meera Mali, age 13, studying in Class V in the village Dabla Kachra is one of the 3.7 lakh children in her state and 20 lakh across the country who got married before the age of 14—too young to even remember the ceremony, if there was one.

Meera’s life was inextricably linked with that of her elder sister Leela. When Leela got married to Narain Lal Mali, Meera was given in marriage to his younger brother Bansi Lal Mali. But a few years later, when Leela refused to go back to her in-laws and

settled down with another man Laduji, it was Meera who had to bear the brunt of her sister's actions.

Laduji paid Rs 70,000 as compensation to Narain and "bought" over Leela. But in the process Meera became a "leftover" girl even before she knew what marriage was as her in-laws refused to accept her in retaliation for her sister's actions.

Aptly enough, this traditional system is called atta-satta, meaning exchange. As a result if one marriage breaks, the other alliance automatically stands cancelled.

Maitra of village Khera in Bhilwara was married off in a similar fashion and for a similar purpose when she was all of seven to 15-year old Ram Pal.

{mosimage}She was given in exchange for

a bride for her aging uncle Ram Saroop. For Saroop this marriage was just a ploy to get rid of his unmarried status. He divorced his wife soon after the wedding but in the process Maitra too was divorced by Ram Pal.

According to Prayas, there are hundreds of instances of people like Gopal Mali who, after getting fed up of his wife—bought for Rs 11,000 and one-and-half kg of silver—left her to buy a divorcee he fancied for Rs 1 lakh. With rural societies blatantly accepting such norms, it's little wonder that children are being married while barely out of the cradle, and getting divorced not much later.

http://indiatoday.intoday.in/story/A+child+and+divorced/1/5461.html

Dowry

Dowry (known as Dahej in Hindi) has been traditionally practiced in the Hindu society since centuries. Dowry is given by the parents of the girl and it consists of various household things like dresses, ornaments, electrical goods, bedroom furniture, etc. at the time of the marriage. But ironically, this practice also like other is not viewed a Hindu problem but as a problem in Indian society, though it maybe prevalent in other religions in India due to influence of Hinduism but it’s mostly practiced by Hindus. Let’s have a look at the survey,

“In an informal study of dowry deaths which reached the Supreme Court and the Bombay High Court, conducted by Majlis, Mumbai, over 95 per cent of these cases of dowry death were among Hindus.”

http://www.boomlive.in/what-has-hindu-law-ever-done-for-women/

“the problem of dowry-related violence and dowry deaths. There is no research conducted as to how many women who are murdered for dowry are Hindus. A research done by our organisation about cases which have reached the Supreme Court and the Bombay High Court revealed that more than 90 percent were Hindus. Less than 10 percent were Muslims and others.”

http://www.firstpost.com/india/uniform-civil-code-debate-focuses-on-muslim-law-

but-ignores-other-communities-flavia-agnes-3060730.html

https://scroll.in/article/821811/creating-a-paper-tiger-of-a-uniform-civil-code-will-not-be-of-any-use-flavia-agnes

“All over India, where Hindu wives traditionally burned on their husbands’ funeral pyres, brides in recent years have been dying in their husband’s homes in fires that were called ”accidents” until women’s organizations began to demand an official accounting.”

“Women’s organizations point to the seriousness of the situation. One, the Ahmedabad Women’s Action Group, in Gujarat state, says that research shows that 1,000 women may be burned alive annually in that state alone. Gujarat is the birthplace

of Mohandas K. Gandhi.”

“Asked recently in Parliament to quantify this phenomenon, which began to draw attention about a decade ago when the number of deaths in fires reported as ”kitchen accidents” started rising in northern India, India’s Home Affairs Minister, Palaniappan Chidambaram, said that registered cases of dowry deaths nationwide numbered 999 in 1985, 1,319 in 1986 and 1,786 in 1987. Women’s groups say that total will be surpassed easily this year -and that in a country of 800 million people, most of whom do not report domestic violence, the real numbers are far higher. Some Deaths Suicides”

http://www.nytimes.com/1989/01/15/world/india-studying-accidental-deaths-of-hindu

-wives.html?pagewanted=all

Rising number of dowry deaths in India: NCRB

http://www.thehindu.com/news/national/rising-number-of-dowry-deaths-in-india-ncrb/article4995677.ece

Dowry deaths: One woman dies every hour

http://timesofindia.indiatimes.com/india/Dowry-deaths-One-woman-dies-every-hour/articleshow/22201659.cms

Child marriage

84% Of 12 Million Married Children Under 10 Are Hindus

http://www.indiaspend.com/cover-story/84-of-12-million-married-children-under-10-are-hindus-82446

84 percent of 12 million married children under 10 are Hindus

Nearly 12 million Indian children were married before the age of 10 years – 84 per cent of them Hindu and 11 percent Muslim – reveals an IndiaSpend analysis of recently released census data.

The data further reveals that 72 per cent of all Hindu girls married before 10 were in rural areas…

http://www.newindianexpress.com/nation/2016/jun/01/84-percent-of-12-million-married-children-under-10-are-Hindus-935507.html

https://scroll.in/article/809148/in-india-most-of-the-12-million-married-children-under-10-are-hindu

71% of those married in Uttar Pradesh are minor girls

Two million girls in Uttar Pradesh (UP) are married in the age group of 10-19 years, forming 71% of the total married people in this age group in the state. UP has also the

highest number of children born to children that stands at one million.

http://timesofindia.indiatimes.com/city/lucknow/71-of-those-married-in-up-are-minor-girls/articleshow/56695717.cms

Other than child marriage, India also has high rate of sexual assaults on children,

Sexual assault on children is on the rise in India, According to the National Crime Records Bureau a total of 12,363 cases of child rape were reported in the country during 2013 as compared to 8,541 in 2012 accounting for an increase of 44.7%. The maximum child rape cases were reported in Madhya Pradesh (2,112 cases) followed by Maharashtra (1,546 cases) and Uttar Pradesh (1,381 cases). These three states together accounted for 40.8% of the total

child rape cases reported in the country.

http://timesofindia.indiatimes.com/india/Online-database-to-name-and-shame-pedophiles/articleshow/46869620.cms

Two temple priests, who allegedly got their son and daughter — both minors — married, were detained by the Hayathnagar police of Rachakonda on Friday.

Hayathnagar police said that Ramesh Kumar Sharma, working as priest in a temple at Vemulawada, had agreed to give his daughter's hand in marriage to the son of Anjaneya Sharma, priest in a temple at Banjara Hills, a few weeks ago.

The girl and boy were in ninth and tenth standards respectively.

http://www.thehindu.com/news/cities/Hyderabad/Two-priests-detained-over-child-marriage/article17181691.ece

33 Per Cent Of Child Brides In The World Are Indian: Report

At 103 million, the number of child marriages in India is more than the total population of Philippines (100 million) and Germany (80.68 million), stated the report.

http://www.ndtv.com/india-news/33-per-cent-of-child-brides-in-the-world-are-indian-report-1727800

‘6.3% girls between 15-19 years pregnant or mothers in Rajasthan’

According to the 2011 Census, 31.6 per

cent of girls in Rajasthan were married before the age of 18. A more recent survey by the National Family Health Survey (NFHS -4) 2015-16 pointed to an even higher number, with 35.4 percent of girls aged between 20 and 24 years getting married before attaining the legal age.

Rajasthan, which has the highest cases of child marriage in the country, reported at least 366 divorcees between 10 and 14 years. The report also points out that there are 3,506 ‘widowed’ and 2,855 ‘separated’ children within the same age group.

NFHS-4 figures show that more men are married before they attain the legal age of 21as compared to women. According to the report, 35.7 per cent of men (25-29 years) got married before they turned 21.

https://timesofindia.indiatimes.com/city/jaipur/6-3-girls-between-15-19-years-pregnant-or-mothers-in-rajasthan/articleshow/61046400.cms?

BJP government wanted IPC Section that allows sex with wife aged above 15 to stay

Marriage of minors is an old custom in India, practised by all social groups, Home Ministry tells Women and Child Development Ministry.

The Union government wanted the Indian Penal Code Section (IPC) that allowed a man to have sex with his wife aged between 15 and 18 to stay.

http://www.thehindu.com/news/national/centre-wanted-ipc-section-375-to-

stay/article19840764.ece?homepage=true

Suicide highest among Indian women

“Last year a Lancet study estimated there were 187,000 suicides in India among over 15s in 2010, or three percent of all deaths recorded that year. It represented a more than 50,000 increase on official National Crime Records Bureau figures, attributed to under-reporting of cause of death possibly due to social concerns over what remains a taboo subject. Compare this with the 5,608 suicides that occurred in over 15s in the UK in 2010. India’s population is nearly 20 times that of the UK’s, meaning equivalent

figures would set Indian suicides at about 112,000 — 75,000 less than the Lancet article's estimates."

"According to the study, 40 percent of those suicides among men and 56 percent among women occurred between the ages of 15 and 29, and rates were higher among well-educated young people in wealthier areas, suggesting economic strife is not the overriding cause behind the increase. This may instead correlate to social pressures surrounding issues of marriage at that time in life."

"The escalating issue of sexual discrimination and the consequent violence towards women may also be a contributory factor. In response, the country's parliament has just passed a new law to

offer more protection for women and harsher penalties for their attackers. A sign of the kind of social taboo surrounding the issue was made clear with an inclusion in the law to make it a crime for police to refuse to open a case based on complaints by women about sexual attacks. “The main social determinants for suicide in women are interpersonal violence (for example, marital violence) and economic difficulties,” Vikram Patel, Wellcome Trust Senior Research Fellow in Clinical Science and coauthor on the Lancet study, told Wired.co.uk.”

http://www.wired.co.uk/article/suicide-women-india

Honour killing

Honour killing in India is highest among Hindus. The main reason behind it inter-caste marriage and unfortunately it is sanctioned by Hindu scriptures.

Caste pride, purity of women and honour killings

“While up north, khap panchayats (kangaroo courts) held by dominant communities brazenly rule against inter-caste love marriages, in Tamil Nadu many cases of honour killings go unreported as the deaths are often passed off as suicides. The recent death of a 17-year-old caste Hindu girl, whose parents opposed her love affair with a Scheduled Caste youth in Ramanathapuram district indicates the

serious proportions assumed by this under-reported social reality.”

“Mr. Sampath claimed that in the last three years the State had witnessed 98 honour killings, but most of these cases were “covered up” as suicides.

“Even if inter-caste marriages had the blessings of parents of the bride and groom, humiliations, social boycott and ostracisation force them either to break the marriage or encourage them to eliminate the newly married in the name of honour killing,” he contends.”

http://www.thehindu.com/news/national/tamil-nadu/caste-pride-purity-of-women-and-honour-killings/article7915427.ece

Also read

http://content.time.com/time/world/article/0,8599,1991195,00.html

http://timesofindia.indiatimes.com/india/More-than-1000-honour-killings-in-India-every-year-Experts/articleshow/6127338.cms

http://www.firstpost.com/india/indias-list-of-shame-bhavna-yadav-nitish-katara-and-other-honour-killing-victims-1812129.html

http://www.thehindu.com/news/cities/Madurai/88-honour-killings-in-state-since-2013-says-ngo/article8605465.ece

Honor killings due to inter-caste marriages

http://www.thehindu.com/news/cities/Madurai/womans-marriage-with-dalit-leads-to-honour-killing/article6149006.ece

http://www.newindianexpress.com/states/tamil_nadu/Brothers-kill-girl-for-loving-dalit-

man/2013/09/14/article1783880.ece

http://www.rediff.com/news/report/tn-dalit-boy-found-dead-in-alleged-honour-killing/20130704.htm

http://www.dnaindia.com/india/report-dalit-woman-killed-and-set-ablaze-by-in-laws-over-caste-differences-in-pilibhit-1994892

http://www.thehindu.com/news/cities/Madurai/womans-marriage-with-dalit-leads-to-honour-killing/article6149006.ecehttp://www.firstpost.com/india/dalit-man-hacked-to-death-in-full-public-view-in-tamil-nadu-after-he-married-upper-caste-girl-2673280.html?

http://timesofindia.indiatimes.com/city/vijayawada/Dalit-boy-attacked-after-row-over-love-affair/articleshow/53184042.cms

Sati Pratha

Sati Pratha is the immolation of widow on her husband’s funeral pyre. Although Sati Pratha is banned by the government and it’s not practiced by Hindus but there have been some isolated incidents of Sati Pratha,

1 April 2015 Maharashtra: Woman’s body found from husband’s pyre

http://www.dnaindia.com/india/report-maharashtra-woman-s-body-found-from-husband-s-pyre-2073728

Dec 15 2014: In Bihar, 65-year-old woman jumps into husband’s funeral pyre

http://www.firstpost.com/india/bihar-65-year-old-woman-jumps-husbands-funeral-pyre-1849693.html

9 Sep 2009 Indian women still commit ritual suicides

https://www.rt.com/news/india-ritual-suicide-sati/

14 October 2008 Relatives arrested after widow burns to death on funeral pyre

https://www.theguardian.com/world/2008/oct/14/india

22 September 2006 Brothers arrested for throwing 95-year-old mother on funeral pyre

http://www.dailymail.co.uk/news/article-406471/Brothers-arrested-throwing-95-year-old-mother-funeral-pyre.html

22 August 2006 India wife dies on

husband’s pyre

http://news.bbc.co.uk/2/hi/south_asia/5273336.stm

An unusual occurence in Bihar

“In 1987, 18-year-old Roop Kanwar was immolated in Rajasthan in front of the whole village. Hers was the fortieth case in independent India, and the 28th in Rajasthan. In this case too it was glorified as the ultimate religious act of a married woman. Public pressure forced the government to enact the Rajasthan Sati Prevention Ordinance on October 1, 1987. Rajasthan Chief Minister Vasundhara Raje Scindia had maintained a stony silence on whether her government will appeal against the judgment. And it had to be filed before March 31. This would have meant going

against her mother’s professed views supporting sati. It would also have meant going against the Hindu revivalists in the BJP. Incidentally, VHP Vice-President Acharya Dharmendra was the master of ceremonies at the first death anniversary of Roop Kanwar.”

http://archive.tehelka.com/story_main1.asp?filename=Ne040304bihar.asp

Niyog Pratha

For heir, Nikesh Giri forces wife to sleep

with his father, doctor

https://timesofindia.indiatimes.com/city/ahmedabad/for-heir-man-forces-wife-to-sleep-with-his-father-doctor/articleshow/61537458.cms

Woman Meena Devi kills husband Ram Vishal who forced her to sleep with her brother for a male child

https://www.hindustantimes.com/delhi-news/delhi-woman-kills-husband-who-forced-her-to-sleep-with-her-brother/story-HD54MbxgllCv0BWsunU1iI.html

https://timesofindia.indiatimes.com/city/delhi/woman-kills-husband-with-brothers-help/articleshow/57819103.cms

An impotent man who wanted his wife to conceive, forced her to have sex with

several of his friends, repeatedly, over two years.

https://www.mid-day.com/articles/impotent-man-forced-wife-into-sex-with-his-friends/15021047

‘You Must Have Sex With My Brother’; Impotent Gujarati Man Brijesh Made Sickening Demands From Wife Before Her Torture Began

https://daily.bhaskar.com/news/TOP-impotent-man-tortures-wife-5686434-PHO.html

Impotent man forces wife to have sex with his friends to to conceive children

https://www.patrika.com/news/moradabad/gangrape-by-husband-s-friends-1360140

Impotent husband demans wife to have

relationship with any man and get impregnated

https://m.dailyhunt.in/news/india/hindi/rochakkhabare-epaper-rochke/napunsak+tha+pati+kaha+chahe+tum+kisi+se+bhi+bana+lo+sambandh+mujhe+baccha+chahie-newsid-76143173

Husband arrested for pressuring his wife Lalita to sleep with others

https://www.aajkikhabar.com/268855/shahjahanpur-news/

Uttar Pradesh: Man kills wife for refusing to have sex with tantrik

https://timesofindia.indiatimes.com/city/agra/man-kills-wife-for-refusing-to-have-sex-with-tantrik/articleshow/69791555.cms

Devdasi

One of the most ignored practice that’s still prevalent and destroying the lives of thousands of low caste Hindu women in India is Devdasi. Devdasi means servant of god, Devdasi should dance in temple and she is also forced into prostitution and sexually abused by the Brahmins. Although Devdasi is banned by government but Temple prostitution or sacred prostitution is still prevalent in many parts of India,

According to a report by one-man commission headed by Justice Raghunath Rao in 2015, there are 80,000 Devdasi in Telangana and Andhra Pradesh states.

http://timesofindia.indiatimes.com/india/Devadasi-system-still-exists-in-Telangana-AP-says-report/articleshow/46337859.cms

Devadasi' system continues to exist despite ban: Book

According to the book, as per official figures, as many as 46,000 former devadasis have been identified in Karnataka alone, adding, they are getting a meagre pension of Rs 500 per month.

http://timesofindia.indiatimes.com/city/thiruvananthapuram/Devadasi-system-continues-to-exist-despite-ban-Book/articleshow/52487284.cms

As per Theguardian.com 2011 report "The National Commission for Women estimate

that there are 48,358 Devadasis currently in India.”

http://www.theguardian.com/lifeandstyle/2011/jan/21/devadasi-india-sex-work-religion

And as per TheHindu.com

Quoting the National Commission for Women, the authority says there are 2.5 lakh “Devadasi” girls who have been dedicated to Yellamma and Khandoba temples on Maharastra-Karnataka border. This includes 16,624 from Andhra Pradesh, 22,941 from Karnataka and 2,479 from Maharastra. The Devadasi system is prevalent in 10 districts of north Karnataka and 14 districts in Andhra Pradesh.

http://www.thehindu.com/todays-paper/tp-national/tp-karnataka/article3246913.ece

The caste system is in Hindu religion has many manifestations. It has not only divided the society in to various layers of graded hierarchy but has also created inhuman practices in the name of God. One of it is the Devadasi system prevalent in different forms all over India.

This cult is prevalent even today throughout India with some regional variances. Young girls are dedicated or married to, not a mortal-man, but an idol, deity or object of worship or to a temple. The barbarism of the tradition reflects in the very rituals it involves. The initiation ritual is said to

include a ‘deflowering ceremony’, known as Uditambuvadu in some parts, where the priest would have intercourse with every girl enrolled at his temple as part of his religious ‘duty’. So much so that a Marathi saying states “Devadasi devachi bayako, sarya gavachi”, meaning ‘Servant of god, but wife of the whole town’. The Devadasi is from the lowest caste, whose parents have given them to local goddesses or temples as human ‘offerings’. She has to remain unmarried, and maintain herself by ceremonial begging to make ends meet.

Married to God before puberty, Devadasis or Joginis, many of whom live in the temples, become sexual servants to the villages’ upper-caste men after their first menstrual period. In some villages, men who buy them keep them as concubines. In

others, they are public chattels, who are used by men free of charge. Socially, they are outcasts and they do suffer from severe venereal and sexually transmitted diseases. A majority of Devadasis, after reaching a certain age, migrate to towns where they join brothels and become commercial sex workers.

Some of the states where the Devadasi practice are still prevalent have tried to eradicate it through state laws like the Bombay Devadasis Protection Act, 1934, the Prohibition of Dedication Act, 1982 of Karnataka and the Andhra Pradesh Prohibition of Dedication Act, 1988.

However, the practice lives on in the states in South India mainly in Karnataka, Andhra

Pradesh and Tamil Nadu. Districts bordering Maharashtra and Karnataka are known as the ‘Devadasi belt’ of the country. According to the National Commission on Women of India, it is estimated that around 2,50,000 Dalit girls are dedicated as Devadasis to Yellamma and Khondaba temples in the Maharashtra-Karnataka border.

https://www.youthkiawaaz.com/2012/02/in-the-name-of-god/

India’s Devadasis Trapped In Cycle Of Poverty And Sex Work

As recently as 2013, estimates put the number of devadasis at 450,000, with most of them found in the states of Karnataka, Telangana and Andhra Pradesh.

http://www.huffingtonpost.com/entry/indias-devadasis-trapped-in-cycle-of-poverty-and-sex-work_us_58f60cfae4b0b9e9848e5816

How The Caste System Forces Dalit Women Into Prostitution

When priests and other upper caste men sleep with a devadasi, they claim it is the goddess' desires that they are appeasing.

In Karnataka alone, there are an estimated 100,000 devadasis. Today, most wind up in the brothels of India's cities, getting higher rates the younger they are.

Older devadasi women are often seen sitting around temples begging, their health in a horrible condition. With no way to earn

money at their age, mothers themselves need their daughters to sell their bodies to feed the family. This leaves no scope of going to school for the little girl and makes it a generational cycle.

About 5,000 to 10,000 girls enter this life of sexual subjugation and subsequently prostitution every year. Most girls and women in India's urban brothels come from Dalit, lower caste, tribal, or minority communities. 90 percent of sex workers' daughters in India follow their mothers into the same profession.

https://www.youthkiawaaz.com/2015/06/caste-and-prostitution/

Worship of naked girls in south Indian temples abuse, slavery: NHRC

These girls are forbidden to marry and are made to earn their living by dancing at the Hindu temples.

http://www.deccanchronicle.com/nation/current-affairs/270917/worship-of-virtually-naked-girls-in-south-indian-temples-abuse-slavery-nhrc.html

Devadasi: An exploitative ritual that refuses to die

http://www.thehindu.com/news/national/devadasi-an-exploitative-ritual-that-refuses-to-die/article19821606.ece?homepage=true

Devadasi practice reported in Raichur village

http://www.thehindu.com/news/national/karnataka/Devadasi-practice-reported-in-

Raichur-village/article15094696.ece

Women in temple

Women and children beaten up by priests for entering Trimbakeshwar Temple in Nashik

http://www.deccanchronicle.com/nation/current-affairs/210416/women-beaten-at-trimbakeshwar-temple.html

https://www.youtube.com/watch?v=N5njIYxLPhg

Dalit girl denied drinking water in temple,

father attacked with trishul by priest

http://www.jantakareporter.com/india/uttar-pradesh/dalit-girl-denied-drinking-water/55211

Women’s activist Trupti Desai beaten up for entering Mahalaxmi temple

http://www.firstpost.com/india/five-mahalaxmi-temple-priests-booked-for-assaulting-activist-trupti-desai-2732946.html

Hindu temple declares it will only allow women to enter once a scanning machine is designed to check nobody going in is menstruating

Sabarimala temple bans anyone who could be menstruating from entering

http://www.dailymail.co.uk/news/article-3332227/Hindu-temple-declares-allow-women-enter-scanning-machine-designed-check-going-menstruating.html#ixzz4UiTNEYlE

Women are also not allowed in Ranakpur Temple (Rajasthan), Lord Kartikeya Temple (Pushkar), Patbausi Satra (Assam).

Women were not allowed in a temple because they were wearing leggings, ironically the priest inside the temple remains topless and wears dhoti revealing part of his shin.

Women in Churidar blocked at Sree Padmanabha Swamy Temple

The women who tried to enter the temple wearing churidar on Wednesday were blocked at the East Entrance of the temple

by Hindu activists.

http://www.newindianexpress.com/states/kerala/2016/nov/30/women-in-churidar-blocked-at-sree-padmanabha-swamy-temple-1544190.html

Wife Desertion

Unlike in the case of Triple Talaq within the Muslim community, where the wife might struggle for few months but eventually moves on with life by re-marrying, abandoned wives go through life-long suffering. Majority of the abandoned wives in India are from Hindu community with the

numbers reaching as many as 2 million as per 2011 Census.

The Hindu community in India is notorious for abandoning the wives, as it's extremely difficult for a Hindu man to obtain divorce in Indian Courts. Instead it is always easier to simply abandon the wife.

Modi had the option of going through a formal divorce within Indian Legal system but he choose to abandon his wife. Even today, his wife Jashodaben Modi continues to live alone and deserted. In an interview to NDTV, Mrs. Modi said "if he calls once, I will go with him". Such is the desperation of abandoned wives, who even after being deserted for 43 years, hope that one day their husband will take them back and they

will have a dignified life.

In recent times, Narendra Modi has projected himself to be the Messiah of Indian Muslim women who have gone through Triple Talaq, a Sunni Hanafi practice where husband can divorce his wife by uttering “Talaq” three times instantly. All India Muslim Personal Law Board (AIMPLB) has called for the social boycott of the men who divorce their wives via Triple Talaq. BJP on the other hand has repeatedly called for banning triple talaq.

meccapost.com/2017/04/18/narendra-modi-silent-2-3-million-abandoned-wives-india/

Against this backdrop, the eagerness of the RSS, the BJP and even Prime Minister Modi to project triple talaq as the major issue to be confronted so as to empower the Muslim community is questionable. Instead, they need to focus their concern on the 43 million widowed women belonging to all parts of society, provide them incentives for remarriage and/or programmatic financial support for sustaining a living. There are also close to a million divorced women in India who require social as well as government initiated support. Further, the issues relating to separated and abandoned women is much more serious than that of triple talaq. As per the last census, they are 2.3 million separated and abandoned women in India; in absolute terms, that is

more than two times the number of divorced women. There are close to two million Hindu women who are abandoned and separated; this number is 2.8 lakh for Muslims, 0.9 lakh for Christians and 0.8 lakh for other religions.

https://thewire.in/86335/abandoned-women-triple-talaq/

http://www.business-standard.com/article/current-affairs/time-for-pm-to-speak-up-as-abandoned-wives-outnumber-triple-talaq-victims-117041800220_1.html

Also read

http://timesofindia.indiatimes.com/city/madurai/Abandoned-wives-struggle-to-get-

maintenance/articleshow/19284479.cms

http://www.nydailynews.com/news/world/indian-holiday-brides-abandoned-british-husbands-rise-article-1.196889

Widows

“The apex court had also appointed a seven-member panel to collect data on their socio-economic conditions. A majority of the 1,000-odd widows interviewed earlier in Vrindavan by the NCW have children who do not care for them.”

“It had said an estimated 5,000-10,000 widows were living like beggars in ashrams dotting the two holy cities of Mathura and Vrindavan.”

http://www.hindustantimes.com/india-news/you-do-not-care-about-the-widows-of-india-supreme-court-tells-government/story-IkB1MDQ7wspcPxyaA6iw5J.html

“There are as many as 6,000 of them in this place alone and more in the surrounding countryside.”

“Some come as genuine pilgrims to devote their remaining years to the service of Radha/Krishna, but many others come here to escape from brutal family homes or have been flung out by their sons and daughters-in-law as unwanted baggage.

This is one unusual aspect of Indian society that the government might prefer the outside world not to see, despite all their genuine efforts to solve the problem.”

http://www.bbc.com/news/magazine-

21859622

TESTIMONIALS OF WIDOWS

http://www.maitriindia.org/looking-inwards/case-studies-testimonial/

India has around 40 million widows, many of whom go to or are forced to go to homes or streets in holy cities to live out their lives in penance and prayer for the sin of outliving their husbands. Those who do not have to do this fare better but still live with many forms of social exclusion and needless judgment.

I have not heard of any other civilised country where widows are banished to certain areas to live lives of extreme deprivation and grief, with no possibility of a normal life again. Can they not be productive members of society with or

without remarriage? Even in the more `elevated' echelons of society, a widow is viewed with some disdain or pity, rarely as a human being who has suffered a great loss and deserving of getting on with her life in whatever way she sees fit.

The RSS, that repository of Indian culture, has actually had chiefs who have refused to allow widows the great honour of touching their feet as this was thought to be inauspicious. I would love to see the RSS take the lead in a campaign to give widows their lives back.

http://www.hindustantimes.com/columns/why-do-widows-still-live-in-deprivation-on-the-fringes-of-our-conciousness/story-bwjJd0aCBzgmH5qk2VormL.html

RECOMMENDED READING:

http://www.saarthakindia.org/womens_situation_india.html

Prostitution

In the name of tradition, women in Perna community forced into prostitution by husbands, in-laws

http://zeenews.india.com/news/india/in-the-name-of-tradition-women-in-perna-community-forced-into-prostitution-by-husbands-in-laws_1864922.html

Just Outside Delhi, Girls In This Community Are Prostituted By Their In-Laws But They Don’t Complain

https://www.scoopwhoop.com/Perna-Community-Forcing-Women-To-Prostitution/#.81b97dm9x

How Married Women And Mothers Are Pushed Into Sex Work In This Delhi Colony

https://www.youthkiawaaz.com/2017/02/perna-women-in-india/

The Indian caste where wives are forced into sex work

http://www.aljazeera.com/indepth/features/2016/11/indian-caste-prostitution-hereditary-161122124031163.html

Banchhada, a community that celebrates birth of girls, but for flesh-trade

Citing a census report, Chouhan said, “The total population of Banchhada community,

which is spread over 75 villages in the three districts, is about 23,000, of which at least 65 per cent are women."

A survey conducted by the Madhya Pradesh Women Empowerment Department in 2015 in 38 villages in Mandsaur, showed that their population in the district was 3,435, with 2,243 women and 1,192 men. "It means as compared to men, the population of women is almost the double," Chouhan said.

https://timesofindia.indiatimes.com/india/banchhada-a-community-that-celebrates-birth-of-girls-but-for-flesh-trade/articleshow/63353897.cms

https://www.indiatimes.com/news/india/in-banchhada-community-of-madhya-pradesh-daughters-sisters-are-turned-into-

prostitutes-for-money-341736.html

Nat Purwa: Where prostitution is a tradition

Women from the Nat community often become sex workers from a young age

https://www.aljazeera.com/indepth/features/2013/01/20131161032441697.html

A Rajasthan village where prostitution is tradition

Traditionally, Bedias and Nats were dancers in Rajasthan and MP. Being entertainers, it was customary for the women and girls to perform for feudal lords.

When the zamindari system was abolished, they lost their patrons. Over time, a number of Bedia women were compelled to take up prostitution for economic reasons and the

men lived off their earnings.

Classified as a Scheduled Caste, Bedias may be deemed poor. But in Khakranagla, there are signs of a consumerist lifestyle coming up multi-storied houses, linoleum floors, young girls in capris and mobile phones.

https://timesofindia.indiatimes.com/india/A-Rajasthan-village-where-prostitution-is-tradition/articleshow/1717444.cms

Sex as trade and tradition: For Bedia families, sex is a family business where young girls engage in prostitution with the consent of the community

Present day Malaha (also known locally as Pachhi ka Nagla or ‘bird village’), has more

than a hundred Bedia women engaged in sex work. Often revealingly attired, with heavily made-up faces, accentuated by bright crimson or purple lipstick, they stand about beckoning potential clients. The imposing concrete flyover that bifurcated the Bedia basti in 2005 hasn’t affected the trade. This is perhaps the only place in Rajasthan where more motorists forsake the convenience of the flyover, taking the potholed side-roads instead to stop by or simply get a closer look at the daily spectacle.

https://www.indiatoday.in/magazine/society-the-arts/story/20131028-sex-trade-and-tradition-family-business-bedia-families-768084-1999-11-30

https://www.thehindubusinessline.com/bli

nk/know/childhood-for-sale/article9790915.ece

Saraniya Community: Prostitution is the norm here; so birth of girls is celebrated

However not everybody and indeed every community has been able to share in the fruits of prosperity. One such group of people is the nomadic Saraniyas of the Wadia village, who are so harassed by poverty that they have found no other option but to sell their bodies in prostitution for sustenance.

Indeed, as girls grow up, their own family members find it hardly amiss to initiate them into flesh trade and it has well and truly become a tradition among them.

https://daily.bhaskar.com/news/GUJ-OTC-prostitution-is-the-norm-among-saraniyas-of-wadia-village-due-to-poverty-and-gir-4289616-PHO.html

65 Wadia families to keep girls out of flesh trade

https://timesofindia.indiatimes.com/city/rajkot/65-Wadia-families-to-keep-girls-out-of-flesh-trade/articleshow/25777911.cms

https://www.newstatesman.com/politics/feminism/2015/11/inside-tiny-village-gujarat-riven-sex-trade

https://timesofindia.indiatimes.com/city/ahmedabad/Women-of-this-village-pimped-by-their-kin/articleshow/11944403.cms

Sansi have also socially sanctioned the age old practice of prostitution.

http://indianexpress.com/article/india/mps-sansi-tribe-bearing-criminal-tag-for-robbing-marriages-has-receded-into-silence-4519889/

https://www.thestar.com/news/world/2013/10/13/meet_the_girls_who_are_born_to_be_prostitutes.html

www.esocialsciences.org%2FDownload%2FrepecDownload.aspx%3Ffname%3DDocument1212201050.4652826.pdf

Kanjar

Young girls of the Kanjar community, a nomadic tribe in Rajasthan, are pushed into prostitution by none other than their parents before they attain adulthood, an exploitative tradition which authorities are now taking up cudgels against.

https://www.indiatoday.in/pti-feed/story/in-rajasthan-age-old-tradition-sees-young-girls-pushed-into-660517-2016-12-08

Kanjar women all set to resume dancing in Mumbai bars again

https://www.thehindubusinessline.com/news/kanjar-women-all-set-to-resume-dancing-in-mumbai-bars-again/article20639257.ece1

Bride Selling

Bonded brides

Import of women to Haryana as brides from far-off regions outside the State is by now a

known trend, but a recent study on the social status and rights of these women, usually referred as paro or molki (meaning purchased)

The study conducted in Haryana's Jind and Kurukshetra districts, which are most notorious for female foeticide, reveals that 66 per cent of the families practising bride trafficking are Jats, followed by 15 per cent Sainis, though the custom is prevalent among almost all other castes.

http://www.thehindu.com/news/national/other-states/bonded-brides/article4307384.ece

Brides purchased, then exploited in Haryana, Punjab

Decades of unchecked sex-selective abortions have made the once fertile States

of Punjab and Haryana suffer a drought of brides, making human-trafficking a lucrative and expanding trade. Often projected as a voluntary marriage, every year, thousands of young women and girls are lured into the idea of a happy married life with a rich man in Punjab or Haryana. Sadly most ‘purchased brides’ are exploited, denied basic rights, duplicated as maids, and eventually abandoned.

“Marriage to an imported bride makes caste, language and culture immaterial as long as the price is paid to the girl’s family and a male child is born. Depending on the age, looks and virginity of a girl, grooms pay anywhere from Rs. 50,000 and Rs. 300,000,” said Rishi Kant of Shakti Vahini, a non-governmental organisation working on the issue.

The study which covered 92 villages of Mahendragarh, Sirsa, Karnal, Sonepat, and Mewat districts said that most of the people accepted it as a common practice, but denied having bought a bride in their family.

“In every village there are over 50 girls that have been bought; some of them as young as 13 and a very small percentage of the ‘sold for marriage’ women are found to be living a married life. Most are untraceable or exploited or duplicated as domestic servants by the agents or men who marry/buy them. There are also instances of girls being resold to other persons after living a married life for a few years,” the study added.

http://www.thehindu.com/news/national/br

ides-purchased-then-exploited-in-haryana-punjab/article2400857.ece

Human trafficking caters to demand for brides

According to the 2013 National Crime Records Bureau (NCRB) report, 24,749 children and women between the ages of 15 and 30 were kidnapped and sold into marriage across the country.

A field study on the impact of the sex ratio on marriage by NGO Drishti Stree Adhyayan Prabodhan Kendra that covered over 10,000 households in Haryana found that over 9,000 married women were bought from other states. The study, which covered 92 villages of Mahendragarh, Sirsa, Karnal, Sonepat and Mewat districts, said that most people accepted this as a common

practice, even though they personally denied having purchased a bride in their family.

https://www.livemint.com/Politics/7cSn08nD9gvIEAbZcQrP7I/Human-trafficking-caters-to-demand-for-brides.html

Youth buys bride for Rs 22,000 at auction, hangs himself later

The man, who bought the bride, was unable to repay the remaining amount of the deal following which he hanged himself from a tree in his village in Uttar Pradesh.

The man who bought the bride paid Rs 17,000 in advance. However, it was only later that the men who had arranged the deal realized that the groom, identified as Mukesh, did not have enough funds to pay in full, Deccan Chronicle reported.

According to a 2016 survey by National Crime Records Bureau, the number of girls who were abducted for the purpose of marriage in India was a staggering 33,855, and half of them were under the age of 18.

https://www.ibtimes.co.in/youth-buys-bride-rs-22000-auction-hangs-himself-later-764805

Haryana’s crisis: Bridegrooms all decked up, but no one to marry

Vices of the past are catching up with the Haryanvi society. Years of rampant sex selective abortions and rigid marriage laws in the Jat community have led to a `drought’ of brides. The state with the dubious distinction of the worst sex ratio in the country is now facing a crisis finding

matches for its `gabru jawans' (boys of marriageable age), who have no choice but to look for brides outside the state.

But `importing a bride' is not an easy task. It has resulted in human trafficking becoming a common practice in Haryana. Studies on the issue reveal that thousands of women from rural areas of other states including Himachal Pradesh, Uttarakhand, Odisha, Bihar, Jharkhand, West Bengal, Kerala, Assam, Uttar Pradesh, Andhra Pradesh etc. have been either brought or `bought' for marriage purposes. These women are called `molkis' in Haryana, because the buyers pay money to the girls' parents.

It was in this context that OP Dhankar, senior BJP leader and president of the Bhartiya Kisan Morcha suggested recently

that the party could get girls from Bihar for the eligible bachelors of the state if the BJP came to power in the state. What he really meant was that instead of trafficking marriageable girls from other states, marriages could be solemnised in a legal manner with a little help from his party.

According to Dr Anita Yadav, Director, Women Studies Centre (WSC), Maharishi Dayanand University, Rohtak, there are at least 6-7 brides from outside the state in almost all of the 6,000 villages of Haryana. Many of such brides are sexually and mentally harassed, many live in inhospitable conditions. In some cases the bride becomes common `property' of male members in the family. This is exploitation of the worst kind. Sources say the `fee' charged by the dalals for procuring women

as brides from other states ranges between Rs 25,000 and Rs 30,000. Since these women are poor and illiterate in most cases, they allow themselves to be subjugated and exploited.

Families of boys who procure wives from other states never accept that they have actually paid money, but it is a fact that they are ready to pay anything between Rs 30,000 to Rs 60,000 for them. An independent study conducted in Haryana showed that there is hardly any village out of 6000 villages if the state where there are no such cases found. Jats of the state face the most shortage of brides, according to the study.

https://www.firstpost.com/india/haryanas-crisis-bridegrooms-decked-one-marry-

1626691.html

More links

https://timesofindia.indiatimes.com/city/chandigarh/In-Haryana-get-a-bride-for-Rs-1000-from-Bihar/articleshow/7003264.cms

https://www.hindustantimes.com/india/the-marriage-bazaar-how-female-foeticide-has-made-bride-trade-a-roaring-business/story-U7egbgiWQnStSBjM4MZnmI.html

Hindu husbands killing wives for petty issues

There are numerous instances of Hindu men killing their wives for petty issues like not making round rotis, not cooking food etc.,

Chandrahas chops wife into 15 pieces for demanding car

http://www.daijiworld.com/news/newsDisplay.aspx?newsID=503469

Rajendra Sawant kills wife for returning home late

http://indianexpress.com/article/cities/mumbai/mumbai-man-held-for-killing-wife-for-returning-home-late-2755787/

Ravi Chaurasia throws his wife in Ganga river leading to her death for chatting with another

http://indianexpress.com/article/cities/lucknow/man-throws-wife-in-ganga-for-chatting-with-another-over-phone-social-media/

Gopal Bagri axes his wife to death for not obeying him

https://m.patrika.com/story/india/wife-s-murder-had-nothing-to-believe-307274.html

Ashok Kumar shoots wife over delay in dinner

http://timesofindia.indiatimes.com/city/ghaziabad/60-year-old-man-shoots-wife-over-delay-in-serving-dinner/articleshow/59520583.cms

Ranjeet beats his wife to death for not making Aloo Bhujiya

https://navbharattimes.indiatimes.com/state/uttar-pradesh/allahabad/murdered-wife-over-aloo-

bhujiya/articleshow/60085340.cms

Govind Singh kills his wife for not making tasty food

https://www.bhaskar.com/news/c-8-1102065-NOR.html

Shambhu Mandal strangulates his wife to death for opposing his drinking habit

https://m.jagran.com/lite/jharkhand/dumka-16065062.html

Sanjay Sharma murders his wife for wearing Shalwar

http://www.india.com/hindi-news/bihar/husband-murder-her-wife-in-

bihar/amp/

Pavan Jha beats his wife to death after she tells him to bring vegetables from the market

https://www.jagran.com/bihar/begusarai-kill-to-wife-16719264.html

Sudhir Kumar Tiwari kills his wife after she doesn’t bring him a glass of water

https://www.jagran.com/uttarakhand/dehradun-city-husband-killed-wife-for-not-giving-glass-of-water-13896118.html

Sunil murders his wife after asks for mobile phone

https://mnaidunia.jagran.com/lite/madhya-pradesh/bhind-husband-murdered-wife-after-dispute-on-mobile-1326986

Wife axed to death by Balamurugan after dispute over phone

https://khabar.ndtv.com/news/india/husband-killed-wife-in-coimbatore-1783552

Niranjan kills his wife for not making Matar Paneer

https://www.jagran.com/news/national-husband-killed-wife-on-minor-issue-in-ajmer-16441976.html

Woman killed by her husband Sunil Shukla

for denying intimacy

http://www.india.com/hindi-news/others/surat-husband-killed-his-wife/amp/

Woman brutally killer by husband Sanjeev Sharma for denying intimacy

https://hindi.news18.com/news/crime/husband-brutally-murdered-his-wife-due-to-rejection-of-sex-in-bareilly-up-835631.html

Ballu Lohar murders his wife on a trivial issue

https://hindi.news18.com/madhya-pradesh/ratlam-news-husband-kills-wife-after-dispute-over-brother-in-law-950350.html

Narendra Prajapati lynches his pregnant wife after she insisted on going to her parent’s house

https://mnaidunia.jagran.com/madhya-pradesh/datia-police-husband-wife-woman-die-datiamp-179391

Woman axed by husband Ramkumar for refusing to cook food

https://m.bhaskar.com/news/MP-GWA-HMU-the-food-was-not-gave-then-murder-of-wife-husband-went-on-the-run-5173016-NOR.html

Shergadh Jayanti Lal kills his wife for refusing to cook food

https://m.patrika.com/story/banswara/banswara-wife-did-not-cook-food-husband-killed-her-2512138.html

Khemram Gujjar kills his wife for not cooking food

https://hindi.news18.com/news/rajasthan/rajsamand/on-no-food-making-husband-killed-wife-682607.html

Vivek Sharma severely injures his wife for not making rice in dinner

http://www.jagran.com/news/state-16395579.html?src=RN_detail-page

Subodh Kumar kills wife for making spicy

food

https://ibn7.in/state/new-delhi/item/123149-2017-02-16-07-36-29

Simran killed by her husband for not being able to make perfectly round rotis

http://indiatoday.intoday.in/story/murder-delhi-man-kills-pregnant-wife-for-not-making-round-rotis-crime/1/1009354.html

Deepa Ram burns his two wives in car

http://indianexpress.com/article/india/rajasthan-man-held-for-burning-to-death-two-wives-in-car-showing-it-as-mishap-4992247/

K Kushi Kumar sets wife on fire for failing MBBS

http://m.hindustantimes.com/telangana/telangana-man-kills-wife-for-failing-to-secure-mbbs-seat-arrested/story-DiDlKb9iRjvaDzNveZjjjN_amp.html

Ravindra Kumar kills wife for using smartphone

https://www.msn.com/en-in/news/other/noida-man-kills-wife-for-using-smartphone-then-commits-suicide/vp-BBHUUrw

Others

Women are been called ‘Witches’ and killed to settle scores.

Branded witches, and dragged to hell

Dalit women in Rajasthan are being hunted by ‘bhopa’ sorcerers, who exploit superstitions on health

http://www.thehindu.com/news/national/branded-witches-and-dragged-to-hell/article19778469.ece

Five women are beaten to death in rural India by villagers who accused them of being WITCHES after illness and a poor harvest blighted the area

They blamed women for the death of a child in the week, illness, poor crops

Police have arrested around 50 people involved in the killing on Saturday

Happened in Kinjia village, 25 miles from Jharkhand state capital Ranchi

http://www.dailymail.co.uk/news/article-3190287/5-women-accused-witches-beaten-death-India.html#ixzz4Ub5WFka3

India Is Calling Women ‘Witches’ To Settle Scores And Get Away With Murder

Data from the National Crime Records Bureau shows that 2,097 witch-hunt murders took place in between 2000 and 2012 alone. Jharkhand, with 363 reported deaths leads the chart, with the data from 2000 missing since it was a part of Bihar, while 11 other states join the list. Haryana,

Chhattisgarh, Orissa, West Bengal, Madhya Pradesh, Rajasthan, Andhra Pradesh, Gujarat, Maharashtra, Assam and Bihar have reported cases of witch-hunting with unofficial figures said to be even higher. In 2013 alone, 160 murders were committed with a witch-hunting motive out of which 54 were committed in Jharkhand alone, while more than 77 have been killed in Assam in witch-hunting related incidents between February 2010 and 2015, with 35 of them being women. But even the startling numbers fail to point out the brutality of the practice.

https://www.youthkiawaaz.com/2015/09/women-witches-in-india/

Woman beheaded in Assam for being a

‘witch’: When will India’s witch hunt stop?

According to National Crime Records Bureau (NCRB) data, of the 160 murders committed in 2013 with witch-hunting as motive, 54 were from Jharkhand alone, the highest in the country. Over 400 have been killed in Jharkhand on suspicions that they were “daayans” or witches since 2001 when the state was carved out of Bihar.

http://www.thenewsminute.com/article/woman-beheaded-assam-being-witch-when-will-indias-witch-hunt-stop-21845

Magazine: Meet the Indian women hunted as witches

In remote parts of India, women branded

witches are still being abused, tortured and murdered.

http://www.aljazeera.com/indepth/features/2015/06/magazine-meet-indian-women-hunted-witches-150603092941061.html

Over 2000 women killed in India for practicing ‘black magic’ in 14 years

It boils down to a chilling statistics: a death is reported every third day in modern India for witchcraft.

http://indiatoday.intoday.in/story/over-2000-women-killed-in-india-for-practicing-black-magic-in-14-years/1/696147.html

Branded a witch: As India suffers spate of attacks one victim of superstition speaks

out

http://www.independent.co.uk/news/world/asia/branded-a-witch-as-india-suffers-spate-of-attacks-one-victim-of-superstition-speaks-out-a6699161.html

Atrocities against Dalit women

http://timesofindia.indiatimes.com/city/trichy/Atrocities-against-dalit-women-on-the-rise-in-Thanjavur/articleshow/53516104.cms

Rape of Dalit women registers 500% increase since 2001, RTI reveals

http://indianexpress.com/article/cities/ahmedabad/rape-of-dalit-women-registers-500-increase-since-2001-rti-reveals/

Manglik

There is a bizarre ritual in India where a person born under the influence of Mars is called a Manglik. Marriage with such a person is believed to cause marital discord and divorce, even sometimes death. Hence the girl is made to marry a Peepal tree or dog.

Girl, 18, marries a stray dog from her village in India to lift ‘curse’

http://metro.co.uk/2014/09/03/girl-18-marries-a-stray-dog-from-her-village-in-india-to-lift-curse-4855359/#ixzz4UiX5SQUC

http://www.dailymail.co.uk/news/article-2741901/The-husband-s-real-hound-Girl-18-marries-stray-dog-bizarre-Indian-tribal-ritual-

designed-ward-evil-spirit.html

Bengaluru astrologer asks woman to ‘Sleep with a brahmin to rid yourself of doshas’

http://timesofindia.indiatimes.com/city/bengaluru/sleep-witha-brahmin-to-rid-yourself-of-doshas/articleshow/56414082.cms

‘Tantric Told His Wife To Sleep With His Brother’: Our Dangerous Ignorance About Sex

https://www.youthkiawaaz.com/2016/12/are-indians-ignorant-about-their-bodies-and-intimacy/

The humiliating ‘virginity tests’ for brides, a reality in India’s Kanjarbhat community

If the girl bleeds, she passes the test. They declare, “Maal Khara hai”. If she does not, it is assumed she has had premarital sex, and they say “Maal khota hai”, meaning she is “spoiled goods”, and the marriage can be annulled.

“Virginity test is a character certificate of the woman. Even the bride keeps the cloth with her bloodstains as a memento of pride,” says a member of the Kanjarbhat community

http://indianexpress.com/article/gender/the-humiliating-virginity-tests-for-brides-a-reality-in-indias-kanjarbhat-community-5051712/

Women In This Village Are Forced To Drink Water From Shoes To Get Rid Of Evil Spirits

https://www.scoopwhoop.com/Village-Women-Drink-Water-From-Shoes/#.ufk8ivcvy

https://www.livehindustan.com/news/national/article1-in-this-village-women-drink-water-from-shoes-553399.html

Only 5% Of Women In India Choose Their Husbands, 80% Need Permission To Visit A Health Centre

http://www.business-standard.com/article/current-affairs/survey-only-5-indian-women-have-sole-control-over-choosing-their-husbands-117021300102_1.html

http://www.huffingtonpost.in/2017/02/13/only-5-of-women-in-india-choose-their-

husbands-80-need-permis/

DIVORCE OVER SKYPE

Divorce through ‘Skype’ under Hindu Marriage Act but no news in media

http://www.siasat.com/news/divorce-skype-hindu-marriage-act-no-news-media-1179053/

Pune Courts Grants Divorce To Couple Living Separated In Singapore And London, Over Skype

http://www.indiatimes.com/news/india/pune-courts-grants-divorce-to-couple-living-separated- in-singapore-and-london-over-skype-276813.html

Telangana local court judge grants divorce after hearing on Skype

http://www.thehindu.com/news/national/telangana/telangana-local-court-judge-grants-divorce-after-hearing-on-skype/article7906128.ece

Bare-Chested Girls In Madurai Temple Ritual, ‘Worshipped’ Like Goddesses

https://www.ndtv.com/tamil-nadu-news/bare-chested-girls-in-madurai-temple-ritual-worshipped-like-goddesses-1755162?fb

‘We Were Told to Throw Feast to Purify Her’: Rape Victim’s Father

The father of a 16-year-old rape survivor in Madhya Pradesh's Rajgarh said that after the incident, the village panchayat with many villagers in tow, asked the family to hold a feast for the village in order to 'purify' his daughter, reported NDTV.

https://www.thequint.com/news/india/asked-to-throw-a-feast-by-panchayat-to-purify-daughter-says-rape-victims-father

Tortured for 22 days: Hindu woman married to Christian exposes Kerala 'anti-conversion clinic'

Outwardly a yoga centre, Swetha says it actually 'counsels' people who have converted, or married out of religion.
Another inmate has denied the torture.

http://www.thenewsminute.com/article/tortured-22-days-hindu-woman-married-christian-accuses-kerala-yoga-centre-harassment-69019

Global warming due to Cows and Gaushalas

Cow is holy animal in Hinduism. Cow is so revered among Hindus that even its wastes like dung and urine is considered sacred and it is claimed that the Panchagavya (Cow urine, dung, milk, curd & Ghee) can cure many diseases. There is no stopping for cow vigilantism in India, people are lynched to death over beef and women thrashed and raped for beef. Cow has more

value than humans in India. Due to the reverence of cow, Hindus ignore the environmental damage caused by cows and Gaushalas (cow shelters). Cow emits greenhouse gasses like CO2 and Methane and Methane is denser greenhouse gas than CO2, these gasses are dangerous for our environment. But according to Vedic scientists cow is a useful animal and not a dangerous animal in fact they even say that cow exhales oxygen.

Hindus are trying to impose their food habits on others, there is already a ban on beef in India except for few states. But that doesn't seem to satisfy Hindus, they are trying to show that beef is prohibited in other religions as well and are coming with

some weird reasons on why one shouldn’t have beef. They present their views backed by unproven scientific evidence that too conducted by cow loving Hindus only. They also try to show scientific evidence on how beef consumption is bad for environment. Well, Hindus takes only those scientific research which seems to favor them and reject the one which doesn’t favor them, like consumption of cow urine is scientifically proven to be harmful that can even lead to death but Hindus doesn’t agree with this scientific finding because it contradicts their views on cow urine which according to them has cure for almost all diseases.

Coming to the point. I came across an article widely shared by Hindus on social media which says that giving up beef is good for environment. Hindus have hastily

shared the article without reading the article and what really is causing it. As you may know, cow emits methane gas more than a car which is dangerous for our environment, rearing cattle requires 28 times more land than pigs, goats or chicken, 10-11 times more water and more food is required to feed cows than to feed other livestock like pigs, goats and chicken. And this is how beef is more dangerous than other foods but our Vedic scientists and beef-haters didn't care to read this. Even vegetable food requires water, land to grow, it requires energy to be stored in refrigerator, it needs to be transported to reach the desired destination in between the journey of vegetables to final destination, fuel burns up and the vehicle transporting it emits harmful gasses. So even vegetarian food is

harmful for environment but lesser one. The study published in PNAS says Greenhouse gas emissions from Indian paddy fields is very high So what I am trying to say is that Beef industry is considered harmful only because cattle requires land, excessive water and fodder to feed the animals. Taking this into consideration even Gaushala (cow shelters) in India is equally harmful to environment as beef industry because both these things requires large land to shelter the cows, requires water to quench the thirst of cows, at least nearly 40 -50 kilograms of fodders for each cow every day. So if Hindus wants non-vegetarians to give up beef because beef industry is impacting environment then Hindus should also give up the idea of having Gaushala (Cow shelters). At least beef industry is

contributing to the economic growth of the country by paying taxes, beef is a billion dollar business in India whereas Gaushalas does nothing except for sucking money out of people for maintenance of Gaushala and feeding animals instead of feeding poor people.

Many Hindus are not aware that there are separate farming for milk production known as dairy farming and beef industry for beef, when you say that “I love beef” to a Hindu (probably on internet otherwise you will be lynched) the defensive Hindu will tell you that “if cows starts to be slaughtered everyday then we will run out of milk, so to maintain average milk production cow slaughter must be stopped”. Five products of cow are sacred in Hinduism Cow urine, dung, milk, ghee and curd which is

considered Panchagavya. Even dairy industry is on par with beef industry according to experts in terms of emission of greenhouse gasses. Let’s have a look at what the article says which is widely shared by Hindu apologists on the internet. The article is titled “Giving up beef will reduce carbon footprint more than cars, says expert” Published on Monday 21 July 2014 by theguardian.com. It says,

“Study shows red meat dwarfs others for environmental impact, using 28 times more land and 11 times water for pork or chicken”

“The heavy impact on the environment of meat production was known but the research shows a new scale and scope of damage, particularly for beef. The popular

red meat requires 28 times more land to produce than pork or chicken, 11 times more water and results in five times more climate-warming emissions.”

“Eshel’s team analysed how much land, water and nitrogen fertiliser was needed to raise beef and compared this with poultry, pork, eggs and dairy produce. Beef had a far greater impact than all the others because as ruminants, cattle make far less efficient use of their feed. “Only a minute fraction of the food consumed by cattle goes into the bloodstream, so the bulk of the energy is lost,” said Eshel. Feeding cattle on grain rather than grass exacerbates this inefficiency, although Eshel noted that even grass-fed cattle still have greater environmental footprints than other animal produce. The footprint of lamb, relatively

rarely eaten in the US, was not considered in the study published in the journal Proceedings of the National Academy of Sciences.”

Source: https://www.theguardian.com/environment/2014/jul/21/giving-up-beef-reduce-carbon-footprint-more-than-cars

So beef production leads to global warming not because cow releases some kind of magical gasses when slaughtered but because rearing cow requires more land, more water, more crops for feeding and most importantly because cows emits more greenhouse gasses than a car that’s leading to global warming. So in this way even Gaushalas will impact the environment. Following are some evidence

for my claim although the article shared by Hindu apologists itself proves my point,

Cattle used for ploughing, milk production will also be dangerous to environment as well as cattle cultivation

“Livestock such as cows, buffalo, goats, sheep, horses and mules are indispensable to India’s rural economy — whether the animals are yoked to plow land, raised for milk and manure or harnessed to pull carts to move goods and people. The Ministry of Agriculture estimates that livestock contribute 5.3% to total GDP, up from 4.8% during 1980-81. But, says K.K. Singhal, head of dairy cattle nutrition at the National Dairy Research Institute in Karnal in northern India, “while livestock plays a crucial role in the economy, global warming is becoming a

huge worry. We’re trying to find indigenous solutions, because our realities are very different from the West.”

“For starters, most Indian livestock is underfed and undernourished, unlike its robust counterparts in richer countries. The typical Indian farmer is unable to buy expensive dietary supplements even for livestock of productive age, and dry milch cattle and older farm animals are invariably turned out to fend for themselves. Poor-quality feed equals poor animal health as well as higher methane production.”

http://content.time.com/time/world/article/0,8599,1890646,00.html

“Climate-warming gases emitted by manure, feed production, milk processing and even cows’ burping are a concern. But the F.A.O.

says that globally, the dairy industry has made real environmental strides since 2006, when it warned that livestock was one of the two or three most environmentally damaging sectors, polluting “on a massive scale.”

“In the San Joaquin Valley, though, environmentalists and residents say they are still paying the price for the world’s taste for milk, cheese and yogurt, in the form of tainted water, terrible odors, flies and fumes that add to the region’s severe air pollution.”

“The American Lung Association says the region suffers from America’s highest levels of the tiny, airborne pollution particles that are linked to ailments like heart attacks and strokes. Many sources contribute,

including heavy truck traffic and the dairy and feed processing facilities whose vast tanks and chutes line Highway 99. Nearby mountains exacerbate the problem by holding stagnant air in place.

Near a big cow farm in Riverdale, residents “are not comfortable even going outside on most summer days, they’re not comfortable inviting people to their homes and they’re not comfortable having their children play outside,” said Cesar Campos, coordinator at the Central California Environmental Justice Network, in Fresno. “Dairies, there is that smell attached to it, it is impossible for the community to ignore.”

“Globally, dairy production accounted for 2.8 percent of all man-made climate-warming gases in 2005, the most recent

year for which data is available, she said."

"On his computer, at home amid Shafter's almond fields, Mr. Frantz pulled up a satellite map showing a yellow-orange blob indicating elevated levels of the potent climate-warming gas methane over the region. "That's not an industrial area," he said, pointing. "There's no source of methane except the cows."

http://www.nytimes.com/2015/05/04/business/energy-environment/how-growth-in-dairy-is-affecting-the-environment.html

"Environmentalists often note that cattle cultivation is a critical source of greenhouse gas emissions, with methane 105 times the potency of carbon dioxide. Pasturing a growing population of slaughter-free cattle can also displace wildlife, air-

purifying vegetation, and agricultural crops.”

https://news.vice.com/article/cow-retirement-homes-are-booming-in-india-heres-why

Study says cow urine may be a reason for global warming

Cow urine — a minor fount of research in India for its medicinal benefits — may also contribute to global warming. The urine from the ruminant is a source of nitrous oxide emissions (N2O), a gas that is 300 times more powerful than carbon dioxide. Most times, when cow urine is used in degraded pastures, which are also seen in vast tracts of land in India, N2O emissions are tripled, says a study conducted in Colombia, Argentina, Brazil, Nicaragua, Trinidad and Tobago, and published in the

latest edition of the peer-reviewed Scientific Reports.

https://www.thehindu.com/news/national/study-says-cow-urine-may-be-a-reason-for-global-warming/article26131810.ece

Cows of dairy farms and meat industry leading to global warming and Indian cow produces more methane.

“New research suggests that the methane emissions are far higher than estimated earlier. Data published last year in the Asian -Australasian Journal of Animal Sciences shows that India’s livestock annually produces 14.32 million tonnes of GHG, which is a whopping 15.1 per cent of the global total. This is alarmingly much higher than the nine million tonnes estimated in

1994 or the figure of 11.75 million tonnes published by scientists at the Ahmedabad-based Space Applications Centre in February 2009."

"There's more. The world's largest producer of milk at roughly 140 million tonnes a year, the country must considerably crank up production to 180 million tonnes over the next five years to cater to the needs of its growing population and expanding disposable incomes. Projected demands for meat and dairy products suggest that methane and other GHGs from Indian livestock could swell to nearly 19 million tonnes by 2050. Half of this will, unbelievably, be emitted from our cows.

"EPA (the US Environmental Protection Agency) estimates that "a single cow can

produce between 250 and 500 litres of methane a day”. Indian cows, as any animal husbandry expert will confirm, are far more flatulent and produce much higher volumes of methane. Unlike dairy operations in western nations, where the animals are fed scientifically with regular dietary interventions to increase digestive efficiency, livestock in India is relatively undernourished. Only a small handful of farmers are ever able to afford the high cost of regulated feed and dietary supplements.”

http://www.dailyo.in/politics/indian-cows-flatulent-global-warming-cow-worship-haryana-milch-beef/story/1/6670.html

Methane is 20 times more damaging than CO2, and gasses from Cow is more

dangerous than a car

“The emissions produced by nature’s woodwind section contain a nasty mix of many gasses, among them methane. Though carbon dioxide is the first gas that comes to mind when we think of greenhouse emissions, pound for pound, methane is more than 20 times more powerful in terms of its global warming potential. Methane doesn’t linger in the atmosphere quite as long as CO2, and it’s not produced industrially in anywhere near the same quantity, but it does its damage all the same — and livestock toots out a surprisingly large share of it.

According to one Danish study, the average cow produces enough methane per year to do the same greenhouse damage as four

tons of CO2. The average car, by contrast, produces just 2.7 tons. Multiply that by the planet's 1.5 billion cattle and buffalo and 1.8 billion smaller ruminants and you have the methane equivalent of two billion tons of CO2 per year. According to the U.K. Department for Environment, Food and Rural Affairs (DEFRA), livestock account for about 4.5% of all of the country's annual greenhouse gas emissions. Globally the figure is thought to be higher — about six percent."

http://science.time.com/2011/03/30/silence-the-cows-and-save-the-planet/

"Agriculture accounts for approximately 16% of Australia's total greenhouse gas emissions, with direct on farm emissions from dairy farms contributing about 19% of

this, (or about 3% of total national emissions).”

“Each individual dairy farm will have a different emissions profile depending upon their farm system. Approximately 60 to 70% of a typical dairy farm’s emissions arise from methane produced by the rumination of cows. Nitrous oxide arising from dung and urine contributes about 10%, while energy and indirect losses from wet soils contribute a similar amount. The contribution from the production of electricity used on farm is also about 10%.”

http://agriculture.vic.gov.au/agriculture/dairy/emissions-in-dairy

“The dairy sector makes up for around four per cent of all global anthropogenic greenhouse gas emissions, says a report by

the Food and Agriculture Organisation of the United Nations.

Anthropogenic (caused or produced by human beings) greenhouse gases (GHG) include carbon dioxide, methane and nitrous oxide.

“This figure (4 per cent) includes emissions from production, processing and transportation of milk products as well as those related to meat produced from animals originating from the dairy system,” FAO said in a statement highlighting findings of its study.

The dairy sector contributes 2.7 per cent of global anthropogenic GHG emissions, if meat production is excluded.”

“In 2007, the dairy sector emitted 1,969 million tonnes (MT) of carbon dioxide

equivalent, of which 1,328 MT is attributed to milk, 151 MT to meat from culled dairy animals, and 490 MT from calves from the dairy sector that were raised for meat."

http://www.business-standard.com/article/economy-policy/dairy-sector-produces-4-of-greenhouse-gases-110042500067_1.html

Cows consumes lot of water and requires lot of fodder

"Ranching, the report adds, is "the major driver of deforestation" worldwide, and overgrazing is turning a fifth of all pastures and ranges into desert. Cows also soak up vast amounts of water: it takes a staggering 990 litres of water to produce one litre of milk."

http://www.independent.co.uk/environment

/climate-change/cow-emissions-more-damaging-to-planet-than-co2-from-cars-427843.html

“The poor feed quality in impoverished regions like sub-Saharan Africa means that a cow there may consume as much as 10 times more feed — mostly grasses — to produce a kilogram of protein than a cow raised in richer regions. That lack of efficiency also means that cattle in countries like Ethiopia and Somalia account for as much as 1,000 kg of carbon for every kg of protein they produce — in the form of methane from manure as well as from the reduced carbon absorption that results when forests are converted to pastureland. That’s 10 times higher than the amount of carbon released per kg of protein in many parts of the U.S. and Europe, where

livestock production is much more intensive.”

“About that: in North America or Europe, a cow consumes about 75 kg to 300 kg of dry matter — grass or grain — to produce a kg of protein. In sub-Saharan Africa, a cow might need 500 kg to 2,000 kg of dry matter to produce a kg of protein, because of the poor feed quality in arid countries and because of the high mortality rates in herds of often undernourished and sick animals.”

http://science.time.com/2013/12/16/the-triple-whopper-environmental-impact-of-global-meat-production/

Crops production for feeding cows results in global biodiversity loss

“Firstly, there’s the issue that when it comes to livestock, reducing emissions isn’t the only challenge. Duncan Williamson, corporate stewardship manager at WWF-UK, voiced his concern yesterday in a press release response to the FAO study. “Around 30% of global biodiversity loss can be attributed to livestock production, such as the spread of pasture land or turning over forests and savannahs…to feed production.”

“The FAO’s last livestock report, a 2006 assessment titled Livestock’s Long Shadow, found that farms breeding chickens, pigs, and cows for meat and dairy products, produced a disconcerting 18% of global greenhouse gas emissions.”

https://www.theguardian.com/environment

/world-on-a-plate/2013/sep/27/environment-food-ipcc-emissions-greenhouse-gas-livestock-vegetarian-meat

MUCKING DEADLY Experts claim a whiff of cow dung can ’cause cancer and heart disease’ as shock stats reveal farming emissions are major source of air pollution in Scotland

https://www.thescottishsun.co.uk/news/1576920/cow-dung-cancer-heart-disease-farming-emissions-air-pollution/

Experts have also suggested that

greenhouse gasses from beef industry can be cut to a huge amount just by changing the diet of cows. So cows whether living or dead are dangerous for environment. There might be a solution to this in future or we can use Swami Dayanand Saraswati's solution mentioned in his book which says that "It is the business of the State to punish or even kill all those men and animals that are injurious (to the community)." Ironically Hindus have become environmentalist when the matter is related to beef but finds no problem polluting the environment during their festivals like Ganesh Chaturthi, Durga idol immersion, Holi and especially Diwali.

You may also like to read:
http://www.dailymail.co.uk/health/article-1250532/Being-vegetarian-does-harm-

environment-eating-meat.html

http://www.wsj.com/articles/actually-raising-beef-is-good-for-the-planet-1419030738

http://news.bbc.co.uk/2/hi/uk_news/magazine/8329612.stm

Pollution festivals of Hindus

Minorities in India should be glad that they don’t have festivals like that of Hindus otherwise minorities wouldn’t have been able to celebrate festivals as restrictions would’ve been imposed by tolerant Hindus citing air, water and noise pollution. From birth to death, Hindu rituals and festivals are dangerous for environment. The Azaan of Muslims which lasts no longer than 3 minutes is viewed as noise pollution by Hindus and there were even protests by Hindus and FIRs to stop Azaan.

Hindutva outfit launches campaign to ban Fajr Azaan in India
http://www.coastaldigest.com/index.php/news/64901-hindutva-outfit-launches-campaign-to-ban-fajr-adhan-in-india

VHP demands to ban loudspeaker in Mosques
http://www.thehindu.com/news/national/other-states/vhp-to-fadnavis-ban-loudspeakers-in-mosques/article6676656.ece

HJS organizes campaign to ban loudspeakers in mosques in Thane

http://twocircles.net/2014may28/hjs_organizes_campaign_ban_loudspeakers_mosque

s_thane.html#.V2-AvqKPyV8

Shiv Sena targets mosque loudspeakers

http://www.dnaindia.com/mumbai/report-shiv-sena-targets-mosque-loudspeakers-1455753

I don’t have to provide any proof to show that Azaan doesn’t last for more than 3 minutes as everyone knows about that even though Hindus have problem with it because it’s related to Muslims. But they have no problem singing Bhajans on loudspeakers, doing Jagrata at night, playing non-stop music at Ganesh Chaturthi and almost on every festival that occurs every month. Hindu organisations do not

call for ban on these things because these are related to Hinduism. As I said from birth to death Hindus pollutes the environment, they do Mundan when baby is born and immerses it in pond, lake or river, they do Yajnas where wood is burned and at death huge pyre is set up with wood and cow dung causing air pollution and then the ashes are immersed in ponds, lakes or river. Much damage is caused to environment celebrating Hindu festivals. Hindus relish meat throughout the year but suddenly develop love for animals during Muslim festival called Bakrid (Indian name for Id ul Adha), But Hindus ignore thousands of fish that die after Ganesh immersion due to the toxic. Hindu body burned 500 quintals of mango wood for nine days to ‘reduce pollution’, if they were really serious about

reducing pollution then they have to stop their pollution festivals first.

Following are some links with data showing rise in pollution after Hindu festivals like Diwali, Holi and Ganesh Chaturthi.

CONTENTS

Ganesh Chaturthi: Water Pollution & Noise Pollution

Durga Puja: Same as Ganesh Chaturthi

Kumbh Mela

Cremation

Rivers polluted due to Hindu religious practices

Chhath Puja: Water and Air Pollution

Kali Puja: Air and Water Pollution

Diwali: Air and Noise Pollution

Dushera: Air and Noise Pollution

Navratri: Noise pollution and water pollution

Holi: Water wastage and hazardous toxics for environment

Temple Loudspeakers

Road Block

Dead fish found floating in Milapnagar lake after Ganpati visarjan

http://www.dnaindia.com/mumbai/report-dead-fish-found-floating-in-milapnagar-lake-after-ganpati-visarjan-2129648

Chemicals From The Ganesh Idol Visarjan

Kill More Than 300 Fish In A Mumbai Pond

http://www.indiatimes.com/news/india/chemicals-from-the-ganesh-idol-visarjan-kill-more-than-300-fish-in-a-mumbai-pond-262270.html

Ganesh immersions in water bodies: NGT asks civic bodies, district collector to respond

http://indianexpress.com/article/cities/pune/ganesh-immersions-in-water-bodies-ngt-asks-civic-bodies-district-collector-to-respond/

The pollution from immersion of such idols, the EIL stated, also damaged the ecosystem, killed fish and other marine life.

“Toxic” Indian festivals poison waterways

http://www.reuters.com/article/us-india-festival-pollution-idUSDEL3263220080818

“Toxic chemicals from thousands of idols of Hindu gods immersed in rivers and lakes across India are causing pollution which is killing fish and contaminating food crops, experts and environmentalists said on Monday.”

“Environmentalists say the idols are often made from non-biodegradable materials such as plastic, cement and plaster of Paris and painted with toxic dyes.

After the statues are immersed, the toxins then contaminate food crops when villagers use the polluted water for irrigation, said Shyam Asolekar, science and engineering head at the Indian Institute of Technology in Mumbai.

“Even small traces are extremely toxic as they persist in the body for a long time and accumulate in the human tissues,” said Asolekar, who has closely studied the effects of Hindu customs.”

‘Water, air pollution up after Ganesh immersion’

http://timesofindia.indiatimes.com/city/pune/Water-air-pollution-up-after-Ganesh-immersion/articleshow/16831273.cms

“The Maharashtra Pollution Control Board has found that there was an increase in several pollutants in water bodies and in respirable suspended particulate matter (PM10) in the air after the Ganesh immersion this year. The rise in water pollution is attributed to immersion of idols

made of Plaster of Paris and chemical paints.”

“Presence of the respirable suspended particulate matter (PM10) crossed permissible limit in almost all the areas where the ambient air quality was monitored by the Maharashtra Pollution Control Board (MPCB). In some places like Chapekar Chowk and Pimpri, the RSPM level crossed 200 ug/m3 (microgram per cubic metre), whereas the permissible limit is 100 ug/m3. The RSPM, which is a major component of air pollution, is dangerous for human health.”

“The readings before and during Ganesh festival show that the RSPM level was higher during the festival. In Pimpri, the level was 342 ug/m3 on September 19 (pre-

festival it was 180.6 ug/m3), 281.50 in Chapekar Chowk on September 29 (63 ug/m3 pre-festival), 112 ug/m3 in Shivajinagar on September 29 (105 ug/m3 pre-festival), 135 ug/m3 in Sanghvi on September 19 (114 ug/m3 pre festival) and 109.6 ug/m3 in Khadki on September 19 (92 mg/u3 pre festival).”

Ganesha Chaturthi: The environmental impact of the festival

http://indiatoday.intoday.in/education/story/ganesh-chaturthi/1/475056.html

Let’s look at some of the facts on the pollution caused by the statues of Ganesha:

Plaster of Paris idols may take anywhere between several months to years to fully

dissolve

It also reduces the oxygen level in the water, killing the fish and other aquatic organisms

The paints contain heavy metals such as mercury and lead, which seep into the water as the idol dissolves

The acid content in the waters increases

Idols made using plastic, cement, etc. do not dissolve in the water; thus polluting the water

Several accessories used during the festival like plastic flowers, cloth, incense, camphor and numerous other materials are dumped carelessly adding more strain to the already polluted rivers and lakes

Careless dumping of Ganesh idols in water bodies blocks the natural flow of water

which results in breeding of mosquitoes and other harmful pests

The polluted water causes several diseases including skin diseases.

Scientists worried over pollution by Ganesh immersion

http://www.thehindu.com/todays-paper/tp-in-school/idol-immersion-polluting-indias-waters/article3378268.ece

http://www.theguardian.com/education/2012/apr/30/improbable-research-indian-water-pollution

“Some studies concentrate on isolating the effects of idols from those of other sources. Impact of Ganesh Idol Immersion Activities on the Water Quality of Tapi River, Surat (Gujarat, India) tells of sampling the water

“at morning hours during pre-immersion, during immersion and post-immersion periods of Ganesh idols”. The conclusion: the “main reason of the deterioration of water quality … is various religious activities”, with special blame given to “the plaster of paris, clothes, iron rods, chemical colours, varnish and paints used for making the idols”.

Ganesh Chaturthi: India’s toxic festival

https://www.theguardian.com/commentisfree/belief/2010/sep/22/ganesh-chaturthi-indias-toxic-festival

“As a result, the Central Pollution Control Board reports that the annual immersion of Ganesh idols has significantly increased the content of iron, copper, mercury, chromium

and acid in water surrounding Mumbai and other western Indian towns. Equally worrying is how Indian fishing communities often find pieces of once-revered Ganesh idols tangled in their nets, alongside dead mercury-laden fish.”

Ganesh festival leaves 50-tonne waste trail in Chennai

http://timesofindia.indiatimes.com/home/environment/pollution/Ganesh-festival-leaves-50-tonne-waste-trail-in-Chennai/articleshow/49053088.cms

Ganesh immersion begins, so does pollution

http://timesofindia.indiatimes.com/city/nagpur/Ganesh-immersion-begins-so-does-pollution/articleshow/54038273.cms

More links

http://www.dnaindia.com/mumbai/report-ganesh-visarjan-how-it-impacts-our-environment-1887519

http://www.indiawaterportal.org/news/maharashtra-pollution-control-board-ascertains-ganesh-immersion-worsens-air-water-pollution

http://www.telegraphindia.com/1110825/jsp/orissa/story_14420446.jsp

Ganesh idol immersion kills fishes and other marine lives

http://www.thehindu.com/opinion/open-page/could-lord-ganesha-be-treated-better/article5252041.ece

http://www.deccanherald.com/content/193

920/fish-kill-kalkere-pond.html

http://www.deccanchronicle.com/140910/nation-current-affairs/article/ganesha-fest-no-more-plastering-city-toxic-idols

Noise Pollution

Noise pollution rising during Ganesh festival over the years

Noise levels have been consistently rising over the last decade. The festival was noisiest in 2013, when average reading showed levels as high as 114.4 decibels, according to data from COEP. From 2001

till 2014, the COEP has been monitoring noise levels on the concluding day of the festival – during the immersion procession – and has found average noise levels ranging between 90 and 100 dB, Dr Shindikar said.

http://indianexpress.com/article/cities/pune/noise-pollution-rising-during-ganesh-festival-over-the-years/

Ganpati Immersion: Noise levels break all records, reach 123.7 dB on last day

While most Ganesh mandals followed the Bombay High Court order to limit loudspeaker use, the procession on the last day of Ganpati celebration broke noise level records in Mumbai.

http://indianexpress.com/article/cities/mumbai/ganpati-immersion-noise-levels-break-all-records-reach-123-7-db-on-last-day/

Noise levels were double permissible limits on fifth day of immersion

http://timesofindia.indiatimes.com/city/mumbai/Noise-levels-were-double-permissible-limits-on-fifth-day-of-immersion/articleshow/54270823.cms

Ganeshotsav: Noise levels above limit at all silence zones

The fifth day of the Ganeshostav festival was a noisy affair with residential areas near Dadar being the noisiest at 112.7 decibel (dB).

http://www.hindustantimes.com/mumbai-news/ganeshotsav-noise-levels-above-limit-at-all-silence-zones/story-gWtwkAshU1CS3aepLZ9T5K.html

Durga Puja: Same as Ganesh Chaturthi

Durga Puja: Yamuna pollution spiked during idol immersion but river cleaning helped

“A report on the pollution levels in the Yamuna before, during and after idol immersion during Durga Puja shows that pollution levels were highest during the time of immersion, but quick action and a river cleaning plan meant most pollutants were fished out within three days.”

http://indianexpress.com/article/cities/delhi/durga-puja-yamuna-pollution-spiked-during-idol-immersion-but-river-cleaning-helped-3099351/

Noise pollution went up even this Durga Puja

http://timesofindia.indiatimes.com/city/patna/Noise-pollution-went-up-even-this-Durga-Puja/articleshow/54858365.cms

Ghats scarred by remains of Puja revelry

The west bank of Hooghly suffered large scale pollution as usual during immersion of Durga idols despite efforts by Howrah Municipal Corporation (HMC).

http://www.telegraphindia.com/1161017/js

p/calcutta/story_113849.jsp#.WDKnPLJ973g

Idol immersion shrinks Haryana’s biggest lake, pollutes groundwater

Debris of Ganesh and Durga idols and other puja items were found floating in Damdama lake on Sunday evening despite the district administration prohibiting the immersion of idols in the waterbody.

http://www.hindustantimes.com/gurgaon/idol-immersion-shrinks-haryana-s-biggest-lake-pollutes-groundwater/story-1BPL8D5dmQNsTdIUDJUc2H.html

2016 Polluting Gods: A Photo Story on the Environmental Impact of Idol Immersion

Most of my research is based on the private and public immersions of Durga and Ganesh idols.

The environmental effects of idol immersion on water bodies and the ecology of surrounding areas are worsening with each passing season – something that believers are either unable to understand or vehemently deny. This pollution, along with industrial waste, accumulates in our water bodies, poisoning our water sources.

People who stand by their religious practices have concluded that poisonous materials such as sewerage account for water pollution. However, the high levels of zinc, calcium and strontium found in the water are probably caused by the multicoloured idols which are immersed in

the water, not just sewerage. Plaster of Paris, which is used to make most idols, is not soluble, and ends up clogging the earth and being consumed by fish. Other materials such as clothes, iron rods, varnish and paints made from harmful chemicals that are used for decorate idols also harm the environment.

http://thewire.in/73621/polluting-gods-a-photo-story-on-the-environmental-impact-of-idol-immersion/

2016 Religion should not be an excuse to further choke our rivers

The jury is still out on the extent of damage to the Yamuna floodplains following the mega Art of Living meet earlier this year. Now tonnes of debris have been dumped in

the river after Durga Puja, putting enormous pressure on what was once the lifeline of Delhi. Religion and tradition may dictate that idols be immersed in the river but given its condition, this practice must be lessened or discontinued altogether. The idols and other objects immersed contain toxic paints and non-biodegradable substances. These choke a river which is already gasping for breath — along a 22-km stretch of the river that passes through Delhi, there is no aquatic life at all. The pollution is also due to the fact that at least 21 drains discharge their effluent into the river every day accounting for 67% of the pollution. This poses a huge challenge but measures must be taken not to add to this.

http://www.hindustantimes.com/editorials/religion-should-not-be-an-excuse-to-further-

choke-our-rivers/story-fgAMWyjztHQCcQQm0BDU7J.html

2017 After Durga Puja immersion in Delhi, this is what Yamuna looks like

With nearly 200 Durga Puja pandals immersing idols in the river in Delhi-NCR, Yamuna was choked with debris. The river water was clogged with plastic bags, flower petals and pooja material, besides metal structures

http://www.hindustantimes.com/delhi-news/after-durga-puja-immersion-in-delhi-this-is-what-yamuna-looks-like/story-fcVewnfENHCI4C8P9jVKQL.html

2017 Yamuna in distress after immersions

Plight of a river: Remnants of idols and other puja materials collect on the banks of the Yamuna in New Delhi on Sunday, a day after the immersion.

Debris from hundreds of Plaster of Paris idols and plastic waste found in different ghats

http://www.thehindu.com/news/national/yamuna-in-distress-after-immersions/article19781685.ece

Hyderabad: More idols add to lake pollution

The idols immersed on the Tank bund side remain in water as the lake is deep on taht end.

Hyderabad saw a 20 per cent increase in the number of idols immersed for Durga

Puja, according to officials. Hussainsagar alone received over 2,000 large idols during the nine-day puja period. Apart from the large idols, puja items, polybags and smaller idols also made their way into the lake. This came after the Bathukamma celebrations last week, and the Ganesh nimarjanam last month. All this left no time for the lake to rejuvenate itself.

http://www.deccanchronicle.com/nation/in-other-news/031017/hyderabad-more-idols-add-to-lake-pollution.html

Kumbh Mela

18,000 MT of Solid Garbage Generated

During Maha Kumbh Mela, NGT Censures

The solid waste has been dumped at the waste treatment plant at Baswar which has been non-operational since September 2018.

https://www.newsclick.in/kumbh-mela-waste-dumped-ngt-censures

India Kumbh Mela dip ‘raised Ganges river pollution’

The study found that the Biochemical Oxygen Demand (BOD) levels – which are used as a measure of the level of organic pollution in the water – had increased to 7.4mg per litre at the main bathing place, known as Sangam, on 14 January 2013.

The BOD level at Sangam a day before was 4.4mg per litre. After 14 January, the BOD

levels gradually decreased to 4.8mg per litre on 18 January.

Experts say that BOD should not exceed 2mg per litre,

“Such high level of BOD in the water shows that organic pollution has increased in the river due to mass bathing,” Pollution Control Board officer Mohd Sikandar said.

https://www.bbc.com/news/world-asia-india-21175890

NCCS: Mass bathing during Kumbh Mela alters bacterial load, diversity

Skin and faecal microbiota increased 2.3-fold and 2.9-fold respectively during the event

https://www.thehindu.com/sci-tech/nccs-mass-bathing-during-kumbh-mela-alters-

bacterial-load-diversity/article25586286.ece

Cremation

One of India’s largest Adivasi groups has dropped its ancient cremation ritual to save trees

According to estimates, funeral pyres consume 6 crore trees annually, producing 80 lakh tonnes of carbon dioxide or greenhouse gas emissions and 5,00,000 tonnes of ash which is later thrown into rivers.

“A traditional pyre takes six hours and

requires 500 kg to 600 kg of wood to burn a body completely, while the benefit of our alternate system is that it takes up to two hours and 150 kg to 200 kg of wood to burn a body," explains Anshul Garg, executive officer of Mokshda said.

https://scroll.in/article/990460/one-of-indias-largest-adivasi-groups-has-dropped-its-ancient-cremation-ritual-to-save-trees

Horrifying! Over 2,000 bodies found within 1,140 kms on banks of River Ganga in Uttar Pradesh

https://www.freepressjournal.in/india/horrifying-over-2000-bodies-found-within-1140-

kms-on-banks-of-river-ganga-in-uttar-pradesh

Rivers polluted due to Hindu religious practices

Ganga river is the second most polluted river in the world due to Hindu religious practices.

Know why Ganga, Yamuna are among world’s top 10 most polluted rivers

Ganga is considered to be the holiest river in Hinduism. It originates from the gangotri glacier in the western Himalayas, flows south and east through the Gangetic plain of north India entering Bangladesh and

merges into the Bay of Bengal. Due to religious practices, this river has numerous pollutants ranging from household garbage in abundance to industrial wastes and toxic. Amplifying this, the religious offerings made to the river each day along with people bathing and disposal of dead bodies made the Ganges so polluted that the Indian Council of Medical Research (ICMR) said that people living in the vicinity of the river are vulnerable to cancer.

http://www.indiatvnews.com/news/india/know-why-ganga-yamuna-are-among-world-top-10-most-polluted-ri-29013.html?page=3

Saffron isn't green: When religion is the pollutant, can Modi clean up Ganga?

In Prime Minister Narendra Modi's

constituency, monkeys often become entangled in badly outdated overhead power cables. But Hanuman bhakts consider the dead monkeys so sacred that they perform elaborate rituals, including chanting of shlokas, before gently immersing them in the River Ganges.

But will such an uncompromising approach remain so in the face of the very same Hindu traditions when they run afoul of environmental needs? Will Modi ban religious customs like dumping dead humans, monkeys and cows in the Ganges? Can he silence Hindutva forces which argue that Ganges is so critically entwined with religion that environmental consequences be damned?

A five-star funeral pyre at one of Varanasi’s

cremation ghats is a lethal affair consuming over 450 kg of firewood, at least 100 kg of ghee besides incense sticks or dust and can take up to six hours releasing carbon dioxide into the atmosphere and ashes into the Ganges. Electric crematoriums are only for the have-nots or unclaimed bodies from police morgues disposed off at government expense.

Besides 40,000 traditional, open-air cremations every year in Varanasi – or over 100 daily – which often entail dumping of human flesh into the Ganges because everyone can't afford to buy enough firewood to completely burn the corpse, bodies of sanyasis, children and snakebite victims exempted from cremation are bound with stones and immersed in the

Ganges which is also the final resting place of chemical-laden images of Durga, Saraswati and Ganesh round the year.

According to Tripathi, electric crematoriums are a big insult to religious traditions. “The Shastras have laid down that mukhagni (lighting of a fire in the deceased’s mouth) and kapal kriya (shattering of the skull by a blow from a stick to release the soul) are vital for moksha. Neither ritual can be performed if the body is burned in a crematorium.”

“The Shastras have also instructed that bones left after cremation must be immersed in the Ganges. I’m against dumping ash into the river but human remains, especially bones, must be submerged in the river. Otherwise the soul

will suffer which is totally unacceptable.”

http://www.firstpost.com/india/saffron-isnt-green-religion-pollutant-can-modi-clean-ganga-2241984.html

In the name of God and devotion: Is it really worth taking a dip in toxic Yamuna?

In Varanasi, for example, it is an age-old belief that a Hindu can only attain moksha (liberation from the spiral of birth and death) if he/she is cremated at either Manikarnika ghat or Raja Harish Chandra ghat. The conditions at these open cremation grounds, however, are deplorable. Thousands of corpses are burned there every day amidst a background of discarded bamboo biers, filth, cow dung, abandoned plastic bags and human waste.

The ashes from the cremation grounds are then thrown into the ‘holy’ Ganga.

Festivals like Durga Puja and Ganesh Chaturthi are also popular among Hindus. Both festivals involve worshiping idols of Goddess Durga and Ganesha, respectively, for weeks before the idols are immersed into natural water bodies.Many of these idols however, are made of non-biodegradable materials like plaster of Paris. The issue of immersion of these idols which are harmful for the environment, therefore, has been a contentious one, however people continue to submerge idols undaunted.

What’s equally disturbing is that during Chhath Puja (a festival that worships the Hindu sun god, Surya), scores of devotees

unflinchingly immerse themselves waist-deep into the waters of the Yamuna. Holy bathing in a natural water body (along with fasting and abstaining oneself from drinking water) is among the many rituals performed during the festival. Of late, concerns relating to the rising levels of polluted particles in the Yamuna have made international news. Dipping into the polluted waters is like extending an open invitation to an array of diseases from skin and eye infections to even cancer in extreme cases. Regardless of the health concerns though, worshippers in the Capital continue to make a beeline towards the various Yamuna ghats – some specially constructed for Chhath – to show their undying devotion to the Sun god.

http://indianexpress.com/article/trending/v

oice/in-the-name-of-god-and-devotion-is-it-really-worth-taking-a-dip-in-toxic-yamuna-4364726/

Chhath Puja: Water and Air Pollution

Despite barricades on ghats, Yamuna left a polluted mess after Chhath Puja

As the festival season came to an end on Friday with Chhath Puja, DNA visited the Kalindi Kunj Yamuna ghat to see the level of pollution caused by the devotees there. Apart from the usual chemical froth layer on the water of the Yamuna, there is now all kinds of biodegradable and non-biodegradable waste lying on the ghats, including garlands, idols and frames of

deities, plastic wrappers/bottles (containing oil), idols, diyas and cloth, among other things.

http://www.dnaindia.com/delhi/report-despite-barricades-on-ghats-yamuna-left-a-polluted-mess-after-chhath-puja-2556098

Yamuna river: Sea of froth welcomes devotees on Chhath Puja

http://indianexpress.com/photos/picture-gallery-others/chhath-puja-yamuna-river-bank-pollution-4363633/4/

Chhath Puja 2017: Devotees Add to Yamuna’s Troubles in Delhi

https://www.thequint.com/videos/news-videos/after-chhath-puja-yamuna-river-pollution-waste

Crackers burst during Chhath puja despite

toxic air

http://www.hindustantimes.com/gurgaon/crackers-burst-during-chhath-puja-despite-toxic-air/story-zItf2LO8kwUrCWz85J1dZM.html

Kali Puja: Air and Water Pollution

Pollution control board limits noise level of crackers

the WBPCB committee observed that the bursting of firecrackers during Kali Puja raised the ambient noise level compared to usual times.

http://www.thehindu.com/news/cities/kolk

ata/pollution-control-board-limits-noise-level-of-crackers/article7863090.ece

Immersion after-effect: Idols raise Hooghly water toxicity

With more than 2,500 idols being immersed till Saturday, the river has been left infested with oil and grease, suspended solids and lead far beyond the permissible limits. But the pollution level was still lower than last year, thanks to incessant showers that have washed away the harmful chemicals to a large extent.

The average lead content across the four ghats was 0.12 mg/litre, which is far higher than the permissible count of 0.01 mg/litre. “This is the most harmful aspect of pollution. Lead remains in water and affects

the plants and animals. It returns to the environment through the aquatic plants and animals," said Bhattacharya.

Dissolved oxygen count, too, plunged to 2.7 mg/litre, lower than the permissible limit of 5 mg/litre. It could drop further once more idols are immersed on Sunday. "The largest chunk of idols is yet to be immersed so the water quality will continue to take a beating. It could be far worse in the course of the week," said Bhattacharya.

The post-Kali Puja period is the worst for the river, according to environmentalists. "The number of idols immersed is more than double that of Durga. More harmful chemicals are used in Kali idols, which gets dissolved in water. More importantly, there is hardly any effort to check the pollutants,

unlike the Durga Puja immersions," said a green activist.

https://timesofindia.indiatimes.com/city/kolkata/immersion-after-effect-idols-raise-hooghly-water-toxicity/articleshow/61167151.cms

Diwali: Air and Noise Pollution

Go through all the links which provides more information, I have copied only few passages.

Diwali Fallout: 15% Rise in Heart & Lung Disease Patients at AIIMS

https://www.thequint.com/fit/health-news/diwali-2017-more-heart-lung-patients-less-burn-injuries

Why bursting a cracker is equal to lighting 500 cigarettes at once

Pune-based Chest Research Foundation (CRF) reported that burning of fire-crackers during the Diwali festival in a residential society of Pune produced very high levels of gaseous air pollutants

In a study conducted in November 2016 by CRF, along with Dr Rohan Shah and Dhammasagar Ujagare, postgraduate students of Interdisciplinary School of Health Sciences from University of Pune, proved that the snake tablet, burnt for only

nine seconds, produced the highest peak of PM 2.5 (64,500µg/m³)–the equivalent of smoke generated from 500 cigarettes and the ‘laad’, which burnt for 48 seconds, produced high PM 2.5 levels of 38,540 µg/m³, equivalent to particulate matter emitted by 300 cigarettes.The snake, laad and pul-pul were the top three PM 2.5 producers, while the anar produced the lowest amount of PM 2.5. The anar produced the lowest levels because the smoke was measured at a height of 3 ft and a distance of 6 ft or because it had a better combustion rate, the researchers inferred.

PM 2.5 are very tiny particles (less than 2.5 microns in diameter). Because of its fineness, they are more dangerous. They have the ability to accumulate in human organs and blood and the ability to reach

the deeper portions of the lung, damaging it.

Dr Sneha Limaye, senior scientist from CRF who supervised the study, said that,“if people ask us which are the most harmful fireworks in terms of PM 2.5 air pollution, then we can advise people to avoid burning these fire crackers. Children, in particular, burn the fulzhadi, pulpul and the snake tablet barely a foot or two away from them and in doing so, inhale a large number of smoke particles that reach deeper into their lungs.The levels of PM 2.5 were measured only when an individual firecracker was burnt, but in real terms, many people burn many firecrackers together, which means the cumulative levels of PM 2.5 could reach ‘extremely high levels’. ”

http://www.hindustantimes.com/pune-

news/why-bursting-a-cracker-is-equal-to-lighting-500-cigarettes-at-once/story-zSqFpTjnUGqneFBreAgFUI.html

2016 Delhi pollution: Choking citizens lament burning firecrackers this Diwali

“The responsibility falls on us, we should have reduced fire-works during this Diwali and instead we should have lit lamps,” a local said.

http://indianexpress.com/article/cities/delhi/delhi-pollution-choking-citizens-lament-burning-firecrackers-this-diwali-3741129/

Air Pollution in New Delhi Gets Dangerously High During Diwali Celebrations

The level of particulate matter in the air was more than double that of last year

http://blogs.wsj.com/indiarealtime/2016/1

1/01/air-pollution-in-new-delhi-gets-dangerously-high-during-diwali-celebrations/

Diwali: Delhi pollution ‘hits hazardous levels’

http://www.bbc.com/news/world-asia-india-34795305

Pollution soared to hazardous levels in Delhi on the night of Diwali, the Hindu festival of lights, reaching 40 times the limit recommended by the World Health Organisation, reports say.

On Diwali night, India gasped for breath

http://www.thehindu.com/data/pollution-on-diwali-night/article7872344.ece

“Twenty of 26 air quality monitoring stations across the country recorded

“severe” air quality at midnight on Wednesday night, a level of pollution that India officially rates as its worst possible, and describes as one that “affects even healthy people, and seriously impacts those with existing diseases”.

“On Wednesday night, which was Diwali night, air quality deteriorated across the eight states for which data is available through the Central Pollution Control Board’s National Air Quality Index monitoring portal. Looking at PM2.5 levels – the hourly concentration of very fine particles up to 2.5 microgrammes in diameter which can severely affect respiratory functioning – alone, The Hindu found that even cities with relatively better air quality saw a dip on Wednesday night. Both the System of Air Quality and Weather

Forecasting And Research at the Indian Institute of Tropical Meteorology, Pune, and the Centre for Science and Environment in Delhi confirmed that firecrackers had contributed to the worse air quality."

Air pollution on Diwali getting worse

http://timesofindia.indiatimes.com/city/delhi/Air-pollution-on-Diwali-getting-worse/articleshow/44864005.cms

"An analysis of levels of various pollutants on Diwali day since 2010 reveals a disturbing trend. Levels of some pollutants, including sulphur dioxide (SO2) and nitrogen dioxide (NO2), seem to be on the rise.

The levels of particulate matter (PM) 2.5 (particles smaller than 2.5 micrometres), which have serious health implications as

these tend to get lodged in the lung and can even enter the bloodstream, have been seven to eight times higher than the standard level for several years.

PM 2.5 is associated with a number of health impacts such as asthma, bronchitis, chronic respiratory symptoms including, shortness of breath and painful breathing, and premature deaths. High SO2 levels are also linked with inflammation of airways and severe breathing difficulty.”

Diwali firecrackers push up pollution level across the country

http://www.news18.com/news/india/diwali-firecrackers-push-up-pollution-level-across-the-country-1163607.html

“According to the National Air Quality Index provided by the Central Pollution Control

Board in ten cities, the prominent pollutant PM 2.5 was hovering between 200 and 500 in cities like Muzaffarpur, Lucknow, Faridabad, Kanpur and Agra."

"The air quality was rated as 'severe' in Lucknow and Muzaffarpur and 'very poor' in Agra, Kanpur, Pune, Patna and Faridabad. Hyderabad and Chandrapur in Maharashtra recorded 'poor' air quality."

"Toxic fume from cracker worsen the killer particles in the air that have already increased by 5 to 7 times than the safe standards. It also deposit deadly chemicals in our environment that will remain trapped for days," the Centre for Science and Environment said.

"It said, since 2010, average Diwali pollution levels have shown very rapid build-up at

least seven to eight times, but peak levels have hit ten times the standard."

"This leads to very high exposure that harm health of not only those who suffer from respiratory and cardiac problems but even that of the normal healthy people," the CSE said.

Air pollution to be at its peak during Diwali: Met department

http://zeenews.india.com/news/eco-news/air-pollution-to-be-at-its-peak-during-diwali-met-department_1820556.html

"According to NDTV, SAFAR's Project In-charge, Gurfan Beig, said, "Winter is now set and temperature during Diwali-2015 is going to be colder as compared to last year's Diwali-2014 which was in October. There is enough moisture in the air and

atmospheric holding capacity is quite high for particles emitting from firecrackers. In all likelihood, air quality during Diwali 2015 is going to be inferior to that of Diwali 2014 owing to cooler temperature and downward shift of inversion layer.”

Records show levels of air, noise pollution exceed permissible limits on Diwali

http://www.tribuneindia.com/news/chandigarh/community/records-show-levels-of-air-noise-pollution-exceed-permissible-limits-on-diwali/156786.html

Diwali pollution count in Kolkata 10 times normal limit

https://timesofindia.indiatimes.com/city/kolkata/Diwali-pollution-count-in-Kolkata-10-times-normal-limit/articleshow/55171312.cms

Increased pollution during Diwali causes breathing problems in Bengaluru

Data collected from two Continuous Ambient Air Quality Monitoring (CAAQM) locations of Karnataka State Pollution Control Board (KSPCB) in the city shows a surge in the amount of PM10 (particulate matter with particles less than 10 micrometre), which is associated with allergies and other complications.

Sample this. In 2015, the PM10 level at CAAQM City Railway Station was 117 micrograms/cubic metre. This year, however, it was 126 micrograms/cubic metre.

Though KSPCB is yet to compile the final data from all its 13 centres, preliminary

analysis of data from the two CAAQM centres shows that pollution during this Diwali was more compared to last year. However, it was lower than the levels recorded in 2014.

Compared to normal days, there was an increase in the amount of pollutants measured by the agency. Though there was a decrease in the number of vehicles on the road during the holidays, it did not translate to any significant decrease in pollution. According to sources in Bengaluru Traffic Police, the city traffic volume dipped by 40-50 per cent in the past four- five days.

http://www.newindianexpress.com/cities/bengaluru/2016/nov/02/increased-pollution-during-diwali-causes-breathing-problems-in-bengaluru-1533993–1.html

MORE LINKS

http://www.indiaparenting.com/indianculture/festivals/diwali/diwali001.shtml

https://www.theguardian.com/world/2015/nov/11/delhi-warns-against-diwali-fireworks-to-safeguard-air-quality

http://thewire.in/15669/diwali-was-worse-this-year-for-delhi-than-in-2014/

http://www.huffingtonpost.in/2015/11/13/delhi-air-pollution-diwal_n_8551036.html

Dushera: Air and Noise Pollution

Gurgaon India’s most polluted city on Sunday

According to Haryana State Pollution Control Board (HSPCB) officials, a decline in wind speed and the burning of crackers during Dussehra celebrations led to an increase in the air pollution levels.

Experts blamed effigy burning on Dussehra, coupled with stubble burning by farmers, for the increase. “Despite Sunday being a non-working day, the city reported the highest levels of air pollution in the country. It is evident that vehicular pollution is not the only source of air pollution in the city. It is clearly a result of Dussehra celebrations. Also, stubble burning is a major contributing factor,” said Niranjan Raje, former member of Environment Pollution Control Authority (EPCA).

http://timesofindia.indiatimes.com/city/gur

gaon/gurgaon-indias-most-polluted-city-on-sunday/articleshow/60905613.cms

Dussehra rally too loud, complains activist in Mumbai

http://timesofindia.indiatimes.com/city/mumbai/dussehra-rally-too-loud-complains-activist-in-mumbai/articleshow/60896310.cms

You'll be ok, just don't breath! After Dussehra fireworks Delhi doctors report a sudden rise in cases of respiratory illness

On Wednesday the air quality index (AQI) in Anand Vihar was recorded at 369 – which is considered to be hazardous

People have been advised to cover their faces while walking; asthmatic patients must carry an inhaler

http://www.dailymail.co.uk/indiahome/indianews/article-3835206/You-ll-ok-just-don-t-breath-Dussehra-fireworks-Delhi-doctors-report-sudden-rise-cases-respiratory-illness.html#ixzz4uLScTW5z

In air quality, victory of evil over good

GURGAON: The ritual of marking the victory of good over evil — burning Ravana effigies — had quite the opposite effect on air quality in Delhi-NCR, with the national capital, Gurgaon and Faridabad among the five most polluted cities in the country on Dussehra, according to data on 25 cities released by the Central Pollution Control Board.

http://timesofindia.indiatimes.com/city/gurgaon/In-air-quality-victory-of-evil-over-good/articleshow/54820103.cms

top

Navratri: Noise pollution and water pollution

Navratri rituals leave behind polluted rivers

http://www.hindustantimes.com/photos/india-news/in-pics-navratri-rituals-leave-behind-polluted-rivers/photo-YYGESrf0cLUIg4Z3taNIBJ.html

Pre-Navratri noise pollution complaints from Silence Zones in Mumbai

http://www.hindustantimes.com/mumbai-news/pre-navratri-noise-pollution-complaints-from-silence-zones-in-mumbai/story-

V6mj5ITPSxws53GygnZyCL.html

Holi: Water wastage and hazardous toxics for environment

te

As India gets ready for Holi, a reminder of our dire water problems

http://scroll.in/bulletins/8/meet-four-companies-using-crowd-sourcing-to-put-the-consumer-at-the-center-of-their-businesses

Holi colours toxic for environment, report finds

http://www.dailymail.co.uk/indiahome/indi

anews/article-2299521/Holi-colours-toxic-environment-report-finds.html

“If you thought playing with colours was a safer option than Diwali fire crackers, it may be time to think again.

Scientists have found that Holi, like the festival of lights, is an environmental hazard.

Researchers Joy Joseph Gardner from University of Rajasthan and Deepanjali Lal from Jaipur National University have studied the effects of colours used during Holi on both water and soil, and the study has produced some startling results.

Water wasted on Holi

http://www.deccanchronicle.com/nation/current-affairs/240316/water-wasted-on-holi.html

“Holi and World Water Day presented contrasting pictures altogether in the city. On March 22, many took a pledge to conserve water on the occasion of World Water Day. Awareness rallies were taken out sensitising people about various ways to stop wasting water. Just the next day, gallons of water was drained out in Holi celebrations.

After getting soaked in the Holi spirit, many kept the water taps open unnecessarily every which way, not something Vizagities can afford to do so when the city is staring at an imminent water crisis with plummeting water-levels in various reservoirs that meet the demand of the city.”

Dry, floral Holi can curtail water loss

http://timesofindia.indiatimes.com/city/lucknow/Dry-floral-Holi-can-curtail-water-loss/articleshow/19230993.cms

“The wastage of water could be estimated that while playing Holi, a person uses at least two buckets of water. A bucket is of 15 litres, which means that about 30 litres of water is wasted by a person on Holi. If about five lakh persons play with water on Holi, then 150 lakh litres of water would be wasted”

“Endorsing that water is misused during Holi, Institute of Environmental Entrepreneurship, Research, Education and Development (IEREED) have urged the revellers to play Holi with flowers. CK Chabbra of IREED said, “The wastage of water is high during the festival. Nearly two

crore litres of water is wasted in a small city and one can imagine the quantum of loss for a big city like Lucknow.” He added people waste water not only while applying colours but also removing it. The toxic chemicals harm the skin and pollute the water causing severe damage to the environment.”

More links

http://www.dailymail.co.uk/indiahome/indianews/article-2299521/Holi-colours-toxic-environment-report-finds.html

http://www.cabdirect.org/abstracts/20153319058.html;jsessionid=6FC32765E31B0516B945DAB0E81D8E95

Not just that Hindus most favourite animal, I mean mother cow emits more CO2 than a car.

http://www.independent.co.uk/environment/climate-change/cow-emissions-more-damaging-to-planet-than-co2-from-cars-427843.html

Many people also molests women on Holi, although this is irrelevant to the post but its worth reading,

“Meghana Sanka went to Nandgaon to witness the festivities this year around Holi and talks about how she was groped and assaulted by different men:

“A Sadhu stared at my breasts and before I could react, put his elbows out, rubbed them against my breasts and walked away. So much for being a Sadhu !”

Men shamelessly robbed her off her modesty. They followed her around, targeting her posterior with their pichkaris. If that wasn’t enough, she suddenly felt a burning sensation.

While we were rounding up our bunch of people, a few locals came up loaded with their big pichkaris and aimed at my posterior and another friend’s back. We tried to move but their pichkaris followed. We hurriedly left the temple only to find that the water had trickled down to my thighs and it was burning.”

https://www.scoopwhoop.com/holi-molestation-lath-maar-holi/

Temple Loudspeakers

Temple loudspeakers give residents sleepless nights

In the name of religion temples play loud music and it gets worse during Bonalu.

http://www.deccanchronicle.com/nation/current-affairs/130717/telangana-temple-loudspeakers-give-residents-sleepless-nights.html

Karnataka: Temple loud-speakers make

some noise

A few residents, staying close to the famous Kadri Manjunatha Temple in Mangalore, have complained against the use of loudspeakers, sparking social media debates and tension in the area. Vishva Hindu Parishad (VHP) and other right-wing outfit leaders sought intervention of the endowment department. They demanded the use of loud speakers.

https://bangaloremirror.indiatimes.com/news/state/karnataka-temple-loud-speakers-make-some-noise/articleshow/62226467.cms

Banned by SC, but loudspeakers still spring up in city, rob citizens of peace

Many residents complain that the Pollution Control Board is not taking action against the violators. “I have not slept properly for the past few days because of the unbearable noise from the cone-shaped loud speakers from a temple. It has become a nuisance, especially when they play loud songs during late night and also early morning,” said S Shashwathi, a resident of Shanthi Nagar. She said elderly people, children and pets are also suffering because of the noise pollution.

“There is hardly anyone to check the noise level of these speakers. Many small temples are playing music from speakers which have high decibel level throughout the day even though puja is only during morning and evening. It’s causing irritation rather than a pleasant feeling,” she said.

http://www.newindianexpress.com/cities/bengaluru/2016/oct/13/banned-by-sc-but-loudspeakers-still-spring-up-in-city-rob-citizens-of-peace-1527439.html

Road Block

Hindus shamelessly justifies blocking of road for their festivals saying that their festivals occurs just once in a year. But don’t pay heed to how many festivals they have in a year. First comes their Kanwar Yatra who vandalizes public property, assaults police, entire National Highway 58 is blocked for at least 3 days and their heavy traffic jam due to their procession and it goes on for like a month, then comes Navratri, then comes their Ganesh Chaturthi

wherein pandals are set up on roads and it goes on for at least 10 days, then comes Durga Puja, Dushera, Diwali, Holi, Ugadi, Bonalu, rallies are taken on roads in Ram Navami, Hanuman Jayanti and so forth but still they would claim that their festival comes just once a year.

Road Block by Temples during festivals

Although many Hindu Temples are built illegally by encroaching roads, footpaths and public places, Hindu temples also encroaches roads during Hindu festivals. They set up Pandals on roads, temporary shed is set up on roads…

Temple digs up, takes part of bustling T Nagar road ahead of Vaukuntha Ekadashi

CHENNAI: The management of the Tirumala Tirupati Devasthanam (TTD) on Venkatanarayana Road in T Nagar has drilled holes on the road and installed temporary barricades using wooden logs blocking half of the road.

https://timesofindia.indiatimes.com/city/chennai/ttd-temple-officials-dig-and-encroach-on-to-road/articleshow/62286911.cms

Bengaluru: Temple encroaches road in Thygarajanagar

In a petition filed before the high court, Mr Rao states that his mother, who had undergone a surgery, had to walk home as the road was closed for some temple celebration.

https://www.deccanchronicle.com/nation/current-affairs/230718/bengaluru-temple-encroaches-road-in-thygarajanagar.html

‘Giri Pradakshina’ leaves highway chock-a-block

Almost all major junctions along the stretch of National Highway-16 passing through the city were chock-a-block on Thursday as thousands of devotees of Lord Appanna, the presiding deity of Varaha Lakshminrusimha Swamy temple atop Simhachalam Hill, walked barefoot to complete the 32-km circumambulation of the hill, as part of the annual ‘Giri Pradakshina’ ritual.

https://www.thehindu.com/news/cities/Visakhapatnam/giri-pradakshina-leaves-

highway-chock-a-block/article24524546.ece

Amarnath Yatra

Bear with highway restrictions for yatra: J&K Governor Satya Pal Malik

From July 1, the government banned civilian traffic movement for five hours every day on a 96-km stretch of National Highway to allow unrestricted access to Amarnath yatra vehicles.

https://www.hindustantimes.com/india-news/bear-with-highway-restrictions-for-yatra-j-k-governor-satya-pal-malik/story-kOVJPgA3uFfufAcXrXBbuM.html

Kanwar Yatra

NH 58 shut down due to Kanwar Yatra

https://www.patrika.com/meerut-news/nh-58-completely-closed-3-to-9-augest-during-kanwar-yatra-1-3132949/

https://www.amarujala.com/uttar-pradesh/meerut/kanwar-yatra-2018-nh-58-will-be-closed-from-august-4-this-diversion-system-will-remain

Highway to remain shut during Kanwar yatra this year

https://www.hindustantimes.com/noida/highway-to-remain-shut-during-kanwar-yatra-

this-year/story-CHnhltN1HEpx5COGeu6kLP.html

Traffic jams due to Kanwar Yatra

The route towards Dehra Dun has also been blocked to traffic to facilitate movement of the Kanwarias," said traffic police officer

Traffic jams on the busy National Highway-24 in East Delhi have become the order of the day with a large number of Kanwarias undertaking their annual pilgrimage on foot to and from Haridwar in Uttarakhand.

https://www.thehindu.com/news/cities/Delhi/traffic-jams-due-to-kanwar-yatra/article3642275.ece

Kanwar processions bring Bareilly to

standstill on last Monday of Shraavana

https://timesofindia.indiatimes.com/city/bareilly/kanwar-processions-bring-bareilly-to-standstill-on-last-monday-of-shraavana/articleshow/65479517.cms

Snarl alert for kanwar yatra from next week

http://timesofindia.indiatimes.com/articleshow/65110126.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst

Ganesh Chaturthi/Visarjan

No action against Ganesh pandal for blocking entire road

http://www.freepressjournal.in/mumbai/no-action-against-ganesh-pandal-for-blocking-entire-road/98921

Pandals on roads pose problems for people

http://www.freepressjournal.in/indore/pandals-on-roads-pose-problems-for-people/923030

What gives Ganesh mandals the divine right to use road space?

http://www.freepressjournal.in/mumbai/what-gives-ganesh-mandals-the-divine-right-to-use-road-space/92353

Pune’s Ganesh festival needs out-of-box thinking

https://www.hindustantimes.com/pune-news/pune-s-ganesh-festival-needs-out-of-box-thinking/story-bLH0VBS2IOOos2ZAF9OrRJ.html

Ganesh pandals eating into roads and footpaths of city

http://www.newindianexpress.com/states/andhra-pradesh/2016/sep/04/Ganesh-pandals-eating-into-roads-and-footpaths-of-city-1515910.html

Ganesh pandals remain days after celebrations

http://timesofindia.indiatimes.com/articleshow/60496626.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst

Road block due to Ganesh immersion

11 major roads closed for Ganesh immersion in Pune

https://www.hindustantimes.com/pune-news/11-major-roads-closed-for-ganesh-immersion-in-pune/story-0WNE9QfBYswyziLcGm5NCP.html

These Mumbai roads will be shut for today’s Ganesh immersion

https://www.hindustantimes.com/mumbai-news/these-mumbai-roads-will-be-shut-for-

tomorrow-s-ganesh-immersion/story-8kQuyGPgNxYyvQ1sb9p3PK.html

Ganesh immersion: roads remain chock-a-block with traffic

https://www.thehindu.com/news/cities/Hyderabad/hyderabad-ganesh-immersion-roads-remain-chockablock-with-traffic/article6394820.ece

Traffic restrictions for immersion in Hyderabad

https://timesofindia.indiatimes.com/city/hyderabad/Traffic-restrictions-for-immersion-in-Hyderabad/articleshow/54322739.cms?utm_source=contentofinterest&utm_medium

=text&utm_campaign=cppst

Hyderabad commuters spend hours on the road as visarjan, rains slow traffic

http://www.newindianexpress.com/cities/hyderabad/2017/sep/07/hyderabad-commuters-spend-hours-on-the-road-as-visarjan-rains-slow-traffic-1653558.html

These roads will be shut for Ganesh Visarjan

As Ahmedabad gears up for the last day of Ganesh Utsav, Mirror tells you the roads you should avoid. According to the police commissioner’s notification, three roads in the city will be shut on Tuesday, from 1pm till late night.

https://ahmedabadmirror.indiatimes.com/a

hmedabad/others/these-roads-will-be-shut-for-ganesh-visarjan/articleshow/60368403.cms

Ram Navami

Traffic comes to a halt as 22 Ram Navami rallies choke city

https://timesofindia.indiatimes.com/city/kolkata/traffic-comes-to-a-halt-as-22-ram-navami-rallies-choke-city/articleshow/58036728.cms

62 Ram Navami rallies cripple traffic across Kolkata

https://timesofindia.indiatimes.com/city/kolkata/62-ram-navami-rallies-cripple-traffic-across-kolkata/articleshow/63458902.cms

Hyderabad: Traffic curbs for Rama Navami

https://www.deccanchronicle.com/nation/current-affairs/240318/hyderabad-traffic-curbs-for-rama-navami.html

Hanuman Jayanti

Hanuman Jayanti procession throws Hyderabad traffic out of gear

http://www.newindianexpress.com/cities/hyderabad/2018/apr/01/hanuman-jayanti-procession-throws-hyderabad-traffic-out-of-gear-1795471.html

Traffic curbs for Hanuman Jayanti rally

Traffic coming from Afzalgunj, Salar Jung

Bridge and Shankersher Hotel will be diverted towards Gowliguda and Putlibowli and not allowed towards Gowliguda Gurudwara when the participants gather at Ram Mandir, Gowliguda chaman. Similarly, traffic will not be allowed on Andhra Bank and Rang Mahal road when the procession approaches Koti.

Vehicles will not be allowed on Sultan Bazaar and Kachiguda Crossroads when the procession moves on the road and will be diverted at Badichowdi towards Barkatpura and towards Crown Hotel at VST Crossroads.

https://www.thehindu.com/news/cities/Hyderabad/traffic-curbs-for-hanuman-jayanti-rally/article8507130.ece

Krishna Janmashtami

Traffic diversion in and around ISKCON temple for three days

https://www.thehindu.com/news/cities/bangalore/traffic-diversion-in-and-around-iskcon-temple-for-three-days/article6324403.ece

Dusshera

Traffic diversion announced for Noida on Dussehra

Vehicles will not be allowed on roads surrounding the Noida Stadium and Sector 62 ground.

https://www.hindustantimes.com/noida/tra

ffic-diversion-announced-for-noida-on-dussehra/story-ZBctslJHiq15l9pDITeNnK.html

Bengaluru-Mysuru road chock-a-block with traffic due to Dussehra celebrations

https://timesofindia.indiatimes.com/city/mysuru/bengaluru-mysuru-road-chock-a-block-with-traffic-due-to-dussehra-celebrations/articleshow/60896320.cms

The arch erected for Dasara celebrations by local residents is hampering the movement of heavy vehicles.

https://timesofindia.indiatimes.com/citizen-reporter/stories/road-block/articleshow/60863468.cms

Traffic diversions for peaceful Dussehra in the Kanpur

https://timesofindia.indiatimes.com/city/kanpur/Traffic-diversions-for-peaceful-Dussehra-in-the-Kanpur/articleshow/16934383.cms

Delhi police issues traffic advisory in view of Dussehra celebrations

https://timesofindia.indiatimes.com/city/delhi/delhi-police-issues-traffic-advisory-in-view-dussehra-celebrations/articleshow/60894050.cms

Expect traffic jams on Dussehra, warn police

https://www.hindustantimes.com/noida/expect-traffic-jams-on-dussehra-warn-police/story-sROJ62dtfiEA2EC1BfXDGL.html

BLOCKING RAILWAY TRACKS

Not just Amritsar, several Dussehra events in Punjab are held right next to rail tracks

https://theprint.in/statedraft/not-just-amritsar-several-dussehra-events-in-punjab-are-held-right-next-to-rail-tracks/139328/

50 killed in Amritsar as train ploughs through crowd watching Ravan effigy burning

https://theprint.in/india/governance/50-killed-in-amritsar-as-train-ploughs-through-crowd-watching-ravan-effigy-burning/137493/

Diwali

Traffic diversion on major roads for Diwali

https://timesofindia.indiatimes.com/city/kolhapur/traffic-diversion-on-major-roads-for-diwali/articleshow/61115670.cms

Traffic diversions in place ahead of Diwali

https://timesofindia.indiatimes.com/city/meerut/Traffic-diversions-in-place-ahead-of-Diwali/articleshow/55076287.cms

Bhopal: Strategic road diversion in place to avoid Diwali traffic chaos

http://www.freepressjournal.in/bhopal/bhopal-strategic-road-diversion-in-place-to-

avoid-diwali-traffic-chaos/1154315

Many Ghaziabad routes to be closed for heavy vehicles during Diwali

https://www.news18.com/news/india/many-ghaziabad-routes-to-be-closed-for-heavy-vehicles-during-diwali-720232.html

Bonalu

Traffic restrictions for Bonalu in Old Hyderabad

The road between Madina cross roads-Roads and Engine Bowli, Jahanuma, will be closed for all vehicular traffic.

https://www.deccanchronicle.com/nation/current-affairs/160717/traffic-restrictions-for

-bonalu-in-old-hyderabad.html

Traffic curbs for Bonalu festival

Closed roads

Mahankali temple from Tobacco Bazar Hill Street and General Bazaar.

Subhash Road starting from Bata crossroads up to Ramgopalpet police station.

Mahankali temple from General Bazaar.

Secunderabad railway station towards St. Mary’s Road. Buses proceeding towards Secunderabad station from Hakimpet, Bowenpally, Balanagar and Ameerpet will be terminated at Clock Tower.

https://www.deccanchronicle.com/nation/c

urrent-affairs/280718/traffic-curbs-for-bonalu-festival.html

Traffic restrictions for Bonalu processions

According to an official release, traffic from Kandikalgate would not be allowed towards Lal Darwaza and would be diverted at Chatrinaka PS `T' junction towards Gowlipura

The road between Madina X Roads and Engine Bowli, Jahnuma, would be closed to all vehicular traffic.

https://timesofindia.indiatimes.com/city/hyderabad/Traffic-restrictions-for-Bonalu-processions/articleshow/4796475.cms

Traffic diversions for Bonalu festival

Traffic coming from Kandikalgate will not be allowed towards Lal Darwaza and diverted at Chatrinaka police station “T” junction towards Gowlipura. Vehicles coming from Phoolbagh towards Lal Darwaza will be diverted at Pather-Ki-Dargah towards the office of ACP, Chatrinaka.

Vehicles coming from Balagunj will not be allowed towards Lal Darwaza and diverted towards Gowlipura crossroad. Vehicles from Gowlipura market towards Sudha talkies will be diverted at Central Library towards Ashoka pillar crossroads. Traffic from Meer-Ka-Daira and Moghalpura will not be allowed towards Shahalibanda and diverted at Haribowli crossroads.

The road between Madina crossroads and Engine Bowli, Jahanuma will be closed for all vehicular traffic.

https://www.thehindu.com/todays-paper/tp-national/tp-andhrapradesh/Traffic-diversions-for-Bonalu-festival/article14810120.ece

Holi

Road block on Holi during Panchkrohi Parikrama

https://www.jagran.com/uttar-pradesh/mathura-road-block-on-holi-festival-19053371.html

Killing Infidels in Vedas

Some fanatic Hindus who are unaware of the violent passages in their book often mock other religious texts by misinterpreting them. They have no idea how violent Vedas are. Vedas are terror manual which turns humans into savages. Many tribes were destroyed as a result of the violent passages in Vedas. As per Vedas, you must kill a person who rejects

Vedas, who hates Vedas and Ishwar, who does not worship, who does not make offerings to ishwar, who insults god (Blasphemy), one who oppresses a Brahmin etc. There are several passages in Vedas which calls for death of disbelievers. I am mostly using Arya Samaji translations of Satya Prakash Saraswati, Satyakam Vidyalankar, Devi Chand, Vaidyanath Shastri, Kshemkarand Das Trivedi, Swami Dayanand Saraswati, Shripad Damodar Satvalekar, and orthodox translations of Swami Karpatri and Shri Ram Sharma Acharya (Gayatri Parivar) and I will be using Griffith's translation as well followed by Hindi translation of Hindu scholars. In the Vedas you will find numerous words to denote non-Hindus such as Adeva, Adevayu which means Godless, anindra which means

against Indra, Ayajyu, Ayajvan which means unsacrifcing, Abrahman, Anyavrata which means followers of other gods, apavrata, avrata which means riteless, devanid which means haters of gods, Brahmadvish which means haters of devotion and those who denounce Vedas.

Rig Veda 9.13.9 “May you (O love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidels who refuse to offer worship, come and stay in the prime position of the eternal sacrifice.” Tr. SatyaPrakash Saraswati

Rig Veda 7.6.3 “May the fire divine chase

away those infidels, who do not perform worship and who are uncivil in speech. They are niggards, unbelievers, say no tribute to fire divine and offer no homage. The fire divine turns those godless people far away who institute no sacred ceremonies." Tr. SatyaPrakash Saraswati

Rig Veda 9.63.5 "Augmenting the strength of resplendent self, urging the waters and rejuvenating all noble acts and destroying the infidels." Tr. SatyaPrakash Saraswati

One who does not offer Sacrifice is inhuman

Rig Veda 8.70.11 "May your friend, the

cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire sacrificials, and who does not show reverence to Nature's bounties." Tr. SatyaPrakash Saraswati

Rig Veda 7.97.9 "O Lord of knowledge, this laudation is for you…destroy the godless and the malice of our enemy." Tr. SatyaPrakash Saraswati

Killing Avrata,

Rig Veda 9.73.8 "…he, the all-wise, looks over all worlds; he censures those who are hostile in action, and who do not offer

sacrifices and render no public good.” Tr. Svami Satyaprakash Sarasvati

Rig Veda 1.84. 8 When will he trample, like a weed, the man [Infidel] who hath no gift for him…

Yaska writes,

Nirukta 5.17 When, with his foot, will he trample the unworshipping man like a mushroom

Rig Veda 8.64.1-2 “May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the

infidels. May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are." Tr. SatyaPrakash Saraswati

Rig Veda 5.2.10 "May you roaring flames, O adorable Lord, be manifest in the sky as sharp weapons, to destroy infidels. In his exhilaration may his shining splendour inflict destruction. The godless hands try to bind him from all sides but do not succeed." Tr. SatyaPrakash Saraswati

Rig Veda 9.79.10 "The powerful flowing elixir…It is the conferer of wealth, the king of vigour; It crushes malignities and harasses the enemies." Tr. SatyaPrakash Saraswati

Rig Veda 8.76.11 “Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel.” Tr. Satya Prakash Sarawati

Atharva Veda 5.21.3 ‘Let this war drum made of wood, muffled with leather straps, dear to all the persons of human race and bedewed with ghee, speak terror to our foemen.”Tr. Vaidyanath Shastri

Rig Veda 9.19.6 ‘May you bring near to us those who stand aloof; may you strike terror into our foes; o pure flowing elixir, please transfer their riches to us.” Tr. SatyaPrakash Saraswati and Satyakam

Vidyalankar

Yajur Veda 17.33 “He is an ideal commander of the army, who is swift, keeps his arms sharpened, fearless like a strong bull, a zealous killer of foes, strikes terror in men…” Tr. Devi Chand

Atharva Veda 4.31.7 “Let the King [Varuna] and Manyu, the warm emotion give us the wealth of both kinds-earned and gathered. Let our enemies overwhelmed with terror in their mind and spirit and defeated in their design run away.” Tr. Vaidyanath Shastri.

Yaska Acharya also writes about terror,

Nirukta 10.21 …These are hemistichs. Like a spear hurled, it inspires terror (among enemies) or courage (among friends)…

Yajur Veda 7.36 “We learned persons accept as our ruler, thee, the introducer of new plans for our advancement, the master of loyal subjects, the embodiment of virtue, the most advanced in noble qualities and acts, the queller of the irreligious…” Tr. Devi Chand

Yajur Veda 7.44 “…This fourth warrior, full of delight, should subdue the irreligious foes.” Tr. Devi Chand

Yajur Veda 13.12 “O king, make progress in

thy duty of administration, extend happiness to the virtuous. O terrible chastiser, burn down the irreligious foes. O splendid person, humiliate and consume utterly like dried up stubble, him, who encourages our foe.” Tr. Devi Chand

Atharva Veda 11.2.23 He who dwells fixed in the atmosphere, smiting the blasphemers of the god that do not sacrifice, to him be reverence with ten sakvarî−stanza

Killing Women and Children

Atharva Veda 11.2.21 Do not covet our cattle, our men, our goats and sheep! Bend thy course elsewhere, O strong god (ugra), slay the offspring of the blasphemers!

Atharva Veda 5.20.4-5 “Let this war-drum victorious in the battle, loudly roaring and becoming the means of seizing whatever may be seized, be seen by all. Let this war-drum utter wonderful voice and let the army-controlling man capture the possessions of the enemies. Amid the conflict of the deadly weapons let the woman of enemy waked by the roar and afflicted run forward in her terror hearing the resounding and far reaching voice of the wardrum, holding her son in her hand.” Tr. Vaidyanath Shastri.

Rig Veda 10.118.8 So, Agni, with thy glowing face burn fierce against the female fiends, Shining among Uruksayas.

VEDIC GOD STEALS

GOD STEALING LIKE A THIEF

Rig Veda 1.103.6 “To him, who is the performer of all deeds, the possessor and giver of strength, the truly powerful Lord, we offer devotional prayers. He a highwayman, snatches wealth from the godless exploiters and gives it to honest devotees.” Tr. SatyaPrakash Saraswati

Griffith’s translation,

Rig Veda 1.103.6 “…The Hero, watching like a thief in ambush, goes parting the possessions of the godless.” Tr. Ralph T.H. Griffith

Rig Veda 1.93.4 Agni and Soma, famed is that your. prowess wherewith ye stole the kine, his food, from Paṇi…

Rig Veda 9.61.25 “The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.” Tr. SatyaPrakash

Saraswati

Rig Veda 7.19.9 ‘O bounteous Lord, pious devotees, skilled in reciting hymns, sing their songs to you for your adoration. May you select us also to join them who by their homage to you, have become entitled to appropriate the riches of infidels‘. Tr. Satya Prakash Saraswati

Rig Veda 8.75.12 ‘Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us.’ Tr. Satya Prakash Saraswati

Rig Veda 5.4.5 “…May you come to bless our fire ritual. May you having scattered all

our adversaries, bring to us the possessions of our foeman.” Tr. SatyaPrakash Saraswati

Here god is prayed to eliminate the rivals and to bring their wealth. Yaska writes on this verse,

Nirukta 4.5 “Having destroyed all assailants, bring to us the treasures of our enemies, i.e. having destroyed the forces of our adversaries, bring to us the treasures or the food from the homes of our enemies.”- Nirukta 4.5

ALL NON HINDUS ARE DEMONS, BARBARIANS.

The reason it is important to know who are Demons in Hinduism is because Hindu apologists find no problem with violent verses in the Veda because it says to kill ‘Demon’, they just say that these verses are referring to Demons and not to non-Hindus and try to get rid of the argument. As I said earlier Hindu apologists usually takes violent verses in lighter vein because it says to kill demons. Vedas are said to be eternal, now the question is if those verses were applicable only to Demons then it means that those verses have become useless now. So why God revealed such verses for limited period of time in the eternal book?

Swami Dayanand Saraswati wrote,”The Dwijaas(the twice-born) – Braahmanaas, Kshatriyas, Vaishyaas are called Aryas, while the Shudras are called Anaryas, or Non-Aryas.”ATHARVA VEDA 19:62. In the face ofthese Vedic authorities how can sensible people believe in the imaginary tales of the foreigners. In the Devaasurawars, Prince Arjuna and King Dashrathaand others of Aryavarta used to go to the assistance of the Aryas in order to crush the Asuras. This shows that the people living outside Aryavarta were called Dasyus and Malechhaas… Besides, Manu also corroborates our position. He says, “The countries other than Aryavarta are called Dasyus and Malechha countries.” MANU 10:45, 2:23. The people living in the north-east, north, north-west were called

Rakshasas.” Satyarth Prakash, by Dayanand Saraswati, Ch 8, page 266, Tr. Chrinajiva Bhardwaja

Dasyu and Rakshasa mean demon. Here Swami Dayanand quoting Manu Smriti says that all people living outside Aryavrata and those who do not belong to four castes are demons (Rakshasa, Dasyu) and barbarians (Mleccha). According to Hindu Dharma all the non Hindus are demons and barbarians. Here is the full translation of Manu Smriti,

Manu Smriti 10.45 All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they

speak the language of the Mlekkhas (barbarians) or that of the Aryans.

Now some say that this doesn’t refer to Non-Hindus but to caste Hindus who lost their status on account of their neglecting their religious rites which lead them to loss of caste. They aren’t convinced even after providing explanation by their own scholar. Maybe they didn’t read verse 43 of this chapter 10 which says that by neglecting sacrifices the Dvijas made their successive generation fell to the status of Shudra not Dasyu. If Brahmins, Kshatriya, Vaishya and Shudra losing their caste made them Dasyu, the question is why they aren’t regarded as outcaste but as Dasyu? Because verse 43 and 45 aren’t correlated. Verse 45 is plain

and clear that those tribe outside the pale of four Varnas are Dasyu and non-Hindus aren't included in the four castes. Manu Smriti 10.45 also refutes the claim of apologists who claim that Dasyu means non-Human beings since Manu 10.45 states that Dasyu can be from four castes also who has abandoned their Vedic religion (if we go by the explanation of apologists) since they claim that Dasyu refers to demons only. Hindu scriptures from Veda to Purana mentions demon, so where are all those demons now? Dayanand Saraswati wrote,

"You can still see that the description of Raakshasas given therein tallies with the ugly appearance of the negroes of today."

Satyarth Prakash, by Dayanand Saraswati, Ch 8, page 266, Tr. Chrinajiva Bhardwaja

So he is comparing Rakshasa with present day Negroes (black people) we can ascertain from this line that people living in north east and north west were not really monsters but were native people who are described in such racist manner. Swami Prabhupada also wrote,

Swami Prabhupada writes: “…An atheist is called a demon, and it is a fact that even a person born of good parents can turn into a demon by bad association…” Swami Prabhupada on Srimad Bhagavatam 3.3.6

http://vanisource.org/wiki/SB_3.3.6

An Indologist wrote about Dasyu,

“The picture of the dasyu that emerges from these passages is quite different from that of the raksas. There is nothing about taking the form of a bird and flying by night, no mention of disrupting sacrifices, and no connection with black magic. The dasyus seem to be human beings of a different race from the Aryans and of a different (adevic and abrahamanic) religion. The mention of the proper names of various dasyus who are defeated for (or by) certain Aryan princes (e.g. Dabhiti) also makes the dasyu sound more like historical figures. There are occasional mentions of taking land from the dasyus (RV 4.38.1). The

mention of dasyus in connection with fortresses (pur-) is also a characteristic which is in contrast to the raksases. Raksases do not build fortresses and fight from them. It seems quite safe to agree with the general conclusion of Vedic scholars that dasyu refers to the indigenous people of the land whom the invading Aryans conquered or absorbed.” by Wash Edward Hale, p.154, Asura in Early Vedic Religion, Published by Motilal Banarsidass Publisher, 1986.

Moreover the Aryans were engaged in battle against the Dasyus and the reason given is Dasyus sings no [Vedic] hymns;

Dasyus are riteless, Dasyus have alien laws; Dasyus differs from rites and rituals and doesn’t observe fire sacrifices; Dasyus are faithless, niggars, without belief, sacrifice and worship. The main reason given to fight them is that Dasyus do not offer any gifts to Vedic deities and Indra was often invoked to wage a war against the Dasyu. Refer my article Killing infidels in Hinduism for references. Dasa and Dasyu has been synonymously used in the Vedas. The Persian word Dahae maybe related to the Dasyu tribe mentioned in the Vedas. “The Dahae were a Scythian people of ancient Central Asia. A confederation of three tribes – the Parni, Xanthii and Pissuri – the Dahae lived in an area now comprising much of modern Turkmenistan. The area has consequently been known as Dahestan,

Dahistan and Dihistan” [end quote]. The word Parni is also believed to be the Iranian word for Panis tribe. The Panis and Dasyu may be have been closely related to each other that’s the reason they are mentioned together in Rig Veda 7.6.3; 5.34.6. Many Indologists have also opined that Dasa were a tribe of humans not demons. Apologist pathetic response would be that Dasyu in the Veda are described as having numerous eyes and hands which is a proof that they were demons. Even Rishis who are said to be humans are described in some texts as of having three heads, Vedic deities as of having face of horse, animal getting pregnant after drinking semen of Rishis, does that prove that Rishis and Vedic deities were also demons? Hindus have a long history of using epithets against other

religions, the Aryans used to consider Dasyu as Anasa which literally translates to noseless but it actually means flat nosed.

Now let’s move on to Panis tribe. Panis too are described as Demons, but Yaska in Nirukta also calls them Merchant (Nirukta 2.17). Panis tribe were rich traders and they were consistently attacked by Aryans to plunder them since they did not patronize the priests who then invoked Vedic gods to attack Panis. Apologists gives lame excuse, when defending verses about killing and plundering Panis tribe, all that they say is Panis were demons and doesn’t explain the part where Aryans plundered them and

were the first to fight the Panis tribe. If they were demons then why Aryans were so eager to get their donations? Veda reiterates that Panis brings no gifts to Vedic deities, so why crave for their wealth if they were so demonic in nature? Veda also mentions a member of Panis community named Bribu who is praised in Rig Veda 6.45.31 because he is said to have gifted many cows to Rishi Bhardwaj (Manu Smriti 10.107) in which he is referred to as a carpenter. Now all of a sudden a Panis member is praised, what's the reason? Because the reason to kill and plunder them is clearly given in Atharva Veda 20.93.2 that the Panis brings no gifts, had they given donations like Panis Bribu then they would've been spared and would've also been praised in the Vedas. Panis were rich

merchants, they also had carpenters they used to rear cattle, engaged in trade and amassed wealth. These are the characteristics of humans not demons.

Kikata too were plundered like Dasyu and Panis tribes because they didn’t observe Vedic rituals and didn’t make donations to Vedic deities. Veda also mentions Zoroastrians and calls them demons (Asura). The Asuras mentioned in Vedas are non other than Zoroastrians. They are actually Ahura worshippers (Zoroastrians). Vedic religion and Zoroastrianism are roughly of the same age they have many similarities like Vedic Yagna is called Yasna

in Zoroastriniasm, Soma is Homa, Deva in Veda are positive while Daeva in Zoroastrianism is neutral to negative, Zoroastrian text also mentions Aryans. From Rig Veda Mandal 1 to 7, Vedic deities are also called as Asur but the definition when applied to Vedic deities is ‘Mighty’. When the Aryans moved from Central Asia to India they brought with them the memories, thus the word Asura is used till Rig Veda Mandal 7 as a praiseworthy word. And then it was turned negative and was also used later to describe enemies residing in eastern part of India such as Bengal and Assam like Asura king Naraka of Pragiyotisapura in Assam or Mahishasura. There’s also a tribe in India named Asur people who claim themselves to be descendants of Mahishasura.

People of Lanka in Ramayana has been described as Demons. Hanuman burned hundreds of demons inhabiting Lanka for no fault of their when Ram's enmity was towards Ravana and not towards inhabitants of Lanka. Ramayana makes no mention of humans residing in Lanka but refers to the people of Lanka as demons. Go to Sri Lanka and tell me how many demons you found there or at least try to find their bones.

Now let's move on to the Puranas, which is the most important point here. Many Puranas especially Vishnu Purana book 3 chapters 17 & 18 states that demons embraced Buddhism and Jainism. The

reason I quote Vishnu Purana again and again is because two chapters of this scripture are dedicated in denigrating Buddhism and Jainism and gives a picture of how Hinduism perceives other religions. Hindu text says that demons embraced Buddhism. Their disciples and disciples would continue to preach this religion. Now as you may know Buddhism's history is not unknown like Hinduism's. We know who its founder was and when Buddhism was founded, we know that its founder really existed and was not a mythological figure. Buddhism was founded in the 6th century B.C. It was a time when humans had started recording history. So you tell me did any Greek, Roman or any traveller ever recorded that demons used to live in India and they embraced Buddhism as stated in Hindu

scriptures? So what Hindus did is nothing but demonization of their enemies. Hinduism recognizes many tribes and Dasyus, Panis, Yavana… were among them and they have been demonized because as mentioned in Manu (10.45) all those who do not belong to four castes are Dasyu and Malechas. Now some also justify violent verses of Vedas saying that all violent verses about killing godless, riteless, those who do not offer gifts actually refers to demons and not to human beings and that demons were averse to humanity. An Asura named Rambha who was the father of Mahishasur was a devotee of Vedic deity Agni. Vishnu Purana bk 3 ch 17-18 states that demons were Vedic followers who couldn't be killed unless they apostatizes from Vedic Dharma and embraces other

religions like Buddhism and Jainism. So what these incidents prove is that even demons could follow Vedic religion but still that wouldn’t make them Hindus or Humans since Hinduism believes in birth based and only those belonging to four castes can be considered Vedic followers. So this refutes the claim that demons were averse to Devas or Humanity.

It is mentioned in Sutras,

Apastamba Sutra, Prasna I, Patala 9, Khanda 27.11 The expression Krishna Varna, ‘the black race,’ is truly Vedic. In the Rig-veda it usually denotes the aboriginal races, and sometimes the demons.

Vedas also states that the one who offers no worship is inhuman, wicked, evil, miser etc.,

Rig Veda 9.20.5 “Preserve us from the reproach of every one, who makes no offerings, is vicious and wicked and who utters ill words, so that we may be free (from anxiety).” Tr. SatyaPrakash Saraswati

Shouldn’t Ishwar be friendly with entire creation? Why Ishwar is friendly only with those who make offerings? Was it invented by Rishis to get wealth in the name of god? What about the poor people who don’t even have money to feed their children. Will

Ishwar forgive them or punish them as he commands to kill those who doesn't pour gifts.

Beheading the Demons (Non Hindus)

Krishna Yajur Veda 6.2.10 "…Here do I cut off the neck of the Raksas, who hateth us, and whom we hate', he says; there are two people, he whom he hates and he who hates him; verily straightway he cuts their necks…"

Atharva Veda 1.7.7 O Agni, bring thou hitherward the Yatudhanas bound and chained. And afterward let Indra tear their heads off with his thunder-bolt.

5

Yajur Veda 5.26 By impulse of God Savitar I take thee with arms of Asvins, with the hands of Peahen.Thou art a woman. Here I cut the necks of Rakshasas away. Barley art thou. Bar off from us our haters, bar our enemies…

Rig Veda 6.26.3 Thou didst impel the sage to win the daylight, didst ruin Śuṣṇa for the pious Kutsa.The invulnerable demon’s head thou clavest when thou wouldst win the praise of Atithigva.

Rig Veda 8.14.13 With waters' foam thou torest off, Indra, the head of Namuci, Subduing all contending hosts.

DEATH TO THOSE WHO DOESN'T POUR GIFTS TO ISHWAR

Rig Veda 6.44.11 "Give us not, O showerer of benefits, to the wicked. Relying upon your friendship, O Lord of riches, may we remain unharmed. Many are the boons you distribute amongst men; may you demolish

those who make no libation, and root out those who present no offerings.” Tr. SatyaPrakash Saraswati

Rig Veda 1.176.4 Slay everyone who pours no gift, who, hard to reach, delights thee not. Bestow on us what wealth he hath: this even the worshipper awaits.

PLUNDERING THE PROPERTIES OF PEOPLE WHO DO NOT OFFER GIFTS

Ishwar commands to plunder the property of people who do not offer gifts and then to

kill them.

Rig Veda 1.81.9 …Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

Atharva Veda 20.93.2 Crush with thy foot the niggard churls who bring no gifts. Might art thou: There is not one to equal thee.

Rig Veda 9.22.7 “Thou, Soma, boldest wealth in kine which thou hast seized from niggard churls: Thou calledst forth the

outspun thread.” Tr. Ralph T.H. Griffith

English translation by Arya Samaji scholar,

Rig Veda 9.22.7 “O elixir of bliss, you hold the wealth of kine which you win from the greedy persons; you are the force behind the extended thread (of creation).” Tr. Svami Satya Prakash Sarasvati

This verse refers to the Panis tribe, according to some scholars the Panis tribe were also part of the Vedic society but were plundered and killed because they made no offerings to Ishwar, this is why they are considered Niggards. But Yaska gives a different meaning, Yaska writes that Panis

tribe were Demons. One is not to be deluded by the usage of the word Demon here as Demons and Barbarians are those who does not follow the Veda or who lives beyond the boundaries of Aryavarta. The Vedic followers are commanded here to crush the Panis tribe only because they make no offerings to Vedic Gods. There are more evidences to show that tribes were plundered and killed just because they made no offerings to Vedic gods.

Atharva Veda 20.56.6 These people, Indra, keep for thee all that is worthy of thy choice. Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

Plundering Godless (Adeva)

Rig Veda 10.138.4 He boldly cast down forts which none had e’er assailed: unwearied he destroycd the godless treasure-stores. Like Sun and Moon he took the stronghold’s wealth away, and, praised in song, demolished foes with flashing dart.

Following is the Hindi translation by Arya Samaji scholar Shripad Damodar Satwalekar

Dark races

Rig Veda 7.5.3 “Through your fear, O universal fire, the dark evil forces, though of many minds, come under a control, having abandoned their possessions. Adorable Lord, may you shine upon all men and blaze, consuming the cities of their foes.” Tr. Svami Satyaprakash Sarasvati

Another clear translation,

Rig Veda 7.5.3 “For fear of thee forth fled the dark-hued races, scattered abroad, deserting their possessions, When, glowing, O Vaiśvānara, for Pūru, thou Agni didst light up and rend their castles.” Tr. Ralph T.H. Griffith

Ishwar Behaving like a Thug

Rig Veda 7.93.5 “When two large, mutually defiant hosts, emulous in corporal vigour, contest, may you destroy the godless in favour of the god fearing and in favour of the person who pours out devotional sentiments.” Tr. SatyaPrakash Saraswati

Rig Veda 4.25.7 (Indra), the drinker of the effused Soma, contracts no friendship with the wealthy trader who offers not any libation ; he takes away his wealth ; destroys him when destitute; but he is a special (friend) to him who presents the libation and oblation.

Rig Veda 5.34.8 When Indra, the possessor of opulence, discriminates between two men, both wealthy, and exerting themselves (against each other) for the sake of valuable cattle, he takes one of them [The one who performs Yajna] as his associate, causing (his adversaries) to tremble, and the agitator (of the clouds), together with the Maruts, bestows upon him herds of cattle.

Other verses shows that Ishwar provides protection to those who make offerings to him, but Ishwar slays the person who

doesn’t worship or make offerings. Why is Ishwar behaving like a thug? Shouldn’t Ishwar be equal and friendly to everyone irrespective of their offerings? All the verses I quoted above orders to kill those who make no offerings, there are several instances in Vedas wherein tribesmen were killed just because they made no offering to Ishwar,

Rig Veda 3.53.14 “O bounteous Lord, of what avail are the cattle of infidels to you. Neither they yield milk nor do these faithless persons kindle sacred fire. May you bring wealth of these unbelievers to us and give us possession of people of low mortality and crush them.” Tr. SayaPrakash Saraswati

This verse is referring to the Kikata tribe who were plundered by Vedic heroes and killed. Maharishi Yaska explains this as,

Nirukta 6.32 What are the cows doing in Kikata? Kikata is the name of a country where the non-Aryans dwell. Non-Aryan tribes are (so called because it is said),'What have they done? Or their assumption is that religious rites are useless. They neither get the milk to mix with the soma, nor kindle fire.

Here the Vedic god is invoked to plunder the cows of of Kikata people and to plunder the wealth of the king of Kikata tribe. As I

said earlier, many tribes were plundered and looted by Vedic gods just because they made no offering to Ishwar, Kikata and Panis tribes are few examples. Here is another translation by Arya Samaj,

Rig Veda 3.53.14 “O learned king! you possess admirable wealth, what do the cattle do among the atheists because they have no faith in the Vedic teachings and rites or in place inhabited by them. They yield no milk to mix with the Soma, and do not perform the Yajna with the ghee of the cows. Therefore, bring them to us, so that we may use them for hospitality (giving the milk mixed with Soma) to teachers and preachers. Give us wealth taken away from the wicked persons for the use of those

who hailing from a good family come to us. Remove far away from us a man who uses his power for doing mean or inglorious acts or keep him under us." Tr. Acharya Dharma Deva Vidya Martanda

Swami Dayanand Saraswati wrote on this verse, "As the cows do not grow among the wicked atheists, in the same manner, Dharma and other virtues do not grow among the persons lacking faith. Among the enlightened persons atheists can never have the upper hand. Therefore, good scholars should blot out atheism." Tr. Acharya Dharma Deva Vidya Martanda

KILLING THOSE WHO HATE ISHWAR AND WHOM ISHWAR HATES

The entire hymn of Atharva 2.19 is dedicated in burning those who hate Ishwar and to whom Ishwar hates,

Atharva Veda 2.19.1 Burn thou, O Agni, with that heat of thine against the man who hates us, whom we hate.

Atharva Veda 10.5.15 “…By him we attack on him who hates us and whome we abhor. We overthrow and slay him through this

knowledge, through this act and through this fatal weapon.” Tr. Vaidyanath Shastri

Atharva Veda 10.5.25 …from earth we bar him who hates us and whom we hate.

The Arya Samaj commentary states that a, ‘Man [Brahmin] should satisfy himself by killing his enemies with the miraculous powers given by God’.

Rig Veda 3.53.21 “O resplendent Lord, brave

and opulant, protect us this day against our foes with many and excellent defences, may the vile wretch who hates us fall before us; May the breath of life depart from him whom we hate.” Tr. SatyaPrakash Saraswati

Yajur Veda 15.15 This one in front, golden-tressed, with sunbeams; the leader of his host and his chieftain are Rathagritsa and Rathaujas, and Puñjikasthalâ: and Kratusthalâ his Apsarases. Biting animals are his weapon, homicide his missile weapon; to them be homage: may they protect us, may they have mercy upon us. In their jaws we place the man whom we hate and who hates us.

Atharva Veda 10.3.3 This charm shall conquer and cast down thy foemen. Be thou the first to slay the men who hate thee.

Is it right to kill someone just because they hate you or Ishwar? What kind of God is Ishwar who commands to kill the person who just hates him. The above verse explicitly says to be the first one to kill those who just ‘Hate’ you. Is this justifiable? If you just oppress a Brahmin you are liable to be killed according to Vedas, but the Brahmin can kill you, deprive you of your property, there is no sin in this, but

oppressing a Brahmin is a grave sin in Vedas,

‘Atharva Veda 13.3.1 ‘…O Rohita (King) agitate destroy and entangle in snares the man doing wrong to Brahman.” , Tr. Vaidyanath Shastri.

Atharva Veda 12.5.52 Rend, rend to pieces, rend away, destroy, destroy him utterly. Destroy Angirasi! the wretch who robs and wrongs the Brahmans, born.

Poor Shudra’s fate is to be oppressed by Brahmins,

Manu Smriti 8.417 A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his possessions.

Maharishi Manu says that a Brahmin can even kill anyone who hurts him without bringing notice to the King,

Manu Smriti 9.31-33 A Brahmana who knows the law need not bring any (offence) to the notice of the king; by his own power alone be can punish those men who injure him. His own power is greater than the power of the king; the Brahmana therefore,

may punish his foes by his own power alone. Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies.

KILLING THOSE WHO REJECT AND HATE VEDAS

Atharva Veda 12.5.62 “Rend, rend to bits, rend through and through, scorch and consume and burn to dust, the one who rejects the Vedas”

Arya Samaj commentary states:

“Godly persons shall always be ready to kill irreligious people”

[Kshemkarandas Trivedi (Arya Samaj) on Atharva Veda 12.5.62, page 576]

[Source: http://aryasamajjamnagar.org/atharvaveda_v2/pages/p576.gif]

He writes on Atharva Veda 12.5.54

“Vedic followers should destroy infidels“- Kshem Karan Das Trivedi on Atharva Veda 12.5.54, page 574 [Source: http://aryasamajjamnagar.org/atharvaveda_v2/pages/p574.gif]

Hindu god Vishnu says,

Vishnu Purana 3.17 When the glorious Vishnu heard their prayers he emitted from his person an illusory form wliich he gave to the celestials and said. “This illusory form shall so deceive the Daityas, so that being led astray from the path of the Vedas, they may be put to death ; for all gods, demons and others, who shall transgress the authority of the Veda, shall perish by my prowess which I exercise for the

preservation of the universe. Go then ; be not affraid ; this illusory form shall go before you. celestials, it shall be of great service to you, this day.

Veda also commands to kill the enemies of Vedas,

Atharva Veda 2.12.6 …Burn down the enemies of Vedas.

Griffith has translated the word Brahmadvish as “Haters of Prayer/devotion” which is also correct but the definition “Those who hate Vedas” is precisely correct, other correct definition is

‘Enemies of Vedas’. Dayanand Saraswati founder of Arya Samaj gives the following meaning,

“Brahmadivsh = The enemies of Vedas and Ishwar.

[Rig Veda Dayanand Saraswati Hindi Bhasya, Mandala 2, page 323]

Vidya Martanda also endorsed his Guru’s definition,

[Rig Veda, By Acharya Dharma Deva Vidya Martanda, Vol 3, p.469, Published by Sarvadeshik Arya Pratinidhi Sabha, April 2002 Reprint]

Satya Prakash Saraswati defines Brahmadvish as,

[Rig Veda Samhita, by Satya Prakash Saraswati and Vidyalankar, Vol 4, page no 1294, Published by Veda Pratishthana, New Delhi, 1977]

Swami Prabhupada the founder of ISKCON

gives the following meaning,

“One who is envious of the Vedas, of a qualified Brahmana or of the Brahmana caste is called Brahma-dvis”

[Krishna The Supreme Personality of Godhead: A Summary Study of Srimad-Bhagavatam’s Tenth Canto, Part 2, by A.C Bhaktivedanta Swami Prabhupada, page 304, Publisher Bhaktivedanta Trust, 2003 Edition]

Besides Pandit Jaydev Sharma also translates it as ‘The enemies of Vedas’, Almost every commentator and translator has given the same meaning.

Rig Veda 2.23.4 “O God and learned person! you take the people to the target through the path of religion and justice and protect them. If you commit a sin, the soul or God is not infested with it. Those who denounce the Vedas and God, you cast your anger on them. Therefore, we should admire your greatness.” Tr. Acharya Dharma Deva Vidya Martanda (Arya Samaj).

Atharva Veda 20.93.1 …destroy the enemies of Vedas

Rig Veda 6.22.8 …burn down the enemies of God, Vedas and the malice…

Rig Veda 6.52.3 …cast your destroying weapon for the destruction of the enemies of Veda, wealth and crops.

Atharva Veda 20.96.4 …he slays, unasked, the enemies of Vedas.

Rig Veda 6.22.8; 6.52.3, Atharva veda 20.96.4; 2.12.6 are translated into English from the Hindi Bhashya.

KILLING THE BLASPHEMERS

Rig Veda 6.72.1 …ye killed all darkness and the Gods' blasphemers.

It is mentioned in Bhagwad Purana (Srimad Bhagvatam)

Srimad Bhagvatam 4.4.17 Sati continued: If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is

able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life.

ISKCON scholar writes on this verse,

"If possible she should have cut out Daksha's tongue because he blasphemed Lord Siva. In other words, since Lord Siva is the protector of religion, a person who vilifies him should be killed at once, and after killing such a person, one should give up one's life…The instruction set forth here in Srimad-Bhagavatam is that one should not tolerate at any cost the activities of a person who vilifies or blasphemes an authority. If one is a Brahmana he should

not give up his body because by doing so he would be responsible for killing a Brahmana; therefore a Brahmana should leave the place or block his ears so that he will not hear the blasphemy. If one happens to be a Kshatriya he has the power to punish any man; therefore a Kshatriya should at once cut out the tongue of the vilifier and kill him. But as far as the Vaisyas and Sudras are concerned, they should immediately give up their bodies."
[http://vanisource.org/wiki/SB_4.4.17]

Rig Veda 6.61.3 Thou castest down, Sarasvati, those who scorned the Gods…

The Fake Translation Saga

When you show something from Hindu scriptures to Hindus that doesn't favour them, They will quickly term the verse you posted as 'Fake translation', and the irony is that the Hindu will accuse you of using fake translation without even verifying what you posted. He will directly come to the conclusion that since you don't like Hinduism and you are a non Hindu so whatever you posted must be falsely

invented to malign Hinduism. But Hindus will never apply this logic while mocking other religions by copying from pro-Hindu websites. When you ask them to give the ‘Authentic’ translation they will never post that rather they will divert the topic. Whining over so called ‘fake translation’ is nothing but an excuse to run away from discussion. Next time you see a Hindu accusing you of using ‘fake translation’ it means that he is not able to defend his scriptures and wants to escape. When discussing Hindu scriptures, Hindu will first ask you to quote verses translated by Hindu scholars only, when you do it, He will say that it is difficult to translate Sanskrit verses into English as Sanskrit word has several meaning so he will then ask you to mention original Sanskrit text and translate it word by word.

Hindus takes immense pride when any white westerner says something good about Hinduism. But if there is any verse translated by another westerner Gora (white guy) that doesn't favour Hinduism, then Hindus will start attacking the white translator of being a British agent, a Christian missionary whose aim was to malign Hinduism. The most popular Gora (white guy) accused of maligning Hinduism is Max Mueller. Swami Vivekananda praised Max Mueller and even considered him to be an incarnation of Sayana Acharya a renowned commentator of Vedas. Refer the article Why Hindus hate Max Mueller so much? For more information.

I didn’t write this article to use ‘Christian missionary’ translations of Vedas, As you can read my articles, I have used translations by Hindu scholars even when the translations by Indologists were same as those of Hindu scholars. So I am not using this article as an excuse to use non-Hindu translations. The purpose of this article is to expose those Hindus who accuses others of using fake translation and ironically it’s actually them who often distort Hindu scriptures according to their vested interest.

Second most popular Gora (white guy) accused of maligning Hinduism is Ralph T.H. Griffith. When you quote Griffith’s

translation. Hindu will quickly call it fake translation, but what that Hindu may not be knowing is that Ralph T.H. Griffith's translation is based on commentaries by Hindu scholars like Mahidhara, Uvvata, Even H.H. Wilson's translation is based on Sayana Acharya's commentary. So why Hindus still accuses these western translators of deliberately distorting the meaning of Vedas? That's because these commentaries are outdated, exposes the fallibility of Vedas. So to completely re-interpret the Vedas according to their convenience and match it with modern science they have no choice except to reject all these commentaries. They cannot defend their Vedas by twisting (as they usually does it), they cannot hide the obscenities, they cannot prove science in

Vedas using these commentaries because those commentaries confirms the errors mentioned in Vedas. Modern Vedic followers even interpret Vedas contrary to the interpretation given in Nirukta by Yaska Acharya.

Sayana was a 14th century scholar, Mahidhara was a 16th century scholar, Yaska was a 5th century B.C. scholar which means that these scholars may have been so influential and so intellectual of their time that their name and work is still preserved. So do Hindus claim that they know more than these scholars that they considers these scholar’s interpretation as wrong?

Hindus also claim that one Sanskrit word has several meaning hence it cannot be translated into other language. These are the same Hindus who claim Sanskrit to be the mother of all languages and also that Sanskrit is the most scientific language used by NASA (of which there is no evidence to prove it). Maybe Ishwar did a huge mistake by inspiring or revealing Vedas in Sanskrit language which is a dead language. But Swami Dayanand Saraswati has the answer as to why Ishwar revealed it in Sanskrit language,

“37. Why did He reveal the Veda in Sanskrit instead of a language of some particular country?

A.~ Had He revealed the Veda in the

language of some particular country, He would have been partial to that country, because it would have been easier for the people of that country to learn and teach the Veda than for the foreigners, therefore, it is that He did it in Sanskrit that belongs to no country, and is the mother of all other languages. Just as He has ordained the material creation such as the earth, etc., which is also the source of all the useful arts, for the equal good of all, so should the language of the Divine revelation be accessible to all countries and nations with the same amount of labour. Hence the revelation of the Veda in Sanskrit does not make God partial to any nation." By Swami Dayanand Saraswati, Satyarth Praksh, Ch 7, p.237, Tr. Chiranjiva Bhardwaja www.aryasamajjamnagar.org/chapterseven.

htm

Maybe Ishwar wasn’t aware of what would happen in the future. Even in ancient India Sanskrit was not a spoken language and was limited to Brahmins alone and now it is a dead language and there are not even 10K people worldwide having Sanskrit as their mother tongue. Ask any foreigner about Sanskrit language, if he knows that there exists a language called Sanskrit then he will tell you that it is the language of Hinduism. And foreigners have to come to India to learn this language. So wasn’t Ishwar aware that this language called Sanskrit would be dead and limited to India alone? And would become partial to India?

Ishwar did a mistake in using Sanskrit language and made much bigger mistake in revealing Vedas a billion years ago (as claimed by Hindus), As people lived on the wrong interpretation of Vedas for a billion years, even classical and medieval scholars like Yaska, Sayana, Mahidhara, Uvvata etc couldn't interpret it properly and only 21st century internet Hindu warriors can translate it correctly. Ishwar should have revealed Vedas in this 21st century to Hindu keyboard warriors and they would've interpreted its true meaning, isn't it? Now let's evaluate some of the translations of Vedic followers. I don't mean entire translation is wrong, But I mean Arya Samajis translate it as per their convenience if they are uncomfortable with the meaning of some verse. They add their

own words into the verses. Following verse says,

– Rig Veda 1.116.10 “Ye from the old Cyavāna, O Nāsatyas, stripped, as ’twere mail, the skin upon his body, Lengthened his life when all had left him helpless, Dasras! and made him lord of youthful maidens.” Ralph T.H. Griffith

This verse is about rejuvenating old Rishi named Chyavana and marrying him to youthful maidens. Now let’s look at Arya Samaj translations,

Rig Veda 1.116.10 “O truthful Presidents of the Raja Sabha (Council of ministers) and

Dharma Sabha (Religious Assembly) as they remove an armour from a renegade. Keep a distributor of wealth or charitable person from all misery. Make arrangements for the education of the Brahmacharinis who are full of splendour from absolutely truthful aged and experienced for their marriage with suitable husbands (one for one). O givers of new life like the Vaidyas or physicians who are destroyers of all diseases, augment the life span of a man of renunciation (by providing him with all neccessities).” Tr. Acharya Dharma Deva Vidya Martanda

The English translation is actually a re-

translation of Swami Dayanand's Hindi Bhashya, I have also mentioned the Hindi translation by Dayanand. The verse actually says that a old Rishi named Chyavana was rejuvenated by Ashvins, the entire hymn 116 is dedicated on the glory of Ashvins. Now compare both Griffith's and Swami Dayanand's translation. Both are so different, you might think that I am deliberately posting different verses, but believe me these two verses are actually the same Rig Veda 1.116.10. So how do we verify which one is true? Do not worry, let me make it easier for you.

Panchavimsha Brahmana 14.6.10 "Cyavana, the son of Dadhyanc, was beloved by the Asvins. As he became of old age, by means

of this (vinka-) saman, shook (vinkayati) him in the water and made him young again. This they had wished at that time. A wish-granting saman is the vinka. By means of it he gets (the fulfilment of) his wish.”

Mahabharata also mentions about Chyavana being rejuvenated so does Nirukta 4.19, But Nirukta makes a reference to Rig Veda 10.39.4. Now let’s read another verse,

– Rig Veda 1.116.12 “O leaders (teachers and preachers) pursuing a good and wise policy, having acquired knowledge from you, I who am the son of a man of non-violent nature and one who approaches the upholders of Dharma (righteousness) and

Vidya (wisdom) reveal for the enjoyment of happiness, as the lightning manifests or produces rain, your sublime and mighty deed. You should manifest or bring before the public that great scholar who has taught you and me the sweet knowledge of the Shastras, with the noble action like that of the Acharya who pervades (is expert in) all sciences.” Tr. Acharya Dharma Deva Vidya Martanda

Griffith translated it as,

Rig Veda 1.116.12 “That mighty deed of yours, for gain, O Heroes, as thunder heraldeth the rain, I publish, When, by the

horse’s head, Atharvan’s offspring Dadhyac made known to you the Soma’s sweetness.” Tr. Ralph T.H. Griffith

Again there is a difference in translation. The story is like Ashvins wanted to learn Madhu doctrine but Dadhyac was afraid because Indra told him that he would behead Dadhyac if he imparts this knowledge to others. So Ashvins makes a deal with Dadhyac and replaces his original head with a horse’s head as mentioned in Griffith’s translation.

Satapatha Brahmana 14.1.1.20-25 Now this was heard by the Asvins,–‘Verily, Dadhyañk Âtharvana knows this pure essence, this Sacrifice,–how this head of the Sacrifice is

put on again, how this Sacrifice becomes complete.' They went up to him and said, 'We two will become thy pupils.'–'What are ye wishing to learn?' he asked.–'This pure essence, this Sacrifice,–how this head of the Sacrifice is put on again, how this Sacrifice becomes complete,' they replied. He said, 'I was spoken to by Indra saying, 'If thou teachest this to any one else, I shall cut off thy head;' therefore I am afraid lest he should indeed cut off my head: I cannot take you as my pupils.' They said, 'We two shall protect thee from him.'–'How will ye protect me?' he replied.–They said, 'When thou wilt have received us as thy pupils, we shall cut off thy head and put it aside elsewhere; then we shall fetch the head of a horse, and put it on thee: therewith thou wilt teach us; and when thou wilt have taught us,

then Indra will cut off that head of thine; and we shall fetch thine own head, and put it on thee again.'–'So be it,' he replied. He then received them (as his pupils); and when he had received them, they cut off his head, and put it aside elsewhere; and having fetched the head of a horse, they put it on him: therewith he taught them; and when he had taught them, Indra cut off that head of his; and having fetched his own head, they put it on him again, Therefore it is concerning this that the Rishi has said (Rig-v. I, 116, 12), 'That Dadhyañk Âtharvana, with a horse's head, anywise spoke forth unto you two the sweet doctrine:'–'Unrestrainedly he spoke this,' is what is thereby meant.

This story is also mentioned in several other scriptures and also explained by Adi Shankaracharya in his commentary of Brahma Sutra. Read the article Head Transplant in Vedic Period for more information.

Arya Samaj translations doesn’t just contradict with Brahmanas but with Nirukta too,

– Rig Veda 3.33.5 “O men! as the rivers full of waters go towards the sea and become firmly established there, in the same way, be pleased with my solacing words leading

to joy, I am like the son of a learned person who has attained the nectar of all true wisdom and knowledge and admire your great wisdom and longing for it.” Tr. Acharya Dharma Deva Vidya Martanda

Rig Veda 3.33.5 “Linger a little at my friendly bidding rest, Holy Ones, a moment in your journey. With hymn sublime soliciting your favour Kuśika’s son hath called unto the River.” Tr. Ralph. T.H. Griffith

Nirukta 2.24 “The seer Visvamitra was the domestic priest of Sudas, the son of Pijavana. Visva-mitra, friend of all…He, i.e.

Visvamitra, implored the rivers to become fordable. (He addressed them) in the dual as well as in the plural number.”

Vishwamitra commanded the rivers to stop flowing, reading previous and next verses would help understand this. Even another Arya Samaji scholar has translated it correctly but it contradicts with Dayanand’s translation which is completely different.

-Rig Veda 3.33.5 “[The sage speaks] I, the disciple of an enlightened teacher, having acquired necessary knowledge, now desirous of protection, solicit your favour and address with earnest prayer to you the rivers before me. O rivers, charged with water, rest a moment from your course at

my request.” Tr. SatyaPrakash Saraswati

Another verse reads as,

– Rig Veda 7.33.11 “Vasishtha, sage and scholar, living soul, you are a child of sun and moon, born of the heart of Mother Nature nurtured by mother knowledge. Like a drop of distilled soma, all divine powers of the world nourish you in the lotus cradle on celestial wealth of food for vitality and light for knowledge.” Tr. Tulsi Ram

Dayanand translated Rig Veda only up to 6th Mandal as he was poisoned before he could translate other Mandalas. But I have mentioned another Arya Samaj scholar Dr. Tulsi Ram's English translation followed by Pandit Harisharan Siddhantalankar's (Arya Samaj) Hindi translation. Griffith translated it as,

Rig Veda 7.33.11 "Born of their love for Urvasi, Vasiṣṭha thou, priest, art son of Varuṇa and Mitra; And as a fallen drop, in heavenly fervour, all the Gods laid thee on a lotus-blossorn." Tr. Ralph T.H. Griffith

Yaska in Nirukta explains it as,

Nirukta 5.13-14 “Urvashi is (the name of) a naiad, (so called because) she pervades wide regions (uru + as- to pervade ‘), or she pervades by means of thighs [Sexual Intercourse] …On seeing her, the seminal fluid of Mitra and Varuna fell down…O Vasistha,thou art certainly the son of Mitra and Varuna. Brahman, O Brahman, thou wert born from the mind of Urvasi. (Thou art) the drop that fellin divine fervour.”

See how they are trying to hide the obscenity. Let’s move on to another verse,

– Yajur Veda 19.71 “O Commander of the

army, just as the sun wrenches off the head of the cloud of water but unwilling to release it, so do thou advance thy armies, and subdue all contending hosts.” Tr. Devi Chand

English translation by Devi Chand is also a re-translation of Swami Dayanand’s Hindi Bhashya and I have also mentioned the Hindi translation by Dayanand. Griffith translates it as,

Yajur Veda 19.71 “Indra, with waters’ foam didst thou wrench off the head of Namuchi, Subduing all contending hosts.” Tr. Ralph

T.H. Griffith

Again these two translations are completely different. The verse as translated by Griffith says how Indra beheaded Namuchi which is expounded in Brahmanas and Puranas,

Panchavimsha Brahmana 12.6.8-9 “Indra and the Asuric Namuci made an agreement: ‘of us two not (one) shall kill the other either by night or by day, either with (what is) wet or (what is) dry’. Indra cut off his head at dawn before sunrise with foam of water; what is at dawn before sunrise, is neither by night nor by day, and foam of water is neither wet nor dry. This head, a greater evil, (then the unslain himself had been) rolled after him, (calling out): ‘Man-slayer, thou

hast cheated, thou hast cheated!’ Neither by verse nor by chant could repel it (this head), (but) by means of the finale of the harivarna -(saman) he repelled it.”

This is also mentioned in Mahabharata 9.43. But the contradiction between Arya Samaj translation and Panchavimsha Brahmana is not a major issue here, the major issue here is that following Rig Veda verse is repeated in the Yajur Veda and both the Rigved and Yajurved verses translated by Arya Samajis contradicts with each other. I have mentioned the Sanskrit text for you to read and compare.

– अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः |

विश्वा यदजयः सप्र्धः ||

Apam phenena namuceh sira indrodavartayah. Viswa yadajaya sprdhah.

Rig Veda 8.14.13 “When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud.” Tr. Tulsi Ram

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः |

विश्वा यदजयः सप्र्धः ||

Apam phenena namuceh sira indrodavartayah. Viswa yadajaya sprdhah.

Yajur Veda 19.71 “Indra, ruler, commander,

like the foam of the sea, like the vapours of water in the sky, rise and expand and break the head of the powers which hoard the wealth of the land like the cloud hoarding th waters. Conquer the forces which stand in opposition out of sheer jealousy.” Tr. Tulsi Ram

Both these verses are translated by the same Arya Samaj scholar even though it contradicts with each other, now compare it with Griffith’s translations,

Yajur Veda 19.71 “Indra, with waters’ foam didst thou wrench off the head of Namuchi, Subduing all contending hosts.” Tr. Ralph T.H. Griffith

Rig Veda 8.14.13 “With waters’ foam thou torest off, Indra, the head of Namuci, Subduing all contending hosts.” Tr. Ralph T.H. Griffith

Now you tell me who is more trustworthy? Same Sanskrit verse from Yajur and Rig are translated differently, this serves two things, you can translate Sanskrit verses as you like there is no rule for translating Vedas, or else Arya Samaj scholars have no masters of Sanskrit language. There’s more to see of their “honesty”. Following translations are all by Arya Samaj scholars,

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवाञ्चार्वन्ना |

मुषायद विष्णुः पचतं सहीयान विध्यद वराहन्तिरो अद्रिमस्ता ||

asyedu mātuḥ savaneṣu sadyo mahaḥ pituṃ papivāñcārvannā |

muṣāyad viṣṇuḥ pacataṃ sahīyān vidhyad varāhantiro adrimastā ||

Rig Veda 1.61.7 “He alone deserves to be the commander of an army who appoints deserving persons on all posts and pervading in or being well-versed in all sciences and possessing wealth, quickly quaffs the soma and well-cooked good food, who destroys his enemies as the sun

pierces the vast cloud mountain like with his rays, making it to fall down, being endowed with the power of endurance and hurling the thunderbolt or powerful weapons.” Tr. Achara Dharmadev Vidyamartanda

Rig Veda 1.61.7 “In the yajnic programmes of this Indra, lord of rule and power who measures everything to size, Vishnu, the great sun pervading everything with its light, drinks up the delicious holy foods prepared and sent up sanctified from the yajna, and then, challenging the mountainous cloud hoarding up the wealth of the same yajnic foods in the form of vapours, breaks up the cloud and throws it down (realising the showers of rain).” Tr. Tulsi Ram

The same verse is also repeated in Atharva Veda which Arya Samaji Vaidyanath Shastri translates as,

अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवाञ्चार्वन्ना |

मुषायद विष्णुः पचतं सहीयान विध्यद वराहन्तिरो अद्रिमस्ता ||

asyedu mātuḥ savaneṣu sadyo mahaḥ pituṃ papivāñcārvannā |

muṣāyad viṣṇuḥ pacataṃ sahīyān vidhyad varāhantiro adrimastā ||

Atharva Veda 20.35.7 “Only under this creating powers of God’s operations the

sun always drinking great powerful drink of herbs and the nice corns and stealing the substances under process of ripening, become powerful and hurling the thunder-bolt pierces through the Varah, cloud whose feeder is water.” Tr. Acharya Vaidyanath Shastri

Now see how Dayanand contradicted,

तवां हि मन्द्रतममर्कशोकैर्वव्रमहे महि नः शरोष्यग्ने |

इन्द्रं न तवा शवसा देवता वायुं पर्णन्ति राधसान्रतमाः ||

tvāṃ hi mandratamamarkaśokairvavṛmahe mahi naḥ śroṣyaghne |

indraṃ na tvā śavasā devatā vāyuṃ pṛṇanti

rādhasānṛtamāḥ ||

Yajur Veda 33.13 “O learned teacher, as thou payest attention to the weighty words of ours, the Brahmacharis; so we, along with men resplendent like the sun, accept thee deserving of highest reverence. The best men, with strength and wealth, please thee, godly in nature powerful like the sun and bounteous like the air.” Tr. Devi Chand

तवां हि मन्द्रतममर्कशोकैर्वव्रमहे महि नः शरोष्यग्ने |
इन्द्रं न तवा शवसा देवता वायुं पर्णन्ति राधसान्रतमाः ||

tvāṃ hi mandratamamarkaśokairvavṛmahe mahi naḥ śroṣyaghne |

indraṃ na tvā śavasā devatā vāyuṃ pṛṇanti rādhasānṛtamāḥ ||

Rig Veda 6.4.7 “O enlightened person! purify like the Fire, as you listen to our great request. We accept the vast ghee as the giver of delight by the purification of food and other means. O the best leaders! as God gladdens the whole world, so you make Prana and others happy, with your strength and wealth. We accept you like electricity.” Tr. Acharya Dharma Deva Vidya Martanda

Both these are re-translation of Dayanand’s Hindi Bhashya to English. Yaska explains

Yajur Veda 33.13 and Rig Veda 6.4.7 as,

Nirukta 1.17 “…Like Indra, like Vayu, the gods fill thee with strength. Here is the characteristic mark of Indra and Vayu in a stanza addressed to Agni…”

Now you see Swami Dayanand didn’t just contradicted his own translation but also Nirukta. This means that you can translate Vedic verses as per your convenience. As you can see there is not even a difference of one Sanskrit word despite this Dayanand translated it differently. Now let’s look at the English translation of Dayanand’s Hindi Bhashya,

अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं न जातवेदसम |

य ऊर्ध्वया सवध्वरो देवो देवाच्या कर्पा |

घर्तस्य विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्पिषः ||

aghniṃ hotāraṃ manye dāsvantaṃ vasuṃ sūnuṃ sahaso jātavedasaṃ vipraṃ na jātavedasam | ya ūrdhvayā svadhvaro devo devācyā kṛpā |

ghṛtasya vibhrāṣṭimanu vaṣṭi śociṣājuhvānasya sarpiṣaḥ ||

Rig Veda 1.127.1 “O girl, As I regard my husband the person who is well-performer of the Yajna with lofty knowledge and reverential devotion. Who shines like fire with the splendour of the Ghee (Clarified

butter) put in the fire, who is munificent or a liberal donor, accepter of what is given with love and reverence, who knows all that exists like a sage who is endowed with wisdom, who is the son of A strong man and observer of Brahmacharya, so thou shouldst also accept or choose such a virtuous person as thy husband.” Tr. Acharya Dharma Deva Vidya Martanda

अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं न जातवेदसम |

य ऊर्ध्वया सवध्वरो देवो देवाच्या कर्पा |

घर्तस्य विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्पिषः ||

aghniṃ hotāraṃ manye dāsvantaṃ vasuṃ sūnuṃ sahaso jātavedasaṃ vipraṃ na

jātavedasam | ya ūrdhvayā svadhvaro devo devācyā kṛpā |

ghṛtasya vibhrāṣṭimanu vaṣṭi śociṣājuhvānasya sarpiṣaḥ ||

Yajur Veda 15.47 “He, who with his superior knowledge, deserves harmlessness, is fit to be honoured by the learned, is powerful in deeds, is imbued with noble qualities, and displays diverse kinds of lustre, with extreme lovliness, by performing Havan, using ghee and water, him do I honor. He is the giver of happiness, the knower of all created objects, charitably disposed like the son of a great man, giver of gifts, foremost amongst the wise, and a trustworthy, highly learned person, brilliant like fire.” Tr. Devi Chand

Both above verses are re-translation of Dayanand's Hindi Bhashya into English. Griffith translated it as,

Yajur Veda 15.47 "Agni I hold as Herald, the munificent, the gracious Son of Strength who knoweth all that live, as holy singer knowing all; Lord of fair rites, a God with form erected, turning to the Gods, He, when the flame hath sprung forth from the sacred oil, the offered fatness, longeth for it with his glow." Tr. Ralph T.H. Griffith

Rig Veda 1.127.1. "AGNI I hold as herald, the munificent, the gracious, Son of Strength, who knoweth all that live, as holy

Singer, knowing all, Lord of fair rites, a God with form erected turning to the Gods, He, when the flame hath sprung forth from the holy oil, the offered fatness, longeth for it with his glow.” Tr. Ralph T.H. Griffith

Yaska explains it as,

Nirukta 6.8 “…The gods with favour turned towards the gods. The god whose favour is directed towards the gods.”

Now let’s read Rig Veda 1.26.4 translations all by Arya Samajis

Rig Veda 1.26.4 “May Varuna, lord of knowledge, Mitra universal friend, and Aryama, lord of justice, all destroyers of sin, enemies and disease, grace the seats of our yajna with their blissful divine presence, as may the sagely scholar, our friends, and our dispensers of justice, all fighters against sin, enmity and negativity, come and take their seats on the vedi, sanctify and accomplish our yajna.” Tr. Tulsi Ram

Rig Veda 1.26.4 “O venerable God, destroyer of evil forces, pleasant law-giver, may you live in our inner-self, even as you grace other external human endeavours.” Tr. Svami Satya Prakash Saraswati

Rig Veda 1.26.4 “O men, sit down on your various seats which are pleasant as cultured men who are destroyers of internal and external foes or diseases, well versed in various science, friendly to all and dispensers of justice do in assemblies, so you should also do.” Tr. Acharya Dharma Deva Vidya Martanda

Below are the Hindi translations by Swami Dayanand Saraswati and Pandit Harisharan Siddhantlankar

rv-1-26-4-dayanand

rv-1-26-4-harisharan

Not just the English translations but even

the Hindi translations of Arya Samajis are quite different with little similarity.

Now take a look at another verse,

Rig Veda 1.164.13 Upon this five-spoked wheel revolving ever all living creatures rest and are dependent. Its axle, heavy-laden, is not heated: the nave from ancient time remains unbroken.

Yaska explains it as,

Nirukta 4.27 “When the five-spoked wheel

began to roll. This is with reference to the five seasons. There is a Brahmana passage: There are five seasons in the year, taking the winter and the dewy season together.”

But Arya Samajis has translated five-spoked as five elements,

Rig Veda 1.164.13 “All space planets and Panchabhootas abide in this five-spoked (the five spokes are the five elements) revolving wheel of Time. It’s heavily loaded axle is never heated. The Time is heavily laden (so to speak) and has God as a support (axle) and it has no wear and tear.” Tr. Acharya Dharmadev Vidya Martanda

Rig Veda 1.164.13 “Five are the spokes in the wheel of time-cum-prakrti, the temporal existence of physical world. (These are the five elements of prakrti, akasha, vayu, agni, apah, and prhtivi, and their internal changes)…” Tr. Tulsi Ram

Not just that, Some Hindus (Arya Samajis) on internet distort Vedas so much that they are even including words like electricity, cosmic, plasma etc, You can Google the following verses for source,

Rig Veda 1.119.10 “With the help of bipolar forces (Asvins), you should employ telegraphic apparatus made of good conductor of electricity. It is necessary for efficient military operations but should be

used with caution.”

Hindus are translating verses like that. In the future they may even include Apple Iphone and Higg’s and Boson’s theory in the latest translation of the Vedas. Arya Samajis new translation is not actually a new translation but in reality it’s a completely new Vedas, Arya Samajis shouldn’t be writing “Translated by” on cover of their translations but they should be writing “Written by” as every translation of their is different than those translated by other scholars.

How Shankaracharya destroyed Buddhism and founded Hinduism in the 8th century

The antics of Adi Shankara in the 8th century assuming he was born in 788 and died in 820 CE are well known and part of history. Sankara postulated the Vedas as authority; and hence was ranked as a Sanatani. Later on, the priestly class

appropriated this and Max Muller called it Hinduism. Thus Hinduism dates back to to the 8th century.

He was the arch foe of Buddhism and the principal architect of its downfall in India (Pande 1994: p. 255). Adi Shankara, along with Madhva and Ramanuja, was instrumental in the revival of Hinduism through aggressive and violent means.

The historians like Vincent Smith suggested that it was due to Adi Sankaracharya there wasdecline of Buddhism in India. Others argue that it was due to the Muslim invasion (of Bakhtyar) that Nalanda was routed and the library there was burned and thousands of Buddha viharas were destroyed subsequently. Much of this is

described in The Book of Thoth(Leaves of Wisdom).

Shashanka was the Shaivite Brahmin king of Bengal. He was manipulated by the Brahmins to become a ferocious oppressor of the Buddhists. He had destroyed the Bodhi tree of Bodh Gaya and ordered the mass destruction of all Buddhist images and monasteries in his kingdom.

1. Lal, V. 2004. Buddhism’s Disappearance from India [serial online]. [cited 2009 August 26]; [2 screens]. Available from

2. Jaini, P.S., Narain A.K., ed., 1980. The Disappearance of Buddhism and the Survival of Jainism: A Study in Contrast. Studies in History of Buddhism. Delhi: B.R. Publishing Company:181-91.

3. Ahir, D.C. 2005. Buddhism Declined in

India: How and Why? Delhi: B.R. Publishing.

Prof. P. Sankaranarayanan in his article The life and work of Sri Sankara published in the web page of Kanchi Mutt writes: “Buddhism, the rebel child of the Vedic religion and philosophy, denied God and the soul, laid the axe at the very roots of Vedic thought and posed a great danger to its very survival. This onslaught was stemmed occasionally, compelling Buddhism to seek refuge in other lands. While the credit for this should go primarily to the Mimamsaka, Kumarila Bhatta, it was because of Sri Sankara’s dialectical skill and irrefutable arguments that it ceased to have sway over the minds of the inheritors of Vedic religion.”

The hold of Buddhism on the masses of

India could be seen from the writing of celebrated Chinese pilgrim Faxian (334-420 AD). He made a journey that marked the high point of the first wave of Chinese pilgrims in India. He left China in 399 AD and returned in 414 AD. We see that even two centuries later the religion was hardly weakened as may be gleaned from the detailed historic accounts of the reign of Harshavardhana (606-647AD). The sources for such accounts are: coins and inscriptions, the reports of pilgrims, official Chinese documents and writings by well-known personalities like the Chinese travelerHuien Tsang.

Though a Hindu, King Harshavardhana maintained an impartial tolerance towards the other religions, especially Buddhism that at that time was the religion of the

common masses. To honor Huien Tsang, a devout student Buddhist theology and admirer of the holy land of Buddha, Harshavardhana organized the Kanauj Assembly in 643 AD. This was a grand assembly of many rajas including King Bhaskaravarman of Kamrupa (Assam) and the Vallabhi king, Dhuvabhatti. The Assembly at Kanauj included a large congregation of Brahmans, Buddhist monks ands Jains, who were involved in religious discourses. We should not forget to mention that Huien Tsang, along with thousands of students from many countries, studied in the well-known Buddhist university of Nalanda. If so, how could the religion that Sankara opposed and helped drive out of India flourish

T1) The Divyavadana (ed. Vaidya, 282). The

most important of the murderous Hindu bigots who carried out their systematic campaign of violence against the peaceful followers of Lord Buddhawas Pushyamitra (184-48 B.C.), the founder of the Shunga dynasty.

2) Goyal [430] “The culprit in this case was Toramana, a member of the same dynasty as the Shaivite Mihirakula who did “immense damage to the Buddhist shrines in Gandhara, Punjab and Kashmir.”

3) Mihirakula is said to have razed 1600 viharas, stupas and monasteries, and “put to death 900 Kotis, or lay adherents of Buddhism” [Joshi, 404].

4) The Aryamanjushrimulakalpa tells us that Pushyamitra “destroyed monasteries with relics and killed monks of good

conduct.” [Jayaswal, 18-19]

5) As Goyal [394] notes, “According to many scholars hostility of the Brahmanas was one of the major causes of the decline of Buddhism in India.”

6) The celebrated Tibetan historian Lama Taranatha mentions the march of Pushyamitra from Madhyadesha to Jalandhara. In the course of his campaigns, the book states, Pushyamitra burned down numerous Buddhist monasteries and killed a number of learned monks The archaeological evidence for the ravages wrought by Pushyamitra and other Hindu fanatic rulers on famous Buddhist shrines is abundant.

7) The Brhannaradiya-purana lays it down as a principal sin for a Brahmana to enter

the house of a Buddhist even in times of great peril.

8) The drama Mrchchhakatika shows that in Ujjain the Buddhist monks were despised and their sight was considered inauspicious.

9) The Vishnupurana (XVIII 13-18) also regards the Buddha as Mayamoha who appeared in the world to delude the demons. Kumarila is said to have instigated King Sudhanvan of Ujjain to exterminate the Buddhists.

10) The Kerala-utpatti describes how he exterminated the Buddhists from Kerala."

11) The Chinese traveller Yuan Chwang (Huen Tsang), who visited India in the seventh century records the oppressions of Shashanka, the king of Gauda, who was a devotee of Shiva.

12) Yuan Chwang's account reads, "In recent times Shashanka, the enemy and oppressor of Buddhism, cut down the Bodhi tree, destroyed its roots down to the water and burned what remained." [Watters II p.115] He also says that Shashanka tried "to have the image (of Lord Buddha at Bodhgaya) removed and replaced by one of Shiva".

13) Another independent account of Shashanka's oppressions is found in the Aryamanjushrimulakalpa, which refers to Shashanka destroying "the beautiful image of Buddha" [Jayaswal, 49-50].

14) Another prominent seventh century murderer of Buddhists was Sudhanvan of Ujjain, already mentioned in the quotation from Goyal above as having been

supposedly instigated by Kumarila Bhatt.

15) Madhava Acharya, in his “Sankara-digvijayam” of the fourteenth century A.D., records that Suddhanvan “issued orders to put to death all the Buddhists from Ramesvaram to the Himalayas”.

16) Even after the Islamic invasions of India, Hindu bigotry and hatred for Buddhists was not subdued. According to Sharmasvamin, a Tibetan pilgrim who visited Bihar three decades after the invasion of Bakhtiaruddin Khilji in the 12th century, the biggest library at Nalanda was destroyed by Hindu mendicants who took advantage of the chaos produced by the invasion.

He says that “they (Hindus) performed a Yajna, a fire sacrifice, and threw living embers and ashes from the sacrifice into

the Buddhist temples. This produced a great conflagration which consumed Ratnabodhi, the nine-storeyed library of the Nalanda University". [Prakash, 213]. Numerous destroyed Buddhist shrines were converted into Hindu temples after their destruction.

17) Ahir [58] notes that "The Seat of Buddha's Enlightenment was in the possession of a Hindu Mahant till 1952.

18) Similarly, at Kushinara, where the Buddha had entered into Mahaparinirvana, the cremation stupa had been converted into a Hindu temple, and on top of it stood the temple of Rambhar Bhavani when Cunningham discovered the site in 1860-61.

19) Among the shrines which still continue to be dedicated to Hindu gods mention may

be made of the Caityas of Chezrala and Ter in Andhra Pradesh which are now Shiva and Vishnu temples respectively.

20) The temple of Madhava at Sal Kusa, opposite Gauhati in Asam, was once a sacred shrine of the Buddhists. …

21) And the famous Jagannatha temple at Puri in Orissa was also originally a Buddhist shrine.

22) Similarly, the Vishnupada temple at Gaya was also once a Buddhist shrine.” As Rajendralal Mitra notes in his famous work of 1878 [quoted in Ahir, 59] the feet of Buddha at Gaya were rechristened the feet of Vishnu and held as the most sacred object of worship in the new Vishnupada temple.

23) According to the records of Hieun

Tsang and Kalhana's Rajaatarangini, Asoka the great repented, converted to Buddhism (273-232 BC) and did a lot for Buddhism. Asoka renounced violence, and renounced his religion after the Kalinga war, and he became a Buddhist. During Asoka, Buddhism had become the state religion. The Brahmans did not like him, and many historians think the Brahaman opposition to Asoka led to the destruction of the Muyarian dynasty says the following about the Kushans (emphasis is mine and not Nehru's): " This Kushan Empire is interesting in many ways. IT WAS A BUDDHIST EMPIRE, and one of its famous rulers-the Emperor Kanishka-was ardently devoted to the dharma…the Kushans were Mongolians or closely allied to them. From the Kushan capital there must have been a

continuous coming and going to the Mongolian homelands, and Buddhist learning and Buddhist culture must have gone to China and Mongolia…the Kushan Empire sat like a colossus astride the back of Asia, in between the Greaco-Roman world in the south. It was a halfway house both between India, and Rome, and India and China. The Kushan period corresponded with the last days of the Roman Republic when Julius Ceaser was alive, and first 200 years of the Roman Empire

25) THE HINDU KASHATRIYA HINDU AND BUDDHIST WARS

Jawarhalal Nehru in his book Glimpses of World History says (Page 103 and 104) “Chandragupta proclaimed his holy war

“against all foreign rulers in India. The Kashatriyas and the Aryan aristocracy, deprived of their power and positions by the aliens (Kushans), were at the back of this war. After a dozen or so years of fighting, Chandragupta managed to gain control over Northern India including what is now called UP. He then crowned himself king of kings. Thus began the Gupta dynasty. It was a period of somewhat aggressive Hinduism and nationalism. The foreign rulers-the Turkis and Parathions and other Non-Aryans were rooted our and forcibly removed. We thus find racial antagonism at work. The Indo-Aryan aristocrat was proud of his race and looked down upon these barbarians and malachas. Indo-Aryan States and rulers were conquered by the Guptas were dealt with leniently, But there

was not leniency for non-Aryans.

26) Jawarhalal Nehru in his book Glimpses of World History says “Chandragupta’s son Samadugupta was an even more aggressive fighter than his father….the Kushans were pushed back across the Indus…Samadugupta’s son, Chandragupta II was also a warrior king, and he conquered Kathiwad and Gujrat, which had been under the rule of a Saka or Turki dynasty for a long time. He took the name Vikramaditya…..The Gupta period was a period of Hindu imperialism in India. There was a great revival of old Aryan culture and Sanskrit learning. The Hellenistic, or Greek and Mongolian elements in Indian life and culture which had been brought by the Greeks, Kushans and others were not encouraged, and were in fact deliberately

superseded by laying stress on the Indo-Aryan traditions. Sanskrit was the official court language. But EVEN IN THOSE DAYS SANSKRIT WAS NOT THE COMMON LANGUAGE OF THE PEOPLE.

The spoken language was a form of Prakrit….Kalidasa belonged to this period …….. Samadragupta changed the capital of his empire from Pataliputra (Peshawar) to Ayodhia. Perhaps he felt that Ayodhiya

offered a more suitable outlook–with its story of Ramachandra immortalized in Valmikis epic.

27) HINDU BUDDHIST CONFLICT

Jawarhalal Nehru in his book Glimpses of World History says “The Gupta revival of Aryanism and Hinduism was naturally not

very favorably inclined towards Buddhism. This was partly because this movement was aristocratic, with the Kashatriya chiefs backing it, and Buddhism had more democracy in it; partly because the Mahayana form of Buddhism was closely associated with the Kushans and other alien rulers of northern India….but Buddhism declined in India…Chandragupta the first was a contemporary of Constantine the great, the Roman Emperor who founded Constantinople. ”

The Buddha was a true revolutionary—and his crusade against Brahminical supremacy won him his most ardent followers from among the oppressed castes. The Buddha challenged the divinity of the Vedas, the bedrock of Brahminism. He held that all men are equal and that the caste system or

varnashramadharma, to which the Vedas and Other Brah'minical' books had given religious sanction, was completely false. Thus, in the Anguttara Nikaya, the Buddha is said to have exhorted the Bhikkus, saying,

"Just, O brethren, as the great rivers, when they have emptied themselves into the Great Ocean, lose their different names and are known as the Great Ocean Just so, O brethren, do the four varnas—Kshatriya, Brahmin, Vaishya and Sudra—when they begin to follow the doctrine and discipline propounded by the Tathagata [i.e. the Buddha], renounce the different names of caste and rank and become the members of one and the same society."

The Buddha's fight against Brahminism won him many enemies from among the

Brahmins. They were not as greatly opposed to his philosophical teachings as they were to his message of universal brotherhood and equality for it directly challenged their hegemony and the scriptures that they had invented to legitimize this. To combat Buddhism and revive the tottering Brahminical hegemony, Brahminical revivalists resorted to a three-pronged strategy.

Firstly, they launched a campaign of hatred and persecution against the Buddhists. Then, they appropriated many of the finer aspects of Buddhism into their own system so as to win over the “lower” caste Buddhist masses, but made sure that this selective appropriation did not in any way undermine Brahminical hegemony. The final stage in this project to wipeout Buddhism was to

propound and propagate the myth that the Buddha was merely another ‘incarnation’ (avatar) of the Hindu god Vishnu. Buddha was turned into just another of the countless deities of the Brahminical pantheon. The Buddhists were finally absorbed into the caste system, mainly as Shudras and ‘Untouchables’, and with that the Buddhist presence was completely obliterated from the land of its birth. Dr. Bhimrao Ambedkar writes in his book, The Untouchables, that the ancestors of today’s Dalits were Buddhists who were reduced to the lowly status of ‘untouchables’ for not having accepted the supremacy of the Brahmins. They were kept apart from other people and were forced to live in ghettos of their own. Being treated worse that beasts of burden and forbidden to receive any

education, these people gradually lost touch with Buddhism, but yet never fully reconciled themselves to the Brahminical order. Many of them later converted to Islam, Sikhism and Christianity in a quest for liberation from the Brahminical religion.

To lend legitimacy to their campaign against Buddhism, Brahminical texts included fierce strictures against Buddhists. Manu, in his Manusmriti, laid down that, “If a person touches a Buddhist […] he shall purify himself by having a bath.” Aparaka ordained the same in his Smriti. Vradha Harit declared entry into a Buddhist temple a sin, which could only be expiated for by taking a ritual bath. Even dramas and other books for lay people written by Brahmins contained venomous propaganda against the Buddhists. In the classic work,

Mricchakatika, (Act VII), the hero Charudatta, on seeing a Buddhist monk pass by, exclaims to his friend Maitriya—"Ah! Here is an inauspicious sight, a Buddhist monk coming towards us."

The Brahmin Chanakya, author of Arthashastra, declared that, "When a person entertains in a dinner dedicated to gods and ancestors those who are Sakyas (Buddhists), Ajivikas, Shudras and exiled persons, a fine of one hundred panas shall be imposed on him." Shankaracharaya, the leader of the Brahminical revival, struck terror into the hearts of the Buddhists with his diatribes against their religion.

The simplicity of the Buddha's message, its stress on equality and its crusade against the bloody and costly sacrifices and

ritualism of Brahminism had attracted the oppressed casts in large numbers. The Brahminical revivalists understood the need to appropriate some of these finer aspects of Buddhism and discarded some of the worst of their own practices so as to be able to win over the masses back to the Brahminical fold. Hence began the process of the assimilation of Buddhism by Brahminism.

The Brahimns, who were once voracious beef-eaters, turned vegetarian, imitating the Buddhists in this regard. Popular devotion to the Buddha was sought to be replaced by devotion to Hindu gods such as Rama and Krishna. The existing version of the Mahabharata was written in the period in which the decline of Buddhism had already begun, and it was specially meant for the

Shudras, most of whom were Buddhists, to attract them away from Buddhism. Brahminism, however, still prevented the Shudras from having access to the Vedas, and the Mahabharata was possibly written to placate the Buddhist Shudras and to compensate them for this discrimination.

The Mahabharata incorporated some of the humanistic elements of Buddhism to win over the Shudras, but, overall, played its role of bolstering the Brahminical hegemony rather well. Thus, Krishna, in the Gita, is made to say that a person ought not to violate the “divinely ordained” law of caste. Eklavya is made to slice off his thumb by Drona, who is finds it a gross violation of dharma that a mere tribal boy should excel the Kshatriya Arjun in archery.

The various writer of the puranas, too, carried on this systematic campaign of hatred, slander and calumny against the Buddhists. The Brahannardiya Purana made it a principal sin for Brahmins to enter the house of a Buddhist even in times of great peril. The Vishnu Purana dubs the Buddha as Maha Moha or 'the great seducer'. It further cautions against the "sin of conversing with Buddhists" and lays down that "those who merely talk to Buddhist ascetics shall be sent to hell."

In the Gaya Mahatmaya, the concluding section of the Vayu Purana, the town of Gaya is identified as Gaya Asura, a demon who had attained such holiness that all those who saw him or touched him went straight to heaven. Clearly, this 'demon' was none other the Buddha who preached a

simple way for all, including the oppressed castes, to attain salvation. The Vayu Purana story goes on to add that Yama, the king of hell, grew jealous at this, possibly because less people were now entering his domains. He appealed to the gods to limit the powers of Asura Gaya. This the gods, led by Vishnu, were able to do by placing a massive stone on the “demon’s” head. This monstrous legend signified the ultimate capture of Budhdhism’s most holy centre by its most inveterate foes.

Kushinagar, also known as Harramba, was one of the most important Buddhist centres as the Buddha breathed his last there. The Brahmins, envious of the prosperity of this pilgrim town and in order to discourage people from going there, invented the absurd theory that one who dies in

Harramba goes to hell, or is reborn as an ass, while he who dies in Kashi, the citadel of Brahminism, goes straight to heaven. So pervasive was the belief in this bizarre theory that when the Sufi saint Kabir died in 1518 AD at Maghar, not far from Kushinagar, some of his Hindu followers refused to erect any memorial in his honor there and instead set up one at Kashi. Kabir's Muslim followers were less superstitious. They set up a tomb for him at Maghar itself.

In addition to vilifying the fair name of the Buddha, the Brahminical revivalists goaded Hindu kings to persecute and even slaughter innocent Buddhists. Sasanka, the Shaivite Brahmin king of Bengal, murdered the last Buddhist emperor Rajyavardhana, elder brother of Harshavardhana, in 605 AD

and then marched on to Bodh Gaya where he destroyed the Bodhi tree under which the Buddha had attained enlightenment. He forcibly removed the Buddha's image from the Bodh Vihara near the tree and installed one of Shiva in its place.

Finally, Sasanka is said to have slaughtered all the Buddhist monks in the area around Kushinagar. Another such Hindu king was, Mihirakula, a Shaivite, who is said to have completely destroyed over 1500 Buddhist shrines. The Shaivite Toramana is said to have destroyed the Ghositarama Buddhist monastery at Kausambi.

The extermination of Buddhism in India was hastened by the large-scale destruction and appropriation of Buddhist shrines by the Brahmins. The Mahabodhi Vihara at Bodh

Gaya was forcibly converted into a Shaivite temple, and the controversy lingers on till this day. The cremation stupa of the Buddha at Kushinagar was changed into a Hindu temple dedicated to the obscure deity with the name of Ramhar Bhavani. Adi Shankara is said to have established his Sringeri Mutth on the site of a Buddhist monastery which he took over. Many Hindu shrines in Ayodhya are said to have once been Buddhist temples, as is the case with other famous Brahminical temples such as those at Sabarimala, Tirupati, Badrinath and Puri.

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Recently we read in the Mississauga's Weekly Voice dated December 5, 2009 relating to the Crowning Glory entitled "Politician Donates $10 million Crown for Tirupati Deity." It is also most remarkable

that medical surgeon Dr. K. Jamanadas writes a book entitled “Tirupate Balaji was a Buddhist Shrine” and this book has potential credibility to accept that Buddha statues become God

Indus Valley Civilisation: Who were they?

Marshall could never forcefully claim the Dravidian affiliation of the Indus Valley civilisation. For Wheeler, 37 skeletons vindicated his mentor. ‘It may be no conjecture… Aryans slaughtered aborigine men, women and children,’ he said in a 1947 article in the Bulletin of Archaeological Survey. But Hindu nationalists were not at ease with the Aryan Invasion theory. -Flickr photo

http://www.dawn.com/news/934786/indus-valley-civilisation-who-were-they

KARACHI The undeciphered script of the Indus Valley civilisation holds the key to a question with sharp political overtones were the people of the subcontinent’s earliest recorded civilisation Aryans or Dravidians/Tamils? Or neither?

In 1946, an Indias archaeological survey team was at one of its favourite digs when it stumbled upon 37 skeletons. Two lay on the steps of a well with visible marks of head injury. Five were on the steps of another well room. A few others were hastily buried as if times were so bad that the dead could not be taken to the cemetery.

‘Men, women, children seemed to have

been massacred in streets and left dying or, at best, crudely covered without any last rite,’ wrote Mortimer Wheeler, who led the expedition.

Archaeologists were at a site on the west bank of River Indus that is now Pakistans Sindh province. For veterans of this dig, the areas local name seemed appropriate. The Sindhis called it Moenjo Daro, meaning mound of the dead, but for the University of London-educated Wheeler, it was time to revisit history textbooks.

As an undergraduate, he had learnt by rote a sentence in the Cambridge History of India The history of India is, in large measure, a struggle between newcomers and earlier inhabitants.

More than 1,500 sites of the Indus Valley

civilisation have been discovered since 1924 when Moenjo Daro and Harappa were first excavated. Archaeologists believe the area is roughly a quarter of Europe. Dholavira in Gujarat is the last major site discovered. It was excavated in the 1990s.

Wheeler recollected what his mentor at the archaeological survey, John Marshall, often said that ancient people on the banks of Indus were Dravidians. In 1924, Marshall led an expedition to Moenjo Daro and Harappa, 500km away and announced a civilisation as ancient as Mesopotamia and as grand as Egypt. Excavation doubled the recorded age of the civilisation in the Indo-Pak subcontinent, shifting it to about 2500 BC from inscriptions of Ashoka in 250 BC.

Marshall could never forcefully claim the

Dravidian affiliation of the Indus Valley civilisation. For Wheeler, 37 skeletons vindicated his mentor. ‘It may be no conjecture… Aryans slaughtered aborigine men, women and children,’ he said in a 1947 article in the Bulletin of Archaeological Survey.

Those were the tumultuous times. The Indo-Pak subcontinent was split into two nations and buffeted by partition. Initial reactions to Wheeler’s announcement were muted. But the English archaeologist had stirred up a hornets’ nest. The Aryan invasion theory was more than 70 years old then.

But several Hindu nationalists were never at ease with Aryan Invasion theory. It struck at root of their belief that the earliest Indians

were Aryans. Indologist P V Kane fired the first salvo.

In 1950, he denounced Wheeler and Marshall as typical Englishmen who find invaders everywhere. Kane argued that Moenjo Daro was a large city and had there been an invasion, Wheeler should have found more than 37 skeletons.

‘If Dr Marshall and Dr Wheeler had not been so blinkered they would have seen the people of Indus for what they were,’ he said.

He was referring to a seal dug out by Marshall. On it was inscribed a horned person seated on a stool, its arms covered with bangles and was flanked by small figures of tigers, elephants. For Kane, this was the Vedic deity Pasupati, precursor to Shiva. It was proof that the people of Indus

Valley were Aryans. But in a later article he counselled caution resolution to the Indus Valley mystery lay in its seals. -PPI

Brahma’s incestuous relationship with his daughter

As per Hindu texts, Brahma had incestuous relationship with his own daughter Saraswati. Such an act was done by the creator Brahma. There are different versions of this story. Saraswati is Brahma’s consort and it’s mentioned in Puranas, As per Skanda Purana III.i.41.98-99 Brahma had two wives Gayatri and Saraswati. As I said earlier, there are

several versions to this story. Some text says that Brahma was married to Saraswati and some say he had incestuous relationship without marriage. Some say Brahma cohabited with Saraswati for the propagation after marrying her and some say he cohabited with her for propagation without marriage, verses which talks about Brahma's relationship with Saraswati for propagation doesn't view the relationship as sinful. Some text says that Brahma and Saraswati were greeted and welcomed after their marriage and some text says that Brahma was punished for having an affair with his own daughter. I have taken some references from Catherine Ludvik's book. Following verse shows Brahma's marriage with Saraswati and how they were welcomed in Brahma-loka,

Brahma Vaivarta Purana, Krishna Janma Khanda 35.8-20 “…Then he came and bowed to me; and having secured Saraswati, the enchantress of the three worlds, as his bride Brahma dallied with her in several places in solitude. After a good deal of diversion, he desisted from his amours and came back to Brahma-loka…Then they performed auspicious rites, greeted Brahman and the goddess Bharati, gladly ushered them in into the land of Brahma. Brahma sported with her day and night and was absorbed in sexual enjoyments…” Tr. Rajendra Nath Sen

Brahmanas speaks of this illicit relationship,

Pancavimsa Brahmana 8.2.10 Prajapati went on top of his own daughter Usas. His semen flew away. It was poured on this (the earth). He made it perfect, [thinking]: ”Let this [Semen] of mine not be spoiled.” He made it [something] real, namely, cattle.

Aitareya Brahmana 6.5.27 For the semen is like something unspeakable secretly poured forth into the womb. The sperm becomes blended. For when Prajapati had carnal intercourse with his daughter, his sperm was poured forth upon the earth (and was mixed up with it. This was done for making the sperm produce fruit.

Matsya Purana 3.43-44 “Brahma, fired with passion in her company, married Satarupa and began to pass his days in enjoyment inside a lotus. He enjoyed the company of Savitri for hundred years, and after a long time Manu was born to them.” Tr. Taluqdar of Oudh, edited by B.D. Basu

The chapter 4 of Matsya Purana justifies this act of Brahma saying that Devas beget progeny in quite different ways.

The other version of this story is that, Brahma had incestuous relationship with his daughter in order to create living beings,

Manu and his daughter Ida incest.

Satapatha Brahmana 1:8:1:7-10 “Being desirous of offspring, he engaged in worshipping and austerities. During this time he also performed a pâka-sacrifice: he offered up in the waters clarified butter, sour milk, whey, and curds. Thence a woman was produced in a year: becoming quite solid she rose; clarified butter gathered in her footprint. Mitra and Varuna met her. They said to her, ‘Who art thou?’ ‘Manu’s daughter,’ she replied. ‘Say (thou art) ours,’ they said. ‘No,’ she said, ‘I am (the daughter) of him who begat me.’ They desired to have a share in her. She either agreed or did not agree, but passed by them.

She came to Manu. Manu said to her, ‘Who art thou?’ ‘Thy daughter,’ she replied. ‘How, illustrious one, (art thou) my daughter?’ he asked. She replied, ‘Those offerings (of) clarified butter, sour milk, whey, and curds, which thou madest in the waters, with them thou hast begotten me. I am the blessing (benediction): make use of me at the sacrifice! If thou wilt make use of me at the sacrifice, thou wilt become rich in offspring and cattle. Whatever blessing thou shalt invoke through me, all that shall be granted to thee!’ He accordingly made use of her (as the benediction) in the middle of the sacrifice; for what is intermediate between the fore-offerings and the after-offerings, is the middle of the sacrifice. With her he went on worshipping and performing austerities, wishing for offspring. Through her he

generated this race, which is this race of Manu; and whatever blessing he invoked through her, all that was granted to him. Now this (daughter of Manu) is essentially the same as the Idâ…" Tr. Julius Eggeling

Birhadaranyaka Upanishad 1.4.3 "He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born." Tr. Swami Madhavananda

Adi Shankaracharya writes on this verse,

”He, the Viraj called Manu, was united with her, his daughter called Satarupa, whom he conceived of as his wife. From that union men were born.” Adi Shankaracharya on Brihadaranyaka Upanishad 1.4.3, Tr. Swami Madhavananda.

The next verse 1.4.4 says she ran away and became different animals and Prajapati assumed the male forms of those animals and had sex (read rape) with her thence all such creatures were born, So this shows that creation took place after Prajapati raped his daughter. Creation after father having sex with daughter is also supported by the Vedas,

Rig Veda 10.61.5-7 (Rudra), the benefactor of man, whose eager virile energy was developed, drew it back when disseminated (for the generation of offspring)again the irresistible (Rudra) concentrates (the energy) which was communicated to his maiden daughter. When the deed was done in mid-heaven in the proximity of the father working his will, and the daughter coming together, they let the seed fall slightly; it was poured upon the high place of sacrifice. When the father united with the daughter, then associating with the earth, he sprinkled it with the effusion[Semen]: then the thoughtful gods begot Brahma : they fabricated the lord of the hearth (of sacrifice) ; the defender of sacred rites.

Following Hindi translation is by Pandit Ram Govind Trivedi

Some Hindus says that these verses from Vedas are allegorical. I am not talking about whether these verses are allegorical or not although Panchavimsha and Aitareya Brahmana (mentioned above which are commentaries of these verses) doesn't explain it allegorically, But I am concerned about the obscenity promoted in Vedas. Was Ishwar short of words that he used such vulgar words in Vedas? Why can't he use some nice poetry if he wants to convey a message? There is no doubt that these verses promote incest between father and

daughter, If Hindus don’t agree then they should furnish reference from Vedas wherein Ishwar prohibits incest between father and daughter. Another version shows that Brahma divided himself into two parts a male and a female and creatures were born from these two after their union,

Shiva Purana, Vayaviyasamhita 7, Section I, chapter 17.1-4 “Securing the great and eternal Sakti from the lord and desiring to initiate the process of procreation by copulation, Brahma become a wondrous man in one half and a woman in one half. From the woman half was born Satarupa. The man half created Viraja, called Svayambhuva Manu, the first creation. Performing a difficult penance the gentle

Satarupa got the Manu of bright fame as her husband.” Tr. J.L. Shastri

Brahmanda Purana 1.2.9.32-38a “Brahma discarded his own shining physical body. After dividing his own body into two, he became a man by on half. By (another) half he became a woman and she was Satarupa. She was the Prakrti, the mother of all living beings (and manifested thus) because the lord was creating out of desire. ..The half that was created as a woman became Satarupa. That divine lady performed a very difficult penance for a hundred thousand years and obtained Purusa of brilliant fame as her husband. Indeed, he is called Manu, the Purusa, the earlier son of the self-born lord…After obtaining as his wife, Satarupa

who was not born of any womb, the Purusa sported with her. Hence it is called Rati (sexual dalliance).” Tr. G.V. Tagare

Some stories also says that it was Brahma’s son and daughter who had incestuous relationship for propagation,

Devi Bhagavatam 3.13.15-16 “Next Svayambhava Manu sprang from the lower half of Brahma; and the daughter named Satarupa came out of the left hand side of the Brahma’s body. The two sons Priyavrata and Uttânapâda were born of Manu in the womb of S’atarûpâ and the three daughters, very beautiful and fair complexioned, were also born of him.” Tr. Swami Vijnananda

Srimad Bhagvatam 4.1.1 Sri Maitreya said: Svayambhuva Manu begot three daughters in his wife Satarupa, and their names were Akuti, Devahuti and Prasuti.

Swami Prabhupada writes on this verse: “…The Supreme Lord Himself does the real creation by agitating His material energy, and then, by His order, Brahma, the first living creature in the universe, attempts to create the different planetary systems and their inhabitants, expanding the population through his progeny, like Manu and other progenitors of living entities, who work perpetually under the order of the Supreme Lord…Svayambhuva Manu was the son of Brahma. Brahma had many other sons, but

Manu’s name is specifically mentioned first because he was a great devotee of the Lord. In this verse there is also the word ca, indicating that besides the three daughters mentioned, Svayambhuva Manu also had two sons.”
http://vanisource.org/wiki/SB_4.1.1

Swami Prabhupada

on Srimad Bhagavatam 3.12.48 “…His transcendental value is not to be minimized, even though he exhibited a tendency to enjoy his own daughter. There is a purpose for the exhibition of such a tendency by Brahmā, and he is not to be condemned like an ordinary living entity.”
http://vanisource.org/wiki/SB_3.12.48

A version of Kausitaki shows that Brahma’s sons were attracted to their sister and Kausitaki Brahamana also finds no problem in this act,

Kausitaki Brahmana 6.1.1-12 “Prajapati, being desirous of propagation, underwent penance; from him when heated were born five, Agni, Vayu, Adityaa, Candramas, and Usas as fifth. He said to them, ‘Do ye also practise fervour.’ They consecrated themselves; then when they had consecrated themselves and had acquired fervour, Usas, offspring of Prajapati, taking the form of an Apsaras, came out in front of them; to her their minds inclined; they

poured out seed; they went to Prajapati, their father, and said, ‘We have poured out seed; let it not remain here’. Prajapati made a golden bowl, an arrow breadth in height and similar in breadth; in it he poured the seed; then arose he of a thousand eyes, of a thousand feet, with a thousand fitted (arrows).” Tr. A.B. Keith

Other versions shows that Brahma was punished for having an affair with his own daughter,

Satapatha Brahmana 1.7.4.1-3 Prajapati set his mind on his own daughter, either Sky or Dawn. ‘May I pair with her,’ [he wished. He made love to her. That indeed was a sin for the gods: ‘He who acts thus towards his

own daughter, our sister, [commits a sin].' Those gods then said to this god who is lord of cattle. 'An act of transgression he commits who acts thus towards his own daughter, our sister. Pierce him.' Rudra, having aimed [him], pierced him. In the middle [of the act, his semen spurted forth. Thus indeed it was.

Matryani Samhita (4.214 [35, 11-15])
Prajapati desired his own daughter Usas, she became a red deer, [and he,] having assumed a buck, went on top of her. Prajapati set his mind on Usas, his own daughter. She, having become a deer, stood still for him. He, having become a buc, jumped on her. he (rudra-agni) reflected: "For this have the gods produced me, for

supervision. This one (Prajapati) transgesses. Let me pierce him." He pierced him. Pierced, he threw off this [buck] appearance and rose upwards.

Aitareya Brahmana 3.33.1-4 The gods saw him (Prajapati). 'Prajapati does what is not done.' They sought one who would hit him. They could not find this [god] amongst one another. Their most dreadful forms they gathered into one. Brought together, those [forms] became (abhavat) this god. Therefore there is this name of his (i.e., Bhutapati) that contains [the word] Bhuta. He thrives if he thus knows this name of his. To him the gods said: "Prajapti here has done what is not done. Pierce him." 'So be it.' He said. "Let me choose a boon from

you.” ”Choose,” [They said]. He chose this very boon: overlordship of cattle (Pasu}. Therefore there is this name of his (Pasupati) that contains [the word] Pasu. As an owner of cattle he thrives, if he thus knows this name of his.

Skanda Purana III.i.40.6-12 “Prajpati (i.e. Brahma) was formerly deluded, O Brahmanas. He desired like a lover of his own daughter named Vac (Speech) joyously. This daughter of Prajapati became ashamed on noticing his lecherous love for her. Hence she assumed the form of a Rohita deer. Inclined to have sexual dalliance with her, Brahma too took the form of a deer. As she went ahead in the guise of a female deer, he too followed her.

On seeing him intent on having sexual intercourse with his daughter, all the deities condemned him: ‘This Brahma is committing a deed that should not be done, i.e. (attempt to have) sexual union with one’s own daughter.’ Thus they censured the creator and the Lord of the worlds. On seeing Paramesthin (Brahma) engaged in the forbidden act, Lord Hara took up the Pinaka bow and assumed the form of a hunter. He fitted one arrow to his bow. He drew the bow string as far as his ear and hit Brahma with his sharp arrow. Struck down by the arrow of the Annihilator of the three Puras, Brahma fell down on the ground.” Tr. G.V. Tagare

Swami Dayanand Saraswati on idol worship

1. “Virtuous acts, the worship of one true God and correct knowledge lead to Emancipation, whilst an immoral life, the worship of idols (or other things or persons in place of God), and false knowledge are the cause of the Bondage of the soul.” [English Satyarth Prakash, Light of Truth Page 274] Swami calls Idol worship IMMORAL.

2. Thus the practice of worshipping idols originated with the Jains (in this country). The belief in God decline and the people took to idolatry instead. [ibid Page 345]

3. The denial of the freedom of will and a belief in the efficacy of tilaka (making specific mark on the forehead) and of wearing rosary, and in idol worship, and other evil doctrines and practices are found in the Chakrankit faith. [ibid Page 370]. Again, according to the Swami idol worship is an evil doctrine.

4. Idol worship is a fraud. The Jaiinees were the authors of this mode of worship. [ibid Page 370]

5. If you resort to practices like idol worship which have been interdicted by the Vedas why then are you not a sinner? [ibid Page 377] Implying that idolaters are sinners.

6. All the sages from Brahma down to Jaimini have held that righteous conduct consists solely in rejecting all that is opposed to the Vedas and in practicing whatever has been enjoined by them, the reason being that the Vedas expound truth and nothing but truth, while all books like the Tantraa and Puranas that are replete with anti-Vedic teachings are false and, therefore, the worship of idols which they inculcate is likewise a sin. People never gain knowledge by the worship of material

objects, on the contrary they forget even what they have previously acquired. Knowledge is increased by serving the learned and by associating with them – not by image worship. Can God ever be contemplated through the worship of stalks and stones? Certainly not! Idol worship cannot be compared with a staircase. It may more appropriately be looked upon as deep ditch, whoever falls into it is hacked pieces, can never come out of it and even dies there. [ibid Pages 378-379]

7. A few evils of idol worship. [Satyarth Prakash Pages 380-381]

Hence idol worship is a sin.(This is the first argument against idol worship).

• Millions of rupees are spent in constructing temples for idol worship. This leads to poverty and indolence.

• Free and promiscuous mixing together of the sexes in the temples leas to adultery, internecine quarrels and the spread of disease (contagious).

• The idol worshippers regard this mode of worship as the sole means of the practice of righteousness, the acquisition of wealth, the fulfillment of legitimate desires and he attainment of salvation. They, therefore, give up all active work and waste away their precious lives.

• Since people worship idols with different names, forms and characteristics, they have not unity of faith and their mutually antagonistic beliefs and practices create bad blood in the country and lead it to its ruin.

• They depend upon the idols for the defeat of their enemies and the triumph of their arms, and, therefore, do not exert themselves. The result is that they are defeated, and government of he country, independence and wealth with its attendant pleasures, fall to the lot of their enemies. They are themselves robbed of their independence and reduced to the condition of a subject race, suffer in a hundred

different way like the pony of an in keeper and the donkey of the potter.

• If some one were to say to another person that he would put a stone in his name or place, he will feel angry and will most likely abuse him or hit him back. In like manner the ignorant people who take a stone to be the symbol of the Deity and worship idols in place of God will surely have the Divine wrath visited upon them.

• Laboring under mistaken notions, they peregrinate from temple to temple and from one country to another, endure untold misery, lay ace at the root of their worldly and spiritual welfare, suffer at the hands of thieves and are duped by thugs.

• Money is given away to wicked priests who spend it on debauchery and the gratification of the bestial appetites on flesh and wine and in fomenting quarrels and in promoting litigation. Thereby the donor forfeits its happiness and is pained beyond measure.

• These people lay themselves open to the charge of ingratitude by not showing due respect to their parents and other persons worthy of esteem and worshipping idols instead.

• When these idols are stolen by thieves or are dashed into pieces (by some

iconoclast), they set up loud lamentation.

• The priestesses and priests are corrupted on account of illicit intercourse with other men and women and thus forfeit their connubial felicity.

• The servants do not properly obey their masters and they turn against each other and are thereby ruined.

• The soul by constant contemplation of dead and inert matter loses the power of sound judgment, because the material properties of the object contemplated (such as a stone) are transmitted to the soul through the manas.

• God has created fragrant substances like the flowers to purify air and water and to prevent disease. If the priests were not to pluck the followers, the purificatory process would go on for an indefinitely long period, air and water would be purified and the flowers would continue shedding fragrance till the time of their natural decay. They cut off their useful career in the prime of their life. The flowers get mixed with mud, are decomposed and emit stench instead of sweet odor. Has God created flowers and other odoriferous substances for making an offering of them to the idols.

• Sandal wood, unhooked grain and the like offerings get mixed with water and mud,

and are then thrown into a drain or a cistern where they rot and give off such offensive odors as issue from human excrement. Thousands of tiny creatures are constantly produced and die and cause it to stink still more.

These are few evils caused by the worship of idols. It should, therefore, be given up by all righteous men. Whoever worshipped idols. Worships it, or will do so in future could not have, nor can he now or will in future escape from the effects of these evils.

8. It is

evil practices like idol worship that are

responsible for the existence of millions of idle, lazy, indolent, and beggarly priests in India, who are mainly answerable for this wide-spread ignorance, fraud and mendacity in the country. [ibid 384] What an insult to the priests of India!

9. One fool follows another and both fall into the ditch of idol-worship and remain therein and suffer. [ibid Page 385] Implies that Idolaters are fools.

10. Idol-worship is bad – no matter whether that form of worship is Jain, etc., or Vaishnavite. [ibid Page 555]

11. The fact is that idol-worship with all its

attendant evils originated with the Jainees and, therefore, the Jain religion is at the root of all fraud. [ibid Page 561]

12.

It is a beastly act to keep idols representing human beings in a state of primitive nudity exposed to the public view. [ibid Page 563] So according to the Swami, agoris/Jainees are beasts.

13. Again, if you take to idol-worship, instead of keeping company with learned men,

you will become greater dunces than you were before. [ibid Page 564]

These were some of the quotes of Swami Dayanand condemning idol worship and idolaters. According to him, idol worship is the cause of numerous evils.

No Reincarnation, No Moksha, No Mukti in the Vedas

Samsaara’ (संसार cycle of births and deaths) and ‘Moksha’ (मोक्ष liberation from the cyle of births and deaths) are fundamental beliefs of orthodox Hindus and also of protestant Hindus i.e. Arya Samajists. The difference between these two groups is that while the former believe that not only the Veda Samhitas but also their related Brahmanas, Aranyaks and Upanishads are revealed, the Arya Samajists only consider

the Veda Samhitas to be revealed books and infallible. Therefore, only the Vedas are the basis of their faith. Thus any fundamental belief of theirs must have its source in the Vedas. If the belief is not found explicitly in the Vedas, it cannot be claimed as true. The founder of Arya Samaj, Moolshanker aka Swami Dayanand, attempted in his own way to somehow prove that Vedas do teach about reincarnation of souls. The very fact that he could only present six verses from the thousands of Vedic verses to prove reincarnation in the Vedas, itself speaks about the dearth of clear evidence in the Vedas about reincarnation.

In this article of mine I will scrutinize those six verses and show that even they do not speak of reincarnation. Modern Arya Samaj polemicists also continue to use the same verses to prove reincarnation in the Vedas. Regarding the concept of ‘Moksha’ even the word ‘Moksha’ is not present in the entire Vedas, not to speak of the concept itself. Moreover, I have already proved in my earlier articles that Vedas teach about Paradise (Swarga) as a physical place. Combining both these views, we can conclude that the doctrine of reincarnation has no place in the Vedas. Rather the Vedas teach about Paradise (Swarga) and Hell (Narka) exactly like Islam. Therefore, people of Arya Samaj must renounce the belief in endless reincarnations as a human invention and adopt the revealed Islamic

concept of life after death.

Analysis of Swami Dayanand’s evidence

In Part 4 of his book Rigvedadi Bhashya Bhumika, Swami Dayanand has attempted to present some evidence from the Vedas which he thinks teach reincarnation. Following is a one by one refutation of the mantras.

1. Swami Dayanand

Swami ji first quotes Rigveda Mandal 10, Sookt 59, Mantras 6-7

असुनीते पुनरस्मासु चक्षुः पुनः पराणमिह नो धेहिभोगम |
जयोक पश्येम सूर्यमुच्चरन्तमनुमते मळया नह्स्वस्ति ||
पुनर्नो असुं पर्थिवी ददातु पुनद्यौर्देवी पुनरन्तरिक्षम |
पुनर्नः सोमस्तन्वं ददातु पुनः पूषापथ्यां या सवस्तिः ||

English rendering of Swami’s translation by Arya Samaj

“O God! Thou conductest our pranas. We pray Thee that we may be happy whenever we may assume another body after death. Grant us, O God! The eyes and all the other senses, the pranas and the inner senses in our future birth when we may assume another body after forsaking the present. Do Thou grant us that when we are born again we may enjoy uninterruptedly all

enjoyable thins. May we be able to see the luminous sun and the ingoing and outgoing pranas in all our rebirths. O God! Thou art the dispenser of honor and happiness, make us happy in all our rebirths, through Thy grace."

"Be gracious, O Lord! To grant that in our rebirths the earth may give us prana born of food and strength, the bright light of the sun may give us prana and middle region may give us life; the juices of medicines such as soma, may give us body (bodily health and vigor). O God! Thou art the giver of strength and nourishment, show us in our rebirths the path of virtue (dharma). We pray that happiness be our lit in all our births through Thy grace."

[Rigvedadi Bhashya Bhumika, Part 4, English Version; An Introduction to the Vedas; Translated by Ghasi Ram M.A. L.L.B.]

The Response

The above translations are no doubt partially inaccurate and therefore give a meaning that the context would never allow. Following is the translation by Hindu scholars.

Pandit Shri Ram Sharma Acharya

A more correct Englsh translation

“6. Asuniti, give us back the (departed) spirit: extend our life that we may live (long): establish us that we may long behold the sun: do you cherish the body with Ghee (that we have offered).

7. Restrore to us, Asuniti, sight and breath, and enjoyment in this world: long may we behold the rising sun; make us happy, gracious (goddess) with prosperity.”

My review

As you can see, Arya Samaj translations happen to be somewhat at variance with the actual translation. The word

‘rebirth‘ (Punarjanam) is not present in the text of the mantras as Arya Samaj has mistranslated. Still, I am not concerned over the translations at this moment as much as I am concerned with the wrong deduction being made by Swami ji from these mantras. Following are the points which refute the claim that these mantras are speaking of reincarnation.

These mantras are no doubt a prayer. A prayer is always made for something that cannot be achieved ordinarily. According to Hindu theology of Karma, as per a persons deeds he/she is born again with a birth that is appropriate for the deeds done in previous life. A prayer for the same is useless and NOT required.

Moreover, why will one ask for rebirth, even though one knows the sufferings of this world? Why not pray for Moksha i.e. liberation from the cycle of births and deaths, which will at least make some sense?

When is this prayer being made? After death or at the time of death?

The words of the prayer become very weird if we assume that it is speaking about reincarnation. What is that ‘thing’ asking for the spirit and body? It appears to have neither spirit nor body.

What is the guarantee that this prayer is accepted?

Can this not be a prayer at the time of sleep, because sleep is the sister of death? Why assume that it is hinting at reincarnation?

This prayer can very well be made at the time of sleep to wake up again with vigour and all the senses intact. That appears far more logical.

The prayer is of very cheap nature in the sense that it is asking for wordly food and enjoyment.

The mantras make mention of ASUNITI, the goddess that takes the souls. In no sanskrit lexicon does Asuniti stand for God as has been mistranslated by Arya Samaj.

These points prove that there is nothing about reincarnation in these mantras.

2. Swami Dayanand

The next verse provided by Swami ji to

prove that Vedas teach about reincarnation is Yajurveda chapter 4, Mantra 15.

https://truthabouthinduism.files.wordpress.com/2016/01/012516_1620_noreincarna2.gif?w=625

English rendering of Swami's translation by Arya Samaj

"O God! May the mind with knowledge and other good qualities an may the full term of life come to us in our rebirth, through Thy favor. May pure thoughts come to us in our rebirth and may sight and hearing also come to us. O God! Thou art the guide and director of the universe; in Thee there is no

fault such as arrogance, deceit; thou are the protector of our bodies, and art all wisdom and bliss; keep us aloof from evil deeds and protect us in all our birth-cycles, so that being free from sin we may remain happy in all our births.”

[Rigvedadi Bhashya Bhumika, Part 4, English Version; An Introduction to the Vedas; Translated by Ghasi Ram M.A. L.L.B.]

The Response

Just like the first two mantras, this mantra has been wrongly translated by inserting the word rebirth which is not present in the text. You can even see the english rendering

of Swami ji’s translation interpolates many words which are not used by Swamiji. Thus these translations become dubious. I will present more authentic translations of Hindu scholars.

Translation of Swami Karpaatra Maharaj

A more correct English translation

“Thought has returned to me and life, my breath and soul have come again, sight and hearing have come again. Our bodies’ guard, unscathed, Vaisvânara Agni keep us away from bad deeds and dishonour.”

My review

Similar to the first two mantras, the word Rebith is not present in this mantras as well. Following points disprove this mantra in favour of reincarnation:

The way Arya Samaj has translated this mantra makes it a prayer. Therefore it cannot be taken as evidence for reincarnation. Refer to point 1 of the above review.

Same as point 2 of the above review.

The words of the prayer become very weird if we assume that it is speaking about reincarnation. What is that ‘thing’ asking for

the soul and body? It appears to have neither soul nor body.

Shatapath Brahman 3:2:2:23 CLEARLY says that this passage is read after one wakes up from sleep. Those who bring this mantra as evidence of reincarnation have not even read the Shatapath Brahman of Shukla Yajurveda or they are deceiving the people. They only seek to deceive people. [átha yátra suptvaa | púnarnaavadraasyanbhávati tádvaacayati púnarmánah- púnaraáyurma aáganpúnah- praaNah- púnaraatmaá ma aáganpúnashcákSuh- púnah] “And when he has slept and does not wish to fall asleep again, (the Adhvaryu) makes him mutter the text (Yajurveda 4:15), “Thought has returned to me and life, my breath and soul have come again, sight and hearing have come again.””

All these evidences prove that even this mantra has NOTHING to say about reincarnation.

3. Swami Dayanand

Next, the Swami quotes Atharvaveda 7/67/1.

English rendering of Swami’s translation by Arya Samaj

“O Lord! May we get, through Thy favor in our rebirths all the senses and that force which sustains the pranas. may we be

endowed with the noble riches of knowledge and have firm devotion to Thee. May we get human bodies so that we may be able to tend the fires, Ahavaniya, etc. O Lord of the Universe! May we have the same form, intellect and good bodies as we were endowed with in our previous birth so that we may be able with the help of intellect to discharge our duties properly in the world of our rebirth and may we never suffer pain on any account."

[Rigvedadi Bhashya Bhumika, Part 4, English Version; An Introduction to the Vedas; Translated by Ghasi Ram M.A. L.L.B.]

The Response

Another case of deliberate mistranslation by Arya Samaj. Both the Hindi and English translations of this otherwise short verse have been unnecessarily elongated. Again the word ‘rebirth‘ is NOT present in the text. It is only an assumption that leads to this mistranslation. Following is the translation by Hindu scholars.

Translation of Shripad Damodar Satvalekar

A more correct English Translation

“May sense (indriyaa) come to me, again

soul, property, and brahmana (sacred knowledge) ; let the fires of the sacred hearth again officiate just here in their respective stations.”

My review

My review of this mantra is similar to the review of first two mantras from Rigveda, because it is on similar lines. Following points refute the claim that this mantra is speaking about reincarnation:

This mantra is no doubt a prayer. A prayer is always made for something that cannot be achieved ordinarily. According to Hindu theology of Karma, as per a persons deeds

he/she is born again with a birth that is appropriate for the deeds done in previous life. A prayer for the same is useless and NOT required.

Moreover, why will one ask for rebirth, even though one knows the sufferings of this world? Why not pray for Moksha i.e. liberation from the cycle of births and deaths, which will at least make some sense?

When is this prayer being made? After death or at the time of death?

The words of the prayer become very weird if we assume that it is speaking about reincarnation. What is that ‘thing’ asking for the soul? It does not appear to have a soul.

What is the guarantee that this prayer is accepted?

Can this not be a prayer at the time of sleep, because sleep is the sister of death? Why assume that it is hinting at reincarnation? This prayer can very well be made at the time of sleep to wake up again with vigour and all the senses intact. That appears far more logical.

Unless all these points are answered satisfactorily, there is no question of accepting reincarnation in this mantra.

4. Swami Dayanand

Swami ji then turns to Atharvaveda 5/1/2 in the hope of establishing reincarnation.

English rendering of Swami’s translation by

Arya Samaj

“A man who, has done good actions in his previous birth, gets many good bodies in virtue of those good actions, but if he has done evil deeds he does not get human body and is born into the body of an animal, etc., and suffers pain.”

[Rigvedadi Bhashya Bhumika, Part 4, English Version; An Introduction to the Vedas; Translated by Ghasi Ram M.A. L.L.B.]

The Response

Again if you check this mantra, there is no

word ‘rebirth‘ (Punarjanam) in it. Following is the translation by Hindu scholars.

Translation of Shripad Damodar Satvalekar

A more correct English Translation

“He who first attained to the ordinances makes thence many wondrous forms; eager, he first entered the womb {yoni), he who understood speech unspoken.”

My review

Following points do not allow this mantra to

be considered as evidence for reincarnation:

This hymn is in praise of the deity Varuna.

Mantra 1 of this hymn is speaking about Varuna and how he enters into human form

This mantra also is in praise of Varuna and cannot be used as evidence for reincarnation.

5. Swami Dayanand

Lastly Swami ji turns to Yajurveda Adhyaai 19, Mantra 47.

English rendering of Swami’s translation by Arya Samaj

“We have heard that there are two paths in this world for enjoying the good and suffering the bad consequences of virtue and vice. The first is the path trodden by the pitris (the wise) and the devas (the learned) and such men as are devoid of knowledge and wisdom. The first is divided two fold i.e., the pirtriyana and the Devayana. That in which a jiva obtaining a body from the father and mother enjoys happiness as the fruit of its good actions and suffers pain as the consequences of its evil and deeds and again and again, i.e., in which it is subject to past and future birth is called the pitriyana. That in which it obtains emancipation, is liberated from the world i.e., the migrations of birth and death is called devayana. In the former, after having enjoyed the fruits of its

stock of virtue it is born again and dies also. In the latter, it is not born again, nor does it die. By these two paths the whole world passes and repasses.”

[Rigvedadi Bhashya Bhumika, Part 4, English Version; An Introduction to the Vedas; Translated by Ghasi Ram M.A. L.L.B.]

The Response

The above rendering of Yajurveda 19/47 by Swami Dayanand and Arya Samaj is less of a translation and more of a twisted interpretation. This is the height of dishonesty that short mantra is made to extend like a commentary and is labelled a

translation. Again there is no word ‘rebirth‘ mentioned in this mantra. Following is the translation by Hindu scholars.

Translation by Swami Karpaatra Maharaj

A more correct English Translation

“I have heard mention of two several pathways, way of the Fathers, way of Gods and mortals. On these two roads each moving creature travels, each thing between the Father and the Mother.”

My review

There is no mention of reincarnation in this mantra.

Following points do not allow this mantra to be considered as evidence for reincarnation:

When Shatapath Brahman has already interpreted this mantra, there remains no room for any modern wishful interpretation. Shatpatha Brahmana 12/8/1/21 clearly interprets the two paths leasing to Pitrilok (world of the fathers) and Devalok (world of the gods). There is no mention of any rebirth.

Shatapath Brahman 6/6/2/4 says that the gate of the heavenly world or devalok is in the NORTH-EAST. Shatapath Brahman

13/3/1/5 says that the gate of the world of Fathers or Pitrilok is in the SOUTH-EAST. If, according to Arya Samaj, Pitriyaana and Devayaana mean rebirth and emanicipation respectively, then assigning directions to Pitrilok and Devalok is MEANINGLESS.

Brihadaranyak Upanishad 1/5/16 categorizes the worlds into three viz. the world of men (Manushyalok), the world of the Fathers (Pitrilok), the world of the Devas (Devalok). If by Pitrilok is meant rebirth, then Manushyalok becomes meaningless. The full mantra says, “Next there are verily three worlds, the world of men, the world of the Fathers, the world of the Devas. The world of men can be gained by a son only, not by any other work. By sacrifice the world of the Fathers, by knowledge the world of the Devas is gained. The world of

the Devas is the best of worlds, therefore they praise knowledge." Explaining how the world of Men is gained by a son, Adi Shankaracharya says that a son continues the lineage of the father and in case the father has not performed certain sacrifice he was required to perform, the son performs them for him. The idea is this: A father who has a son instructed in this way remains in this very world as that son; that is, he should not be considered dead.

Thus we find that even Yajurveda 19:47 is speaking nothing about the doctrine of reincarnation as is being claimed by Hindu polemicists.

The claim of reincarnation in the Vedas based on half a dozen mantras has been

disproved. The only alternative is to go for the concept of Swarga and Narka, of which the Vedas are the upholders.

Agniveer, the modern polemical website tries to add one more mantra of the Rigveda to somehow prove Rebirth and Moksha. They quote Rigveda 1/24/1-2 as follows

“Question: Whom do we consider the most pure? Who is the most enlightened one in entire world. Who provides us mother and father again in the world after gifting us ultimate bliss or Mukti?

Answer: The self-enlightening, eternal, ever-

free Ishwar alone is most pure. He alone provides us mother and father again in the world after gifting us ultimate bliss or Mukti.”

The translation is again dubious ignoring the context of the entire hymn. This hymn narrates the story of Shuna Shep, the son of Rishi Ajigart. He was sold for a hundred cows by his father to Raja Harishchandra as a victim for human sacrifice (Purushmedha). The details are provided in the Aitareya Brahman. It is at the time when Shuna Shep is tied to the stake for sacrifice, that he utters the prayers to Agni to save him so that he may be able to see his father and mother again. There is absolutely no mention of any rebirth or moksha in this

mantra as agniveer has tried to present.

The bottom line is that in any scripture in order to prove the validity of a doctrine, it MUST be put forward clearly and unambiguously. To clutch at straws and twist the meanings of other unclear passages to make them speak of the doctrine is purely fraudulent. It is only an act of deception to make others see in the scripture something that is not there. Instead of moulding their thinking according to their scriptures, they mould the scriptures according to their thinking. That is the tragedy of the ancient Vedas, which actually do not belong to this era and have to be left in the ancient era.

Importance of Cow dung and urine in Hinduism

Cow is so revered in Hinduism that even its wastes are considered sacred. In support for consumption of Cow dung and urine, Hindus often say that it has the ability to cure many diseases. They have even launched products made from cow urine and dung. In a bizarre way, Hindu argue that after a research they have found gold in cow urine and dung hence it is very healthy and useful for consumption, no reliable research team has ever found such thing in cow's urine or dung. If advising others to

consume cow dung and urine is justified in this manner, then will the apologist eat his own faeces? As recent study has found that gold exists in human faeces [1, 2]. The most awkward thing is that Hindutva forces are shamelessly promoting such outdated and useless religious commandment.

Table of Contents

Hindus obsession with Cow Dung and Urine

Cow Dung and Urine harmful for consumption proves Science

Reverence of Cow Dung and Urine in Hindu scriptures

Definition of Panchagavya

Cow Dung and Urine for protection against

Demons

Consuming Cow Dung and Urine

Purifying the idol of God with Panchagavya

Making idol of God with Cow Dung

Cleaning the Temple with Cow Dung

Cleaning the sacrificial spot before the Sacrifice

Washing utensils with Cow Dung and Urine

Cow Dung as a substance for purification

Bathing with Cow dung

Cow Dung as a beauty cream

Cow Dung and Urine for curing illness/disease

Cow Dung and Urine for expiatory rite

Expiation using Cow Dung and Urine for

eating the remnants of food or coming into contact with a Shudra/Chandala

House/Kitchen should be purified/plastered with Cow Dung

Hindus obsession with Cow Dung and Urine

Readers may like to go through the following links,

Cow urine for your skin? Panchgavya repackaged for a new gen

http://www.hindustantimes.com/health-and-fitness/cow-urine-for-your-skin-panchgavya-repackaged-for-a-new-gen/story-8p2LagTXTJLU6mQsjM18zN.html

Dadri lynching: Akhlaq’s village to be ‘purified’ by cow urine, gangajal

http://zeenews.india.com/news/india/dadri-lynching-akhlaqs-village-to-be-purified-by-cow-urine-gangajal_1831438.html

BJP Yuva Morcha shocker: Cow urine sprinkled to ‘purify’ venue after Prakash Raj speech

https://www.thenewsminute.com/article/bjp-yuva-morcha-shocker-cow-urine-sprinkled-purify-venue-after-prakash-raj-speech-74843

Priests ‘purify’ Shani temple after women activists enter shrine

http://timesofindia.indiatimes.com/city/kol

kata/Priests-purify-Shani-temple-after-women-activists-enter-shrine/articleshow/50307298.cms

Cow urine cleaner to replace phenyl in government offices

http://indiatoday.intoday.in/story/cow-urine-cleaner-to-replace-phenyl-in-government-offices/1/412383.html

To Get Cleopatra’s Beauty, Use Cow Urine, Milk And Dung: Gujarat Gauseva Board

http://www.huffingtonpost.in/2016/10/11/use-cow-urine-dung-and-milk-to-get-the-beauty-of-cleopatra-say/

RSS to market ‘Modi’ kurtas, cow urine products online

http://timesofindia.indiatimes.com/city/agra/rss-for-online-sale-of-cow-urine-products/articleshow/58993617.cms

India Carrying out ‘Scientific Research’ on Cow Dung, Urine: Harsh Vardhan

http://www.news18.com/news/india/india-carrying-out-scientific-research-on-cow-dung-urine-harsh-vardhan-1428223.html

Cow panel wants cow dung cakes used in cremation

http://timesofindia.indiatimes.com/city/chandigarh/cow-panel-wants-cow-dung-cakes-used-in-

cremation/articleshow/58757184.cms

Government panel set up to research ‘scientific benefits’ of cow urine, dung

http://www.timesnownews.com/india/article/cow-urine-scientific-benefits-dung-bjp-rss-panchgavya-harsh-vardhan/66048

Urine capsules, dung insect repellent: Meet the people behind IIT-Delhi’s cow research project

https://scroll.in/article/829567/urine-capsules-dung-insect-repellent-meet-the-people-behind-iit-delhis-cow-research-project

Iftar at Krishna Mutt: Sri Rama Sene to ‘purify’ hall using cow urine

http://www.thehindu.com/news/national/karnataka/iftar-at-krishna-mutt-sri-rama-sene-to-hold-prayers-tomorrow/article19189946.ece

In annual Ugadi ritual, people in Andhra village throw cow-dung at each other

http://www.thenewsminute.com/article/video-annual-ugadi-ritual-people-andhra-village-throw-cow-dung-each-other-59545

Ganesha idol made of cow dung draws huge crowds

http://www.thehindu.com/news/national/telangana/Ganesha-idol-made-of-cow-dung-

draws-huge-crowds/article14632985.ece

Uttar Pradesh govt moots use of cow urine to make medicines

http://indianexpress.com/article/news-archive/uttar-pradesh-govt-moots-use-of-cow-urine-to-make-medicines-5050999/

“At a rally organised by Bharatiya Gau Kranti Manch in Bhopal as part of a nationwide campaign seeking death sentence for cow slaughter on Sunday, speakers said that cow milk can even reduce corruption, reported Indian Express. “Even when he was 120 years old, Lord Krishna looked like a 12-year-old because his soap was made from cow dung, the speakers said. What

more? “Once you consume cow milk you won’t commit any crime. ”

http://www.firstpost.com/living/cow-dung-for-indigestion-urine-for-pimples-vishwa-hindu-parishads-guide-to-a-healthy-life-1850279.html

Hindu researchers in Gujarat finds gold in cow urine,

http://indianexpress.com/article/cities/ahmedabad/gold-cow-urine-junagadh-agricultural-university-test-result-2882431/

“One, she declared, contained cow’s milk, another cow’s urine, a third “dung juice” created by soaking cow excrement in water, while into the last had been poured clarified

butter, or ghee.

The purpose of the witches' kitchen-like set-up was to heat and combine all four to create a wonder drug for humans. "It will cure 99 per cent of all diseases," Dr Bhojraj declared."

http://www.independent.co.uk/news/world/asia/a-cure-for-cancer-ndash-or-just-a-very-political-animal-2031253.html

India makes cola from cow urine

To millions of devout Hindus, it's the real thing: a cola made from the urine of India's sacred cows.

http://www.telegraph.co.uk/news/newstopics/howaboutthat/4592608/India-makes-cola-from-cow-urine.html

India’s Ultimate Obsession With ‘Cow Urine’

http://www.indiatimes.com/news/india/indias-ultimate-obsession-with-cow-urine-231302.html

Beef served at Mysuru event, BJP activists ‘purify’ venue with cow urine

http://www.thenewsminute.com/article/beef-served-mysuru-event-bjp-activists-purify-venue-cow-urine-64255

Cow horns absorb radioactivity, dung has plutonium: Gems from a Kerala swami

http://www.thenewsminute.com/article/cow-horns-absorb-radioactivity-dung-has-

plutonium-gems-from-kerala-swami-65152

Cow meat poison, its dung can be used for making bunkers: RSS leader Indresh Kumar

http://www.daijiworld.com/news/newsDisplay.aspx?newsID=464622

Chhattisgarh panel to govt: Purchase cow urine to stop people from abandoning cows

http://www.hindustantimes.com/india-news/chhattisgarh-panel-suggestion-to-govt-purchase-cow-urine-to-stop-people-from-abandoning-cows/story-Lcv2jyNGLEdt6YkhaZbubP.html

Cow urine to be promoted as health drink in

UP

https://timesofindia.indiatimes.com/city/bareilly/cow-urine-to-be-promoted-as-health-drink-in-up/articleshow/62795498.cms

Revellers welcomed with gau mutra at garba venue by members of Bajrang Dal and Vishwa Hindu Parishad (VHP).

https://timesofindia.indiatimes.com/city/ahmedabad/revellers-welcomed-with-gau-mutra-at-garba-venue/articleshow/60800528.cms

Cow Dung and Urine harmful for consumption proves Science

Cow urine is harmful for consumption and can even lead to death. Studies concerning

ingesting individual components of Panchagavya, such as cow urine, have shown no positive benefit, and significant side effects, including convulsion, depressed respiration, and death.

“Results of the experiments show that both “cow’s urine” and nicotine cause excitement in low doses and cause convulsion and/or death in higher doses. Both also depress respiration. The role of “cow’s urine” toxicity following administration to patients with convulsion and the possible aetiology of the neurological sequelae of “cow’s urine” poisoning are discussed.”

https://www.ncbi.nlm.nih.gov/pubmed/1179485

Citrobacter, Klebsiella, Proteus, E. coli and Shigella were also the most recovered bacterial species from urine of cows in this study.

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3032614/

A 1976 study on dogs showed that repeated administration of cow urine concoction as used in Nigerian folk medicine, resulted in hypotension and tachypnea, and also death.

Cow’s urine can also be a source of harmful bacteria and infectious diseases, including leptospirosis.

https://www.cambridge.org/core/journals/epidemiology-and-infection/article/leptospiral-carrier-state-and-seroprevalence-among-animal-population-a-cross-sectional-sample-survey-in-andaman-and-nicobar-islands/BDBBA5C65A8BCCA5960647EC98E9BF0B

“Cow’s urine” concoction (CUPR) is a traditional remedy for convulsive seizures in Nigeria. Its administration has been associated with severe poisoning, sometimes with a fatal outcome in Nigerian children. Recently, we showed that several

of the components of the concoction are toxic. We have demonstrated in the present study certain cardio-respiratory effects of cow’s urine concoction in dogs. On the cardiovascular system, an initial bradycardia followed by tachycardia and a biphasic effect on blood pressure characterized by a fall followed by a rise were demonstrated. Progressive hypotension following repreated administration of CUPR was also shown in all experimental dogs. On the respiratory system, a short period of respiratory arrest and/or respiratory depression, followed by tachyponoea with associated hypoventilation of the lungs, were observed. The possible explanations for the observed cardiorespiratory effects of the concoction were discussed. On the basis of our

findings, an hypothesis is advanced for the possible mechanisms of the neurological sequelae and/or death following cow’s urine poisoning.

http://trstmh.oxfordjournals.org/content/71/2/127.short-accessdate=29

19 die due to leptospirosis this year

“While the quantity of urine discharged by mice is just around 1 to 3 ml, cattle like cows, buffaloes and bullocks, which are reared by people in rural areas, pass around half to 3 litre of urine. In cattle sheds, the urine and dung is mixed and the floor, if it is kuccha, tends to remain damp, helping the bacteria breed and infect people,” said a senior health department official.

“The volume of cattle urine is more and people come into contact with it more often,” he explained.

http://www.dnaindia.com/mumbai/report-19-die-due-to-leptospirosis-this-year-2125261

“Observations of CUC poisoning in man and experimental animals showed that the main effects of CUC are severe depression of respiration, cardiovascular system, the central nervous system and hypoglycaemia. These toxic effects acting singly or in combination are believed to be the cause(s) of death from CUC. Management is geared towards correcting these adverse effects.”

http://europepmc.org/abstract/med/6314793

“But medical doctors warn they can be harmful, despite being “all natural,” and critics argue that the government is promoting alternative medicines without seeking to test their efficacy and develop them into modern treatments.”

“Doctors complain that patients come to them when their cancer has progressed too far for surgery or when hepatitis has already resulted in liver failure, because they’ve spent weeks or months in the care of alternative practitioners. Meanwhile, as

an ongoing outbreak of dengue fever in New Delhi has illustrated, the public health system is creaking its way toward abject failure, says Dr. Sumit Ray, vice chairman of critical care at the capital's Sir Ganga Ram Hospital."

http://www.usatoday.com/story/news/world/2015/10/08/hindus-india-cows/73567552/

Those dung cakes could be harmful: Study

"We are explaining the harmful consequences of burning cow dung cakes. By using this as fuel, people from rural areas are prone to suffer from a lot of health problems.

http://www.deccanherald.com/content/232

244/those-dung-cakes-could-harmful.html

Cow urine doesn’t cure cancer

http://www.indiatimes.com/news/india/cow-urine-cures-cancer-not-really-bjp-heres-why-231156.html

“Dr Donald Hensrud, chairman of preventive medicine at Mayo Clinic in Minnesota, told ABC News: “I think I’m perfectly comfortable in saying that I’m aware of no data that cow’s urine – or any other species’ urine – holds any promise… in treating or preventing cancer.” Such opinions will do nothing to deter the friendly and charming people at the Go-vigyan Kendra.”

http://www.independent.co.uk/news/world/asia/a-cure-for-cancer-ndash-or-just-a-very-political-animal-2031253.html

An eye injury in Haryana that almost led to blindness from using cow urine treatment

https://www.altnews.in/eye-injury-haryana-almost-lead-blindness-using-cow-urine-treatment/

MUCKING DEADLY Experts claim a whiff of cow dung can ’cause cancer and heart

disease’ as shock stats reveal farming emissions are major source of air pollution in Scotland

https://www.thescottishsun.co.uk/news/1576920/cow-dung-cancer-heart-disease-farming-emissions-air-pollution/

Reverence of Cow Dung and Urine in Hindu scriptures

Cow dung and urine are praised in the following way in the Hindu scriptures,

“Pañca-gavya, the five products received from the cow, namely milk, yogurt, ghee,

cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization…" A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 8.8.11 http://vanisource.org/wiki/SB_8.8.11

Vishnu Smriti 99.11 "(I reside) in fresh cow dung, in a noble elephant in rut…"

Vishnu Smriti 23.61 In the urine of cows dwells the Ganges, prosperity (dwells) in the dust (rising from their couch), good fortune in cow dung, and virtue in saluting

them. Therefore should they be constantly saluted.

Agni Purana 230.1 “Pushkara said:- Cereals, paddies except those of the black species, cotton, hay, cowdung and coins are auspicious things and ensure the success of his mission, when looked as by a man just at the time of leaving his house.” Tr. M.N. Dutt

Agni Purana 292.1-5 “…Bad luck never sticks to the place, which has once been sprinkled over with the urine of a cow. Even a particle of water, dropped down from the

horn of a cow engaged in scratching her body, is possessed of the virtue of expiating all sins. A man having had a bad dream in the night, should take a composition, consisting of the dung and the urine of a cow, as well as of curd, cream, etc., prepared out of the thickened milk of a cow, mixed with the the substance known as the Rochona. The urine of a cow is endued with the efficacy of neutralising all sorts of poison, and of keeping off the undesired intrutions of demons and monsters on the household…" Tr. M.N. Dutt

Devi Bhagvatam 11.11 Narayana said :—" O Narada! I am now talking of the three kinds of ashes; hearing this even destroys one's sins and brings in good fame. When a cow

evacuates her dung ,just as the cow dang leaves her and is far from reaching the ground, one should catch it with one’s hand and this cowdung burnt with “Sadyojatadi i.e. Brahma Mantra” becomes ashes which are called “Santika Bhasma,” i.e. ashes producing peace. Before the cowdung is about to reach the ground, the devotee should take it with his hand and uttering the six lettered Mantra, he is to burn the cowdung. The ashes from this are called ” Paustik Bhasma” i.e. ashes leading to nourishment. If the cowdung be burned with the Mantra “Haum,” the ashes of this are called “Kamala Bhasma” i.e., ashes leading to the granting of desires.

Matsya Purana 267.5-6 “Cow’s urine should

be placed after reciting the sacred Gayatri cowdung by reciting ‘Gandhadvara,’ milk after reciting ‘Apyayasva,’ curds by reciting ‘Dadhikravna,’ clarified butter after reciting ‘Tejost’, etc.,’ water after reciting ‘Tad Devasya-tva etc.’ All these are mixed and then Kusa is thrown therein. Thus Panchagavya is prepared. The idol should be bathed with this Panchagavya of the jar thus filled in.” Tr. Various Sanskrit Scholar, edited by B.D. Basu

Markandeya Purana 29.8 …her [cow’s] ordure and urine are tranquillity and prosperity…

Mahabharata 13.78 One should never feel any repugnance for the urine and the dung

of the cow.

Panchgavya or five products of cow are claimed to be very useful for human beings, they are said to be boon given by god. The definition of Panchagavya given by Hindu scriptures is as follows,

Definition of Panchagavya

Parasara Smriti 11.27-28 “Holy and sin absolving is Panchagavyam, which is a compound of cow’s urine, cow dung, cow’s milk, curdled cow milk, cow butter in a clarified state, and the washings of Kusa grass. The urine of a black cow, the cowdung of a white cow, the milk of a

copper coloured cow, and the curdled milk of a red cow should be collected (for the compound, Panchagavyam).” Tr. M.N. Dutt

Garuda Purana 1.222.63-66 “The constituents of Pancagavya are as follows: Milk taken from a gold colored cow, the cow dung of a white cow, urine of a copper colored cow, clarified butter of the milk of a blue cow and the curd of the milk of a black cow. Water added should be consecrated by Kusa grass. Eight Masas of cow’s urine, four Masas of dung, twelve Masas of milk, ten Masas of curd and five Masas of ghee form the correct proportion. This Pancagavya removes all impurities.” Tr. J.L. Shastri

Cow Dung and Urine for protection against Demons

Srimad Bhagavatam 10.6.19-21 Thereafter, mother Yaśodā and Rohiṇī, along with the other elderly gopīs, waved about the switch of a cow to give full protection to the child Śrī Kṛṣṇa. The child was thoroughly washed with cow urine and then smeared with the dust raised by the movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection. The gopīs first executed the process of ācamana, drinking a sip of water from the right hand. They purified their bodies and

hands with the nyāsa-mantra and then applied the same mantra upon the body of the child.

Agni Purana 299.19-23 “…The monstress Putana, attacks child that has just completed its first month of life. The disease which is ascribed to her, is ushered in by the following symptoms: The child moans like a crow. The respiration becomes difficult. The body emits a smell like that of urine, and the eye-lids remain completely closed, or half shut. The remedy consists in washing the body of the child with the urine of cow, and in fumigating it with the vapours of Godanta…” Tr. M.N. Dutt

Consuming Cow Dung and Urine

Other than drinking Cow Urine, Hindus also eats Cow Dung in concoction known as Panchagavya,

“We make pregnant women eat cow dung and urine paste to ensure a normal delivery..” says Shankar Lall, RSS’s Akhil Bhartiya Gau Sewa Pradhan

http://www.financialexpress.com/india-news/we-make-pregnant-women-eat-cow-dung-and-urine-paste-to-ensure-a-normal-delivery-says-shankar-lall-rsss-akhil-bhartiya-gau-sewa-pradhan/340736/

Sadhvi Pragya says cow urine cured her cancer. Doctors not convinced

Sadhvi Pragya, who is also an accused in the 2008 Malegaon blasts case, is a breast cancer survivor. “I was a patient of cancer and I cured myself by consuming cow urine and panchgavya-mixed ayurvedic herbs,” she said.

Panchagavya is a mixture of five cow products and used in traditional Hindu rituals. These are cow dung, urine, milk, curd and ghee. These are mixed in proper ratio and then allowed to ferment. Sadhvi Pragya called the cure scientific, saying, “I am a living example of its effectiveness.”

https://www.indiatoday.in/elections/lok-sabha-2019/story/sadhvi-pragya-cow-urine-cured-cancer-doctors-not-convinced-1508297-2019-04-23

Eating peppered cow dung and learning the Hindutva way to poop at Chennai spiritual fair

http://www.thenewsminute.com/article/eating-peppered-cow-dung-and-learning-hindutva-way-poop-chennai-spiritual-fair-47697

Girl forced to eat cow dung as a remedy for ‘black magic’

http://indianexpress.com/article/cities/mumbai/girl-forced-to-eat-cow-dung-as-a-remedy-for-black-magic-4702548/

Cow dung for indigestion, urine for pimples: Vishwa Hindu Parishad’s guide to a healthy life

http://www.firstpost.com/living/cow-dung-for-indigestion-urine-for-pimples-vishwa-hindu-parishads-guide-to-a-healthy-life-1850279.html

Meet the cow-obsessed Indian man who abandoned his family to spend his time drinking cow urine, eating cow dung and even letting the beasts sleep in his bed

https://www.thesun.co.uk/news/4552397/cow-obsessed-indian-man-urine-dung-family-health/

`Panchagavya – Jeevana Bhavya`: The Miraculous Drink Can Cure Any Human Disease

https://www.youtube.com/watch?v=h2nQP

KrS–g

Mantra while drinking Panchagavya

http://www.ashram.org/ArticleViewer/ArtMID/1724/ArticleID/9720/mantra-while-drinking-panchagavya

Among other things, the treatment at the hospital required me to drink a concoction made of cow urine, dung, ghee, curd and milk (panchagavya) and coat myself with cow dung by exposing myself physically.

https://thewire.in/7281/mind-cows-challenges-of-cancer/

“I had been polluted so I had to be purified.

My grandmother made the panchagavya, [a mix] of curd, milk, ghee [clarified butter] and cow's urine and dung and said I had to drink it," he says.

http://www.scmp.com/magazines/post-magazine/article/1794985/holy-cow-push-outlaw-beef-india-seen-cultural-oppression

Cow dung and urine 'healthy'

The dung is generally dried for over a week, then blended at a very high temperature to kill all harmful bacteria and germs. The final product, a dung powder, is mixed with variety of ingredients to make the medicines and toiletries.

http://www.telegraph.co.uk/expat/expatnews/7398029/Cow-dung-and-urine-

healthy.html

‘Panchgavya medicines panacea for many ills’

http://timesofindia.indiatimes.com/city/nagpur/panchgavya-medicines-panacea-for-many-ills/articleshow/59059614.cms

Varaha Purana 206.28 “By drinking Pancagavya, the result of performing the Vajimedha sacrifice is obtained. The products got from cow are the most pure. There is none else like them.” Tr. Venkitasubromania Iyer, edited by J.L. Shastri

Agni Purana 279.41-44 “…powder of Vidanga taken with the urine of a cow, should be known as a strong vermifuge…” Tr. M.N. Dutt

Baudhayana Dharma Shastra 1.5.12.38. He who is bitten by a worm will become pure on bathing (daily) during three days and drinking (a mixture of) cow’s urine, cowdung, milk, sour milk, butter, and water boiled with Kusa grass.

Kurma Purana II.34.35 “If a Brahmana eats the leavings of the food (of unspecified persons), he becomes purified by drinking cow’s urine, eating (for food) barley cooked

in cow’s urine or by drinking the water that remains after cows have drunk.” Tr. G.V. Tagare

Purifying the idol of God with Panchagavya

Matsya Purana 265.2-12 “…There should be great rejoicings at the time of consecrating the idols, which should first be taken to the bathing mandapa and washed with Panchgavya, Panchakasaya, earth, ash, and

water while reciting the four Vedic mantras, viz. (1) Samudra Jystha etc., (2) Apodivya, (3) Yasamraja (4) Apohista. Then the idol should be purified with Panchagavya and other three substances and then bathed…” Tr. Various Sanskrit Scholars, edited by B.D. Basu

Shiva Purana, Vayavaiyasamhita section I, 33.31-32 “After installing the phallic image in accordance with the rules with due conseccrations the pedestal shall be conceived along with the idol of five faces. The ablution shall be performed with golden vessels, filled with Pancagavya collected in accordance with one’s capacity.” Tr. Board of Scholars, edited by J.L. Shastri

Agni Purana 91.1-4 “…A man who bathes the gods, with the composition known as the Panchagavya, carries with him into the region of bliss, the souls of all his departed manes and progenies…”

Shiva Purana, Vidyeshvara Samhita 1, 16.111-112 “The ceremonial ablution of the phallic emblem with Pancagavya on Sundays is specially recommended. Pancagavya is the compound of cow’s urine, dung, milk, curd and ghee…” Tr. J.L. Shastri

Shiva Purana Vayaviya Samhita section I 7.31.31-32 “After installing the phallic image in accordance with the rules with due consecrations the pedestal shall be conceived along with the idol of five faces.

The ablution shall be performed with golden vessels, filled with Pancagavya collected in accordance with one’s capacity.” Tr. Board of Scholars, edited by J.L. Shastri

Agni Purana 60.6 “Both the inside and the exterior surface of the image should be cleansed and purified with the composition known as the Panchagabya (cows milk, and its curd, cow butter in a clarified state, and the urine and dung of a cow), and thoroughly washed over with river water and the washings of the Kusha grass.” Tr. M.N. Dutt

Making idol of God with Cow Dung

Some Hindus in south India makes idol of Ganesh from cow dung and worships it during the festival called Ganesh Chaturti. Hindu scriptures allows one to make idol from cow dung and worship it,

Brahma Vaivarta Purana, Krishna Janma Khanda 75.73-82 “…Even the worship of Siva’s male organ for one time after having constructed it with clay or cow dung and sand secures dwelling in heaven for a hundred ages: and whoever worships a hundred such organs obtains the desired meed…” Tr. Rajendra Nath Sen

Narada Purana III.75.77 “He shall make the

image of Hanuman hanging therefrom. The image is made of cowdung. The deity is painted as holding something on the top of the palm with his left hand and sharing the gesture of perfect knowledge (janan mudrika) with his right hand.” Tr. G.V. Tagare

Skanda Purana II.iv.10.15 “On that day, an idol should be made with cowdung in the courtyard; curds should be sprinkled there in front of it.” Tr. G.V. Tagare

Cleaning the Temple with Cow Dung

Srimad Bhagavatam 11.11.39 “To render service in my house (temple) like a sincere servant by sweeping and washing,

plastering with cow dung the floor and decorating it with ornamental drawings figures without expecting anything in return for this service.” Tr. G.V. Tagare

Varaha Purana 139.1 “Varaha said:- O goddess, listen. I shall tell you what merit accrues to a person who smears (the floor of the temple with cowdung). He remains in heaven for as many thousands of years as the number of steps he smears with cowdung.” Tr. Venkitasubramonia Iyer, edited by J.L. Shastri

Vishnu Smriti 91.18 The same reward is also obtained by scouring a temple, by smearing it (with cow-dung and the like), by removing the leavings of the food of a

Brahmana, by washing his feet, and by nursing him when sick.

Cleaning the sacrificial spot before the Sacrifice

Kurma Purana II.22.1-2 “Having purified the ground with cowdung and water on the day previous to that of Sraddha, the performer of Sraddha should invite the Brahmanas with the above mentioned qualifications, through good persons with the invitation…” Tr. G.V. Tagare

Matsya Purana 25-29 “After thus putting together articles for worship, the worshipper should draw a circle by the urine of cow on the floor plastered with cowdung,

and there he should worship the circle with unhusked rice and flowers. The worshipper should then wash the feet of his Brahmana guests with great respect and courtesy…” Tr. Taluqdar of Oudh, edited by B.D. Basu

Vishnu Smriti 91.18 “By scouring the floor of a divine temple, by smearing it with cowdung etc., by removing the leavings of a Brahmana’s meal, by washing the feet of a Brahmana with water, by attending a Brahmana during illness, one acquires the merit of making the gift of a cow.” Tr. Manmatha Nath Dutt

Washing utensils with Cow Dung and Urine

Baudhayana Dharma Shastra 1.6.14.4-7 (Vessels) made of metal (must be) washed, after having been scrubbed as (directed) above. The materials (to be used) for scrubbing (are) cowdung, earth, ashes, and so forth. Those which have been defiled by urine, ordure, blood, semen, and the like (must be) recast, Or (they must) be kept during seven (days and) nights completely immersed in cow’s urine,

Parasara Smriti 10.39 “Copper vessels (kept in such a house) should be purified by washing them with Panchagavyam, and utensils made of bell-metal and found therein should be purified by rubbing them with ten kinds of ashes” Tr. Manmatha Nath Dutt

Cow Dung as a substance for purification

Baudhayana Dharma Shastra 1.5.8.52. ‘Time, fire, purity of mind, water and the like (fluids), smearing with cowdung and ignorance (of defilement) are declared to be the sixfold (means of) purification for created beings.’

Vishnu Smriti 22.87 “Knowledge, ascetic austerities, fire, food, earth, mind, water, smearing [with cowdung], religious acts, the sun and the time are purifiers of embodied creatures.” Tr. Manmatha Nath Dutt

Bathing with Cow dung

Mahabharata book 13 section 78 One should always bathe, using cow-dung at the time. One should sit on dried cowdung. One should never cast one’s urine and excreta and other secretions on cowdung.

Garuda Purana 1.50.11 “Smearing the body with the dust of dried cow dung is the excellent form in bath called Vayavya…” Tr. Board of scholars, edited by J.L. Shastri

Srimad Bhagavatam 10.6.20 The child was thoroughly washed with cow urine and then smeared with the dust raised by the

movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection.

Usana Samhita 5.1 “Having purified himself with cow-dung and water and being self-controlled, [the performer of a S’raddha] saluting all the twice-born, should invite them with welcome words.” Tr. Manmatha Nath Dutt

Agni Purana 267.4-6 “Now I shall describe the other sorts of religious ablutions which grant success to their performers. A bath, after having lubricated the body with

clarified butter, tends to increase the duration of life of a man, while by bathing with cowdung, a man becomes a favorite with fortune. Similarly, a bathing, done by rubbing the body with the urine of a cow, makes the bather free from all impieties…” Tr. M.N. Dutt

Bhagawad Puran 11.11.34.41 …and then one should further cleanse with water and cow dung…

Devi Bhagawatam 12.1-5 The pure cowdung of the Kapila (brown) cow is to be taken up by the hand before it reaches the ground.

BHIKSHUKA UPANISHAḌ of Shukla Yajur Veda …partaking daily of cow's urine and cow's dung, observing Chāndṛāyaṇa…

Agni Purana 90.7-14 "…The body of the disciple should be rubbed over with Kanjika, (decotion of rice), ashes of burnt clay, grass, cow dung, Golaka, white mustard, and washings of curd…" Tr. M.N. Dutt

Cow Dung as a beauty cream

Hindus have launched COWSmatics which includes shampoos, soaps, beauty creams, oils, everything made from Panchagavya.

Srimad Bhagavatam 10.8.22-23 When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people’s ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī. Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their

breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

Cow Dung and Urine for curing illness/disease

Garuda Purana 1.177.44 “Watery portion squeezed out of cowdung mixed with the juice of Kakajangha and drunk with milk quells Vismajvara (chronic intermitten fever).” Tr. Board of scholars, edited by J.L. Shastri

Harivamsa Purana, Vishnu Parva 2.80.6-8 If the woman faithful to her husband desires comfort for her head, she shall wash it with cow dung. She shall wash her head also with fruits of Bel, Aegle Marmelos or wood apple tree (bilva) and shrIphala. The beautiful woman shall do so on the fourteenth day during the fifteen days when moon is waning. She shall drink cow’s urine. She shall mix cows urine in the water for bathing. She will not become a widow. She will become fortunate. She will not have fever. Her body will not become hot due to any disease of the head.

Agni Purana 283.38-41 “…A decoction of Shunti, Daru, Punarnava, Kshira, Vyosha, Phalam, alkali, mixed with Ayoraja and the

urine of cow, should be deemed as a specific for all sorts of edematous swelling…” Tr. M.N. Dutt

Agni Purana 285.37-46 “A man suffering from an excess of wind and phlegm, should take each morning, oil, salt, and Haritaki boiled in the urine of a cow…” Tr. M.N. Dutt

Agni Purana 285.52-62 “…Pills made of powdered Patha, Nikumbha, the drugs known as the Trikatu, and Triphala treated with the essence of Agni and the urine of a cow, often prove beneficial to patients laid up with an abdominal tumour, or with an enlarged spleen…” Tr. M.N. Dutt

Agni Purana 289.28-36 “…A paste composed of Go, Sarjika, Kustha, Rajani, sesmum and mustard, pestled with the urine of a cow, would prove beneficial to all sorts of itches, or itching sensation of the skin.” Tr. M.N. Dutt

Cow Dung and Urine for expiatory rite

Varaha Purana 211.9 “He who drinks Pancagavya at the auspicious time, immediately gets absolved of all sins acquired from birth.” Tr. Veniktasubamonia Iyer, edited by J.L. Shastri

Parasara Smriti 3.43 Where a Brahman

from ignorance follows the corpse of one who belongs to the military caste, he becomes impure for a single night, and purifies himself by eating the fivefold products of a cow.

Parasara Smriti 11.28. Urine of the cow, cow-dung, milk, curd, and ghee, these five are the five articles derived from a cow. They, and water in which the kusa grass has been dipped, — are themselves pure, and therefore purify the sin.

Garuda Purana 1.105.60 “O Brahmins, the Pancagavya consists of cow’s milk, ghee, curd, urine and dung. The expiator should swallow these and fast for the next day. This is called Santapana Krcchra.” Tr. Board

of scholars, edited by J.L. Shastri

Manu Smriti 11.166. (To swallow) the five products of the cow (pankagavya) is the atonement for stealing eatables of various kinds, a vehicle, a bed, a seat, flowers, roots, or fruit.

Kurma Purana II.34.4 “Drinking the Pancagavya is the expiation for the theft of food stuffs and edibles, of vehicles, beds and seats, of flowers, roots and fruits.” Tr. G.V. Tagare

Manu Smriti 11.213 (Subsisting on) the urine of cows, cowdung, milk, sour milk, clarified butter, and a decoction of Kusa-

grass, and fasting during one (day and) night, (that is) called a Samtapana Krikkhra.

Mahabharata 13.76 Commencing again from that lunation, numbering the eight, which is known by the name of Kamya, he should pass three nights, supporting himself entirely on milk and urine and dung of the cow.

Mahabharata 13.81 One should, indeed, always confer happiness on them. One should, always reverence kine and worship them, with bends of one’s head. He who does this, restraining his senses the while and filled with cheerfulness, succeeds in attaining to that felicity which is enjoyed by kine (and which kine alone can confer). One

should for three days drink the hot urine of the cow.

Parasara Smriti 3.49 “By unwillingly following the corpse of a deceased Kshatriya (to the cremation ground), a Brahmana remains unclean for that day only and becomes clean by taking Panchagavyam.” Tr. Manmatha Nath Dutt

Manu Smriti 11.91-92 A twice-born man who has (intentionally) drunk, through delusion of mind, (the spirituous liquor called) Sura shall drink that liquor boiling-hot; when his body has been completely scalded by that, he is freed from his guilt; Or he may drink cow’s urine, water, milk, clarified butter or (liquid) cowdung boiling-

hot, until he dies;

Expiation using Cow Dung and Urine for eating the remnants of food or coming into contact with a Shudra/Chandala

Parasara Smriti 6.32-33 When a Brahman through ignorance chances to eat any food that belongs to one of the Chandala caste, he should purify himself by living on half-ripe barley and cow’s urine for ten nights. The barley should be steeped in the cow’s urine, and one mouthful thereof should be taken day by day ; for ten days he must live a blameless life ; this is the penance prescribed for him.

Agni Purana 170.18-25 “…While drinking of the same well with the Chandalas, the man who thinks himself to have been polluted by their vile contact, should eat the composition known as the Panchavya, or should work out his purification by observing a single day’s fast…” Tr. M.N. Dutt

Garuda Purana ch 231 “Articles of Indian bell metal, smelled by kine or defiled by the touch of residue of a Sudra’s meal, or by the contact of a dog or a crow, are purified by being rubbed with ten kinds of ashes. Having partaken his meal out of the saucer of a Sudra, a Brahmana shall regain his

purity by fasting for a day, and by taking Panchgavya as well.” Tr. M.N. Dutt

Garuda Purana 1.222.2 “If inadvertenly a brahmin takes food defiled by the Ucchista (residual of food partaken) of a Sudra he should fast for a day and night and drink Pancagavya. He shall be purified.” Tr. J.L. Shastri

Garuda Purana 1.222.20-21 “…A brahmin defiled by the touch of a dog or a Sudra defiled by Ucchista shall fast for a night and drink Pancagayva. He shall become pure. Touched by an outcaste he shall fast for

five nights.” Tr. J.L. Shastri

Kurma Purana II.34.38 “On drinking the water touched by a Candala, and excellent Brahmana becomes purified by means of Pancagavya (preparation of the five products of cows viz. urine, faeces, milk curds and ghee) as well as the chief expiatory rite for three days.” Tr. G.V. Tagare

Samvarta Samhita verse 30 “He, who takes his food or drink from a Sudra’s hands, should get himself purified with the Panchagavya after fasting for a day and night. [32] By taking food in a vessel belonging to a Sudra or in a broken plate, one should get himself purified with the

Panchagavya after fasting for a day and night.” Tr. Manmatha Nath Dutt

Apastamba Samhita 2.2 “Having drunk water in a Prapa, or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a Svapak or a Chandala, one should regain one’s purity by drinking Panchagavyam. [5] Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one’s purity by drinking Panchagavyam.” Tr. Manmatha Nath Dutt

Angiras Samhita 1.9-10 “If he on any occasion, touched by a Sudra who has not washed his mouth after taking meals, he

should bathe and recite [the Gayatri] and shall become purified by [fasting for] half a day. If a Vipra is [similarly] touched by a Vaisya, a dog or a Sudra, he shall after fasting for one night become purified with the Panchagavya" Tr. Manmatha Nath Dath

Samvarta Samhita verses 197 "By associating with an outcast for a month or a half, one would become purified, in half-a-month, by living upon barley and the urine of cow." Tr. Manmatha Nath Dutt

Usana Samhita 9.49 "By drinking water touched by a Chandala, the foremost of the twice-born becomes purified [by fasting] for three nights or by taking the Panchagavyam." Tr. Manmatha Nath Dutt

Samvarta Samhita verses 182 “By drinking well water contaminated by a Chandala’s vessel, one becomes purified by living on barley and the urine of a cow for three nights.” Tr. Manmatha Nath Dutt

Shudra not allowed to drink Panchagavya

Apastamba Samhita 5.4 “Sudras should not be enjoined to drink Panchagavyam, inasmuch as they are not privileged to utter any Mantras. A Sudra, guilty of any delinquency, should regain his purity by confessing it to a Brahmana and by making gifts.” Tr. Manmatha Nath Dutt

Vishnu Smriti 54.7 “If a Sudra drinks Panchagavyam, and if a Brahmana drinks wine, both of them will go to the great howling hell (Maha-rauravam).” Tr. Manmatha Nath Dutt

Shudra is not even allowed to drink milk of a tawny cow,

Garuda Purana 4.22 “The Śūdra who studies the letter of the Vedas, who drinks the milk of the tawny cow, who wears the sacred thread or consorts with Brāhmiṇ women. [23] Having come all along the path the sinful reach the abode of Yama, and having come, by command of Yama, the messengers hurl them into that river again.” Tr. Ernest Wood and S.V. Subrahmanyam

House/Kitchen should be purified/plastered with Cow Dung

Vishnu Smriti 23.56 A house is purified by scouring it with a broom and plastering the ground with cow dung, and a manuscript or book by sprinkling water over it. Land is cleansed by scouring, by plastering it with cow dung.

Manu Smriti 5.124. Land is purified by (the following) five (modes, viz.) by sweeping, by smearing (it with cowdung), by sprinkling (it with cows' urine or milk), by scraping, and by cows staying (on it during a day and night).

Shiva Purana, Rudrasamhita 2, Sristi Khanda I 13.18 “In a clean place washed and smeared with cowdung, the devotee shall take his seat, O Brahmins.” Tr. J.L. Shastri

Srimad Bhagavatam 7.11.26 “A pious lady should keep the house clean by sweeping and plastering (with cowdung), and decorating it with auspicious coloured diagrams and pictures on the floor.” Tr. G.V. Tagare

”The place that has been plastered with a thin coating of mud and dung properly mixed together looks nice. If the kitchen,

wherein food is… The kitchen, therefore, should be properly plastered with mud and dung, swept and kept thoroughly clean.” by Swami Dayanand Saraswati, Satyarth Prakash Ch 10, p.325, Tr. Dr. Chiranjiva Bhardwaja

Parasara Smriti 6.47. But an earthen vessel filled with an oily substance need not be thrown away. The house should be washed with cow-dung and water, mixed together.

Manu Smriti 5.122. Grass, wood, and straw become pure by being sprinkled (with water), a house by sweeping and smearing (it with cowdung or whitewash), an earthen (vessel) by a second burning.

Mahabharata 13.146 That woman who always takes a pleasure in rising at early down, who is devoted to the discharge of all household duties, who always keeps her house clean, who rubs her house daily with cowdung, who always attends to the domestic fire (for pouring libations upon it)

Will government ban Ayurvedic medicines?

As we all know popular Nestle brand Maggi was banned because it contains Monosodium Glutamine and Lead of 17 ppm whereas Lead of up to 0.01 ppm is permissible. Ayurvedic medicines are proved to have heavy lead which is dangerous to human instead of being curing agents.

Evidence proving Ayurvedic medicines contain poisonous Lead metal

http://bcmj.org/bc-centre-disease-

control/heavy-metal-poisoning-ayurvedic-medicines

http://www.npr.org/sections/health-shots/2012/12/13/167207176/lead-poisoning-cases-provide-new-reminder-about-hazards-of-ancient-remedies

http://www.rediff.com/news/report/ayurvedic-medicines-pose-lead-poisoning-risk/20120824.htm

http://scroll.in/article/731849/maggi-controversy-millions-of-indians-face-danger-of-lead-poisoning-%E2%80%92-from-ayurveda

Ayurvedic text explaining to add lead heavy metal to medicine ‘Pushpadhanwa Rasa’.

हरभुजगलय्हं चाभ्रकं वंगचूर्ण कनकविजययष्टी शाल्मली नागवल्ली।

घृतमधुसितदुग्धं पुष्प धन्वा रसेन्द्रो रमयति शतरामा दीर्घमायुर्बलंच॥

harabhujagalayhaṃ cābhrakaṃ vaṃgacūrṇa kanakavijayayaṣṭī śālmalī nāgavallī |

ghṛtamadhusitadugdhaṃ puṣpa dhanvā rasendro ramayati śatarāmā dīrghamāyurbalaṃ ca ||

http://ayurmedinfo.com/2012/07/27/push padhanwa-ras-benefits-dosage-ingredients-side-effects/

Some of the common myths, apologist argument justifying Lead metal in Ayurveda

1) Lead in Ayurveda is different or processed and because of that it will not

cause harm.

This is completely absurd. Any form of Lead metal is poisonous to body and there is no safe Lead.

2) Ayurveda, Siddha, Unani are practised for 1000 years. If that is the case, how come it is possible to have harmful metal in it?

While it is true that some Ayurvedic-Siddha medicines might have benefits, none of these health benefits have been recorded by systematic study involving multiple field trials and randomized control tests. Did any time Ayurveda-Siddha went thru scrutiny for their effectiveness. If they were effective why was life expectancy of Indians was far less before advent of modern medicine ? Indian union govt should ask its AYUSH (Ayurveda, Yoga, Unani, Siddha,

Homoeopathy) department to carry out this independent study before allowing these products in market. Instead these products are blindly sold to vulnerable patients who are already in weak position because of disease.

Just because Homeopathy was invented by a German, people in Germany are not rallying for it or defending it. Every medical school should be evaluated by its merit and ability to cure diseases not by its origins. Innocent peoples life is not a place where one can show his/her patriotism. Doing so will be just chauvinism.

Caste System in Hinduism

Caste system is one of the evils of Hindu religion that still exists in the society. Caste system is nothing but isolating the low castes from the society. It divides people within the Hindu fold. The condition of low caste people has been miserable. Low castes people suffered the Brahminical oppression. The Untouchables were not allowed within the gates of Pune city under the reign of Peshwas and Marathas. In Gujarat the Untouchables were forced to wear horns. In Bombay they were not allowed to wear clean and untorn clothes. Read the article Manu and the Shudras for

more information on the condition of low castes in ancient India. Low caste women were not allowed to cover their breasts. This was abolished by Tipu Sultan. But was again reinforced after his death. In the 18th century, Low caste women lead Channar revolt which resulted in many low caste Hindus converting to Christianity. . Swami Vivekananda wrote,

“Why amongst the poor of India so many are Mohammedans? It is nonsense to say, they were converted by the sword. It was to gain their liberty from the . . . zemindars and from the . . . priest” [Source]

Although the Indian constitution guarantees equal right to every citizen irrespective of religion or caste. The menace of caste system still exists in India. A temple was washed after Bihar chief minister Jitan Ram Manjhi visited it

[1], Dalits threatened the priests that they will convert to Islam if they are prohibited from entering the temple

[2], a Dalit man was set afire for fetching water at a hand pump

[3], another Dalit man was killed for ringtone praising Dr. B.R. Ambedkar

[4], honor killings due to inter-caste marriage is well known.

The National Human Rights Commission

Report on the Prevention of Atrocities against Scheduled Castes says that, “every 18 minutes a crime is committed against a Dalit. Every day 3 Dalit women are raped, 2 Dalits are murdered and 2 Dalits Houses are burnt in India, 11 Dalits are beaten. Every week: 13 Dalits are murdered, 5 Dalits home or possessions are burnt, 6 Dalits are kidnapped or abducted.”

http://indiatoday.intoday.in/story/dalits-untouchable-rohith-vemula-caste-discrimination/1/587100.html

“…in 27.6% of India’s villages, Dalits are prevented from entering police stations. In

25.7% of the country’s villages, Dalits are prevented from entering ration shops. In 35% of villages, Dalits are barred from selling produce in local markets. In 47% of villages with milk cooperatives, Dalits are prevented from selling milk, and in 25% of such villages, they are prevented from buying milk altogether.

Further, according to official Indian crime statistics, 27 atrocities against Dalits are committed every day. 13 Dalits are murdered every week. 3 Dalit women are raped every day. A crime is committed against a Dalit every 18 minutes. This, despite the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989. Worse, these crimes are on the

rise. According to data released by NACDOR, a total of 3,198 cases related to atrocities on dalits have been registered between 2004 and 2013 as against 1,305 from 1994 to 2003. These crimes rose by another 19 percent in 2014. According to statistics compiled by the National Crime Records Bureau (NCRB), crimes against SCs rose to 47,064 in 2014 from 39,408 in 2013. In 2012 there were 33,655 crimes against dalits, about the same as in 2011…"

Source: http://www.thecitizen.in/index.php/NewsDetail/index/1/8214/Cow-Fury-4-Dalits-Stripped-and-Beaten-by-Shiv-Sena

There have been thousands of caste related

violence in India, you can refer to Wikipedia’s article Caste-related violence in India. All these caste based violence perpetrated by higher caste people is wholly inspired by religious doctrine. Hindu god Rama is said to have beheaded a Shudra named Shambuka just because he was practising religious rite. With such kind of stories is sure to inspire radicals. Some apologists try to show that there is no caste system in Hinduism, that it is actually is based on profession one acquires. I would have appreciated their effort if they really wanted to emancipate the low castes. But there is actually a motive behind it. Politicians try to befriend Dalits only to garner votes and to use low caste people in riots. While religious leaders do it to get as many followers as they can, because more

followers means more donations and popularity. One such Hindu reformer was Dayanand Saraswati who said that Veda treats all castes alike. But he said this only to get followers. He didn’t abolish the caste system, but upheld the caste system. He discriminated between the castes. He opined that the duty of a Shudra is to serve the Dvijas and held Manu Smriti has authoritative text, read the article Mulshankar and Casteism for more information. Hindu terror organizations conducts Ghar Wapsi programs, rallies against minorities but they never conduct any event or program for the betterment of the low caste Hindus. Purusha Sukta is said to be the root of caste system in Hinduism, it is mentioned in Veda,

Rig Veda 10.90.12 The Brahman was his mouth, of both his arms was the Rājanya made. His thighs became the Vaiśya, from his feet the Śūdra was produced.

Table of Contents

Birth based caste system

Caste is based on Karma and caste of parents

Discrimination on the basis of caste

Speaking with a low caste is prohibited

One shouldn’t even look at the Shudra

Even stepping on Shadow of low caste is prohibited

Penance for killing a Shudra

Touching low castes makes on impure

Torturing the low caste

Discrimination on food

Eating remnants of Dvija master’s meal

The penance for eating the remnants of Shudra meal is as follows

Eating food in the company or in the house of a low caste is prohibited

Eating food cooked by low caste

A Dvija is punished for dying with the food of a Shudra in his stomach

Vessels touched by low caste becomes unclean & also prohibition to use utensils of Shudras

Leftover food of Shraddhas to Shudras

Shudra’s food at sacrifices

Barred from sacrifices

Prohibition to perform sacrifice for low castes

Proof that Shudras were kept away from sacrifices

Touch of dogs, pigs and low castes invalidates a sacrifice

Difficult for a Shudra to worship

Barred from studying Vedas

Scholars prohibiting teaching of Vedas to Shudras

Prohibtion to teach Vedas

Shudras studying Vedas is one of the evils

Shudras hearing or reciting the sacred text

Proof that Veda was not taught to Shudras

Teaching Vedas to Shudras was considered a taboo

Duty of a Shudra

Punishment for not carrying out his duties

Prohibition to intermingle

Intermingling of castes is evils of Kali Yuga

Inter-caste marriage is prohibited

Death Penalty for Intercaste marriage

Segregation of humans into castes

Low castes are equal to dogs, pigs and other animals

Sinners will take birth as low castes

Response to Apologists

Brahmin whether learned or illiterate is still a Brahmin due to his birth

Birth based caste system

As we all know, caste system in Hinduism is birth based and not based on the profession acquired by the individual.

Apastamba Dharma Shastra 1.1.1.4-5
[There are] four castes Brahmana, Kshatriyas, Vaishya, and Shudra. Among these, each preceding (caste) is superior by birth to the one following.

Mahabharata 13.143.6 “The illustrious one said, ‘The status of a Brahmana, O goddess, is exceedingly difficult to attain. O auspicious lady, one becomes a Brahmana through original creation or birth. After the same manner the Kshatriya, the Vaisya, and

the Sudra, all become so through original creation.” Tr. K.M. Ganguli

Kisari Mohan Ganguli writes,

”Nisargat is literally through creation or original nature, or birth. Of course, what is implied is that one becomes a Brahmana, or Kshatriya, or Vaisya or Sudra, through original creation as such, by the Self-born, that is, birth.” [Source]

Narada Purana I.24.7-9 “Those castes are said to be four, viz., the Brahmans, Ksatriyas, Vaisyas and Sudras. Among these the Brahmana is the foremost. The Brahmanas, Ksatriyas and Vaisyas- these

three are called Dvijas (the twice-born), because at first they are born of their mothers and later on, they are consecrated by means of sacred thread with due repetition of the Mantras (which constitute the second birth). Thus twice-born-ness is attained by these three classes. All holy rites and duties must be performed by these castes in accordance with the specific duties prescribed for their castes. By failing to perform the holy duties prescribed for one's own caste, one is called a heretic by learned men." Tr. G.V. Tagare

It is mentioned in Bhagavat Purana,

Srimad Bhagavatam 11.5.5 "But Brahmanas,

Ksattriyas and Vaisyas, by virtue of their original birth, and second birth through their Upanayana (investiture of the sacred thread) ceremony (become eligible for studies, performance of sacrifices, etc.)…" Tr. G.V. Tagare, edited by J.L. Shastri

Manu 10.5 In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers).

Acharya Medhatithi writes on Manu Smriti 2.148

“Jati stands for ‘Janma’, birth.”

Shiva Purana, Uma Samhita 44.13 ”O excellent sage, birth as a man is very difficult to obtain; especially that as a Brahmin…” Tr. Board of Scholars, edited by J.L. Shastri

Padma Purana II.38.20b-24 “[The Sages said:] The three castes viz. brahmanas, ksatriyas and vaissyas are twice born. This (i.e. the Veda) is an ancient sacred text meant for all the castes. The beings behave according to the Vedic practices; therefor they (continue to) live. You are born in the family of Brahman. (So) you are a brahmana only.” Tr. N.A. Deshpande

Agni Purana 162.3-7 “…By reading the Vedas and practicing equally to all, a man enters the region of paradise. This is the prerogative of the twice born castes, specifically belonging to a Brahamana as his birth right, as he might read the Vedas and realise the truths inculcated therein by living any of the four orders of life. A Brahmana by dwelling in this world, may attain the Supreme Brahma.” Tr. M.N. Dutt-

Vasistha Dharma Shastra 4.1-3 The four castes are distinguished by their origin and by particular sacraments. There is also the

following passage of the Veda, ‘The Brâhmana was his mouth, the Kshatriya formed his arms, the Vaisya his thighs; the Sûdra was born from his feet.’ It has been declared in (the following passage of) the Veda that (a Sûdra) shall not receive the sacraments, ‘He created the Brâhmana with the Gâyatrî (metre), the Kshatriya with the Trishtubh, the Vaisya with the Gagatî, the Sûdra without any metre.’

Mahabharata 13.27.3-6 “O best of kings, how may one, if he happens to be a Kshatriya or a Vaisya or a Sudra, succeed in acquiring the status of a Brahmana? It behoveth thee to tell me the means. Is it by penances the most austere, or by religious

acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior orders succeeds in acquiring the status of a Brahmana? Do tell me this, O grandsire!' "Bhishma said, 'The status of a Brahmana, O Yudhishthira, is incapable of acquisition by a person belonging to any of the three other orders. That status is the highest with respect to all creatures. Travelling through innumerable orders of existence, by undergoing repeated births, one at last, in some birth, becomes born as a Brahmana." Tr. K.M. Ganguli

Skanda Purana clearly states that a Shudra must not study, must not sacrifice, he has to stay in the same state as at birth which is

contrary to what apologists claim that a Shudra by studying Veda becomes a Brahmin,

Skanda Purana V.iii.122.16 ”A separate duty has not been assigned by Paramesthin to the Sudra. He need not have any Mantra, consecration or pursuit of lores. He need not have any conventional study of the science of words (i.e. Grammar) and special worship of deities. He has to be, day and night, in the same state as at birth.” Tr. G.V. Tagare

Manu Smriti 10.3 On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of (particular) restrictive rules, and on account

of his particular sanctification the Brahmana is the lord of (all) castes (varna).

Manu Smriti 1.98-99 The very birth of a Brahmana is an eternal incarnation of the sacred law; for he is born to (fulfil) the sacred law, and becomes one with Brahman. A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.

Katyayana Samhita 8.6 “Many wives of the same caste and of other castes existing, the rite of churning, for producing the Fire, should be done by the chaste wives of the same caste, on account of the superiority of birth.” Tr. Manmatha Nath Dutt

Mahabharata, Santi Parva 12 Section 72
“…Matariswan answered, ‘The Brahmana, O best of kings, has sprung from the mouth of Brahman. The Kshatriya has sprung from his two arms, and the Vaisya from his two thighs. For waiting upon these three orders, O ruler of men, a fourth order, viz., the Sudra, sprung into life, being created from the feet (of Brahman). Originally created thus, the Brahmana takes birth on earth as the lord of all creatures, his duty being the keep of the Vedas and the other scriptures. Then, for ruling the earth and wielding the rod of chastisement and protecting all creatures, the second order, viz., the Kshatriya was created. The Vaisya was created for supporting the two other orders and himself by cultivation and trade, and finally, it was

ordained by Brahman that the Sudra should serve the three orders as a menial.’ “Pururavas said, ‘Tell me truly, O god of Winds, to whom, this earth righteously belong. Does it belong to the Brahmana or to the Kshatriya?’ “The god of Winds said, ‘Everything that exists in the universe belongs to the Brahmana in consequence of his birth and precedence. Persons conversant with morality say this. What the Brahmana eats is his own. The place he inhabits is his own. What he gives away is his own. He deserves the veneration of all the (other) orders. He is the first-born and the foremost. As a woman, in the absence of her husband, accepts his younger brother for him, even so the earth, in consequence of the refusal of the Brahmana, has accepted his next-born, viz., the Kshatriya,

for her lord…” Tr. K.M. Ganguli

Caste is based on Karma and caste of parents

As per Hinduism, a person attains specific caste due to the deeds of past life, Krishna said,

Gita 18.41 “Of Brahmanas, Kshtriyas and Vaishyas, as also the Sudras, O Arjuna, the duties are distributed according to the qualities born of their own nature.” Tr. Swami Prabhupada

Ramanuja Acharya writes on this verse,

”The character of Brahmanas, Ksatriyas, Vaishyas, and Sudras arise from their various inherent dispositions. In other words their past Karma is the cause of their being born in a specific social group…”

Swami Swarupananda writes on Gita 18.41,

“According to the Karma or habits and tendencies formed by desire, action, and association in the past life manifesting themselves in the present as effects. Or, nature (Svabhava) may here mean the Maya made up of three Gunas, the Prakriti of the Lord”

It is mentioned in Brahma Vaivarta Purana,

Brahma Vaivarta Purana, Krishna Janma Khanda 74.10 ”According to Karma, some go to heaven or are severally born in the houses of a Brahmin, Ksatriya, Vaisya or a Sudra.” Tr. Rajnedra Nath Sen

Chandogya Upanishad 5.10.7. ‘Those whose conduct has been good, will quickly attain some good birth, the birth of a Brahmana, or a Kshatriya, or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a Kandala.” Tr. Swami Nikhilanda

CHILD BORN TO PARENTS OF DIFFERENT CASTES

A Brahmin couple begets a Brahmin child, a Shudra couple begets a Shudra child.

Mahbharata 13.48 The Brahmana may take four wives, one from each of the four orders. In two of them (viz.,the wife taken from his own order and that taken from the one next below), he takes birth himself (the children begotten upon them being regarded as invested with the same status as his own)… A Kshatriya may take three wives… The Vaisya may take two spouses…The Sudra

can take only one wife, viz., she that is taken from his own order. The son begotten by him upon her becomes a Sudra….

But if parents belong to different caste then the child will not belong to either his mother or father’s caste,

Manu 10.5 In all castes (varna) those (children) only which are begotten in the direct order on wedded wives, equal (in caste and married as) virgins, are to be considered as belonging to the same caste (as their fathers).

Vishnu Smriti 16.1-3 Sons [begotten] on women equal in caste [to their husbands]

are equal in caste [to their fathers]. [Sons begotten] on women of lower castes, become of the caste of their mothers. Sons begotten on women of higher castes are despised by the twice-born.

Agni Purana 150.9-11 ”The duties which appertain to the Shudra caste, O thou best of the Bhrigus, are to serve the Brahmins and to practice the handicrafts. Since the investiture with the holy thread, a member of the twice born caste is supposed to take a second spiritual birth, and I shall describe the castes which children born of parents not members of the same caste, would respectively belong to. A child born of parents belonging to different castes would get the caste of its mother, but on the

contrary a child born of a Shudra father by a Brahmin mother would be a Chandala.” Tr. M.N. Dutt

Manu Smriti 10.6. Sons, begotten by twice-born man on wives of the next lower castes, they declare to be similar (to their fathers, but) blamed on account of the fault (inherent) in their mothers.

Manu Smriti 10.16 From a Sudra spring in the inverse order (by females of the higher castes) three base-born (sons, apasada), an Ayogava, a Kshattri, and a Kandala, the lowest of men;

Manu Smriti 10.6-23 gives a list of castes that springs up due to inter-caste marriage. It is mentioned in Yajnavalkya,

Yajnavalkya Smriti verse 90 By men of the same caste (Varna) in women of the same caste (Varna) are born sajati (sons of equal birth or caste). In blameless marriages sons (are begotten continuing the line.

Like Manu, Yajnavalkya also goes on mentioning the list of castes from verse 91. However this system mentioned may not be applicable in the case of Niyoga. Because all men of Kshatriya caste were killed so the Kshatriya ladies went to Brahmins for contracting Niyoga and their son were considered Kshatriyas,

Mahabharata “1.104 And the illustrious scion of Bhrigu’s race, by means of his swift arrows annihilated the Kshatriya tribe one and twenty times. “And when the earth was thus deprived of Kshatriyas by the great Rishi, the Kshatriya ladies all over the land had offspring raised by Brahmanas skilled in the Vedas. It has been said in the Vedas that the sons so raised belongeth to him that had married the mother. And the Kshatriya ladies went in unto the Brahamanas not lustfully but from motives of virtue. Indeed, it was thus that the Kshatriya race was revived.”” Tr. K.M. Ganguli

Sons born to father of higher caste (like

Brahmin) are considered to be Brahmin in quality only, though of low caste than their father. It is mentioned in Manu Smriti,

Manu Smriti 10.67-69 The decision is as follows: ‘He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to a non-Aryan father (is and remains) unlike to an Aryan.’ The law prescribes that neither of the two shall receive the sacraments, the first (being excluded) on account of the lowness of his origin, the second (because the union of his parents was) against the order of the castes. As good seed, springing up in good soil, turns out perfectly well, even so the son of an Aryan by an Aryan woman is

worthy of all the sacraments.

Some scholars interpret the ‘Sacraments’ here as minor sacrifice like Pakayajna which can be performed by low caste also. It is mentioned in Mahabharata,

Mahabharata 13.48.5 “The son that is begotten by a Brahmana upon a Sudra wife is called Parasara, implying one born of a corpse, for the Sudra woman’s body is as inauspicious as a corpse. He should serve the persons of his (father’s) race. Indeed, it is not proper for him to give up the duty of service that has been laid down for him.” Tr. K.M. Ganguli

So this is yet another proof that caste is based on birth in a particular family, If a baby is born in a Brahmin family then he is a Brahmin but if he is born to a Shudra parents then he is Shudra by default which is his permanent caste for entire lifetime.

Discrimination on the basis of caste

Mahabharata 12.188.5 “The complexion the Brahmanas obtained was white; that which the Kshatriyas obtained was red; that which the Vaisyas got was yellow; and that which was given to the Sudras was black.” Tr. K.M.

Ganguli

Mahbharata 9.38.1-2 “Vaishampayana said, “Then Valadeva, O king, proceeded to Vinasana where the Sarasvati hath become invisible in consequence of her contempt for Sudras and Abhiras. And since the Sarasvati, in consequence of such contempt, is lost at that spot, the Rishis, for that reason, O chief of the Bharatas, always name the place as Vinasana.” Tr. Kisari Mohan Ganguli

Swami Prabhupada the founder of ISKCON said that Shudra must not be given freedom and must not be treated equally.

Swami Prabhupada said, “Śūdra is to be controlled only. They are never given to be freedom. Just like in America. The blacks were slaves. They were under control. And since you have given them equal rights they are disturbing, most disturbing, always creating a fearful situation, uncultured and drunkards. What training they have got? They have got equal right? That is best, to keep them under control as slaves but give them sufficient food, sufficient cloth, not more than that. Then they will be satisfied.” Room Conversation Varṇāśrama System Must Be Introduced — February 14, 1977, Māyāpura

https://prabhupadabooks.com/conversations/1977/feb?d=1

Swami Prabhupada says Shudras have no brain,

“Sudras [black people] have no brain,” he said. “In America also, the whole [of] America once belonged to the Red Indians. Why they could not improve? The land was there. Why [did] these foreigners, the Europeans, came and improved [it]? So sudras cannot do this. They cannot make any [improvements].”

https://www.ibtimes.com/swami-prabhupada-founder-hare-krishna-movement-virulent-racist-anti-semite-1412102

“The real aim is tam abhyarcya, how to

become Kṛṣṇa conscious. Everyone is…. Brāhmaṇa is guiding, kṣatriya is ruling, and vaiśya is producing food, and śūdra, they have no brain; they are helping.” Swami Prabhupada, Morning Walk — April 9, 1976, Vṛndāvana

https://prabhupadabooks.com/conversations/1976/apr?d=1

Swami Prabhupada says Shudras are ignorant,

“Those who are completely in ignorance are called śūdras. And those who are less than that are animals or animal life.” Swami Prabhupada, Room Conversation — November 3, 1976, Vṛndāvana

https://prabhupadabooks.com/conversations/1976/nov?d=1

Greeting a Shudra is prohibited,

Atri Samhita 1.308 “He, who unknowingly salutes a lowcaste person, should immediately bathe and get [himself] purified by taking clarified butter.” Tr. Manmatha Nath Dutt

Speaking with a low caste is prohibited

Hinduism the so called most tolerant religion prohibits a Dvija to converse with a

low caste,

Apastamba Dharma Shastra 2.1.2.8. As it is sinful to touch a Candala, [so it is also sinful] to speak to him or to look at him. The penance for these [offences will be declared].

Usana Samhita Chapter 2, Verse 4-6 “After conversing with a Chandala or a Mlechchha, after talking with abandoned women or with Sudras…drinking or touching urine and excreta, one should rinse his mouth again, even if he has rinsed it once…” Tr. Manmatha Nath Dutt

Vishnu Smriti 71.58-59 “Nor converse with a

woman in her flow. Nor with the degraded and low-caste men.” Tr. Manmatha Nath Dutt

One shouldn’t even look at the Shudra

Satapatha Brahmana 14:1:1:31 And whilst not coming into contact with Sûdras and remains of food; for this Gharma is he that shines yonder, and he is excellence, truth, and light; but woman, the Sûdra, the dog, and the black bird (the crow), are untruth: he should not look at these, lest he should mingle excellence and sin, light and darkness, truth and untruth.

Usana Samhita 9.53 “By taking food, out of

ignorance, after seeing a Mahapatakin, a Chandala, or a woman in [her] menses, one is purified [by fasting] for three nights.” Tr. Manmatha Nath Dutt

Parashara Smriti 6.22 Having seen a Chandala, a Brahmana should cast look at the sun; having touched a Chandala a Brahaman should bathe with all his wearing apparels on.

One should avoid journey if one sees a Chandala,

Agni Purana chapter 230 “…A pregnant woman, a widow, drugs such as the Pinyaka, etc., a Chandala, a member of the

Shvapacha or any other vile caste, a butcher, or a killer of birds, should be removed from the presence of a man, about to start a journey…" Tr. M.N. Dutt

Hinduism also says that one should avoid the sight of a person who cooks for Shudra, who burns corpses of Shudra, a Chandala and equates them to bastard, theives etc,

Brahma Vaivarta Purana, Krishna Janma Khanda 78.33-41 "O father, now I am going to describe to you things whose sight is sinful. Bad dream is the root of sin and sole cause of calamity. The sight of the following…the cook of a S'udra, one who burns the corpse of a S'udra, a Brahmin who eats food prepared in connexion with

the funerals of a S’udra…a S’udra, a widow, a Candal…a bastard, a thief, a liar…a Brahmin who is the husband of a barren woman, a S’udra who commits adultery with a Brahmin woman…” Tr. Rajendra Nath Sen

Manu Smriti 4.140. Let him not journey too early in the morning, nor too late in the evening, nor just during the midday (heat), nor with an unknown (companion), nor alone, nor with Sudras.

Even stepping on Shadow of low caste is prohibited

Dr. B.R. Ambedkar wrote, “Under the rule of

the Marathas and the Peshwas the Untouchables were not allowed within the gates of Poona city, the capital of the Peshwas between 3 p. m. and 9 a. m. because, before nine and after three, their bodies cast too long a shadow; and whenever their shadow fell upon a Brahmin it polluted him, so that he dare not taste food or water until he had bathed and washed the impurity away. So also no Untouchable was allowed to live in a walled town ; cattle and dogs could freely enter but not the Untouchables.”

Usana Samhita 9.89 “By getting on the shadow of a lowcaste person, one should drink clarified butter after bathing. By looking at the Sun in an impure state, one

should recite the Mantram Agnindraja.” Tr. Manmatha Nath Dutt

Kurma Purana II.34.80 “…On treading the shadow of a Candala, one shall take bath and drink ghee.” Tr. G.V. Tagare

Some other verses about discriminating the low caste

Skanda Purana III.ii.40.63 “The Sudras who become antagonistic to those Brahmanas who were honoured by Brahma, Visnu and Siva go to the Raurava hell.” Tr. G.V. Tagare

Narada Purana I.12.12 “Whatever is given in charity to one who habitually partakes of Sudra’s food or to one who cremates the corpses of Sudras or to one who takes food prepared by an unchaste woman, becomes futile.” Tr. G.V. Tagare

Narada Purana I.23.26 “The observer of the holy rite should never talk to one who nourishes his progeny through a Sudra woman, to the husband of a Sudra woman and to one who performs sacrifices on behalf of those who are not eligible for the same.” Tr. G.V. Tagare

PROHIBITED FOR A SHUDRA SERVANT TO

MAKE WEALTH

Mahabharata 12.60.28-29 “A Sudra should never amass wealth, lest, by his wealth, he makes the members of the three superior classes obedient to him. By this he would incur sin. With the king’s permission, however, a Sudra, for performing religious acts, may earn wealth.” Tr. K.M. Ganguli

Mahabharata 12.166.8 “The Shudra is not competent to celebrate a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Shudra’s house.” Tr. M.N. Dutt

So a Shudra servant cannot even amass

wealth and rather has to seek permission from the king for making wealth.

Mahabharata 12.60.36 “The Sudra should never abandon his master, whatever the nature or degree of the distress into which the latter may fall. If the master loses his wealth, he should with excessive zeal be supported by the Sudra servant. A Sudra cannot have any wealth that is his own. Whatever he possesses belongs lawfully to his master.” Tr. K.M. Ganguli

Manu Smriti 8.417 Let a Brahmana unhestitangly appropriate to himself whatever (his) Sudra (Slave) has earned, inasmuch as nothing can be belong to the latter, he being himself an enjoyable good

of the Brahmana.

Manu Smriti 10.129 No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas.

Penance for killing a Shudra

The penance for killing a Shudra is as same as killing animals in many Hindu texts while Manu Smriti prescribes death penalty for killing a Brahmin,

Mahabharata 12.165.56 “Having slain a dog

or bear or camel, one should perform the same penance that is laid down for the slaughter of a Sudra." Tr. K.M. Ganguli

Agni Purana 169.25-32 "...A man having killed a cat, a mongoose, a frog, a dog, a Godha, an owl, and a crow, should practice the penance he ought to have done, if he had killed a Shudra..." Tr. M.N. Dutt

Following is the punishment to be meted out to a Shudra if he kills a Brahmin,

Narada Purana I.30.17-18 "On killing an ordinary Brahmana (by birth only who has not studied the Vedas, etc.), he should perform the expiatory rite for one year. O

Brahmana, thus the mode of expiating for killing a Brahmana has been stated. The expiation for a Ksatriya is twice this and that for a Vaiya is thrice: Learned men know that the Sudra who kills a Brahmana is to be pounded to death with a club.” Tr. G.V. Tagare

Touching low castes makes on impure

Hindu text prohibits a Dvija (Brahmin, Kshatriya & Vaishya) to touch low castes especially Chandalas. And the penance for touching low castes is to consume Panchagavya which is a mixture of five products of cow like Cow Urine, Cow Dung, Milk, Curd and Clarified Butter. Which means that low castes in Hinduism are

considered worse than cow dung and urine. There are four castes in Hinduism and there is no fifth caste. Groups like Chandala, Musahar… are outcasts i.e., they are outside the pale of four Varnas. They are called Achoots (Untouchables) in Hinduism. This may be because it is prohibited for Dvijas to touch them. Hindu text mentions Low castes, women in her menses on par with dogs and pigs and states by by touching this a Dvija ought to get cleansed. Hindu text goes on to say that a low caste intentionally touching a high caste person must be put to death,

Vishnu Smriti 5.104 If one who (being a member of the Kandala or some other low caste) must not be touched, intentionally

defiles by his touch one who (as a member of a twice-born caste) may be touched (by other twice-born persons only), he shall be put to death.

Another clear translation,

Vishnu Smriti 5.103 “A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed.” Tr. Manmatha Nath Dutt

Angiras Samhita 1.39 “When [a Brahmana] is touched by a woman in [her menses], by a dog or by a Sudra, he becomes purified by the Panchagavya after fasting for a night.” Tr. Manmatha Nath Dutt

Angiras Samhita 1.9-10 “If he on any occasion, touched by a Sudra who has not washed his mouth after taking meals, he should bathe and recite [the Gayatri] and shall become purified by [fasting for] half a day. If a Vipra is [similarly] touched by a Vaisya, a dog or a Sudra, he shall after fasting for one night become purified with the Panchagavya” Tr. Manmatha Nath Dath

Parasara Smriti 7.22 “A Brahmana, who touched a dog, or a Sudra before washing his mouth, after eating, should fast for a day, and take the compound known as Panchagavyam in order to recover his cleanness.” Tr. Manmatha Nath Dutt

Yama Samhita verse 41 “A twice-born

person, who has the leavings of food in his mouth, on being touched by such a person, a dog, or a Sudra become purified with the Panchagavya, after fasting for a night.” Tr. Manmatha Nath Dutt

Apastamba Samhita 5.1-2 “What would be the form of expiatory penance for a twice-born one, who, touched by a Chandala, drinks water before performing an A’chamanam? A Brahmana under the circumstance, should regain his purity by fasting for three nights and by taking Panchagavyam, while the term of the penance is two days only for a Kshatriya, its other factors remaining the same.” Tr. Manmatha Nath Dutt

Apastamba Samhita 7.5 “A woman in her menses, happened to be touched by a S’vapak or a Chandala, should fast for three nights and recover her purity by taking Panchagavyam, thereafter.” Tr. Manmatha Nath Dutt

Apastamba Samhita 7.19 “A Brahmana-woman in her menses, happening to be touched by a S’udra woman, similarly circumstanced as herself, should regain her purity by fasting for a whole day and night, and by taking Panchagavyam.” Tr. Manmatha Nath Dutt

Usana Samhita 8.75 “By touching a Chandala, a woman who has given birth to a Child, a dead body, a woman in [her]

menses or those touched by her, or any outcaste, one should bathe for purification. If, out of mistake, one touches an article touched by a Chandala, a woman who has given birth to a child, or a dead body, purification is attained by bathing, rinsing the mouth and [thereafter] reciting the Gayatri.” Tr. Manmatha Nath Dutt

Atri Samhita 1.263-4 “By touching a Chandala, an outcaste, a Mlechchha, a wine -bowl, or a woman in [her] menses, a twice-born person should not take his meals. If [he is touched by any of these] while taking [his] meals, [he must at once stop.] Thereafter he should not take his meals; and giving up his food, he should bathe. And being commanded by the Brahmanas,

he should fast for three nights. And taking Yavaka (food prepared from barley) together with clarified butter, he should complete the sacrifice” Tr. Manmatha Nath Dutt

Atri Samhita 1.185 “…if a twice-born person being anointed with oil or clarified butter, touches a Chandala; he should, after fasting for a day and night, purify [himself] with the Panchagavya.” Tr. Manmatha Nath Dutt

Atri Samhita 1.233 “The foremost of the twice-born, when, having still the leavings of food in his mout, touched by a caste outside [the pale of the recogniged castes], should, after fasting for five nights, get purified with the Panchagavya.” Tr.

Manmatha Nath Dutt

Atri Samhita 1.273 “By being touched by dogs, Chandalas, or crows, a woman in her menses should remain fasting till [the menstrual period] and should get herself purified by bathing in time.” Tr. Manmatha Nath Dutt

Samvarta Samhita verses 178 “By touching Chandala, an outcaste, a dead-body, a lowcaste, a woman in her menses, and a woman in a state of impurity consequent on child-birth, one should bathe with the cloth on.” Tr. Manmatha Nath Dutt

Apastamba Samhita Chapter 4 Verse 5

“…While the term of the penance should be extended to six days in case where he might have touched a Chandala before rinsing his mouth with water, after a meal.” Tr. Manmatha Nath Dutt

Usana Samhita Chapter 5 Verse 30-32 “…One should not touch a person of grim visage, a Mlechchha and a woman in menses.” Tr. Manmatha Nath Dutt

Angiras Samhita 1.37-38 “One does not become of pure conduct so long as the menstrual flow continues. When the menses is stopped, a woman may be employed in domestic works and known for sexual purpose. On the first day [of the menses], she is a Chandala woman; on the

second, she is the murderer of a Brahmana; on the third, she is called a washer-woman; and on the fourth day, she becomes purified." Tr. Manmatha Nath Dath

Narada Purana I.14.2-3 "I shall mention the atonement to the person who, while taking food, touches an impure or a fallen person or a Candala, either out of anger or due to ignorance. Such a person shall perform bath three times a day (trisavana snana) either for three days or for six days. A Brahmana becomes pure by sipping paca-gavya (the five products of the cow taking collectively, viz. milk, curds, clarified butter, urine, and cowdung)." Tr. G.V. Tagare

Vishnu Smriti 23.41 Mire and water in the

ruts on a high road, defiled by the touch of a dog, of a crow, or of a low caste person, as well as buildings constructed of baked bricks are purified by the winds.

Kurma Purana II.34.65 “A Brahmana, while Ucchista (with particles of food in the mouth or on hand) willfully touches Candalas or fallen persons (outcastes) should observe the Prajapatya vow for purification.” Tr. G.V. Tagare

Garuda Purana 1.222.20-21 “…A brahmin defiled by the touch of a dog or a Sudra defiled by Ucchista shall fast for a night and drink Pancagayva. He shall become pure. Touched by an outcaste he shall fast for five nights.” Tr. J.L. Shastri

Torturing the low caste

Agni Purana 227.21-31 “…a Shudra using force to a Kshatriya should have his tongue cut off. A Shudra who would aspire to give moral instructions to a Brahmana, should be punished by the king…” Tr. M.N. Dutt

Vishnu Smriti 5.24 “If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth.” Tr. Manmath Nath Dutt

Manu Smriti 8.282-3 If out of arrogance he

spits (on a superior), the king shall cause both his lips to be cut off; if he urines (on him), the penis; if he breaks wind (against him), the anus. If he lays hold of the hair (of a superior), let the (king) unhesitatingly cut off his hands, likewise (if he takes him) by the feet, the beard, the neck, or the scrotum.

Manu Smriti 8.272. If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears.

Manu Smriti 8.270-1 A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin. If he mentions the names and castes (gati) of the (twice-

born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

Matsya Purana 227.73-75 “A Sudra should be deprived of his tongue if he abuses violently a twice-born, if his offence be moderate; if his offence be highest, he is to be fined Uttama Sahasa. A king should be put a red, hot iron spike twelve Angulas long in the mouth of a Sudra who vilifies violently one, taking his name, caste and house. A Sudra who teaches Dharma to the twice born should also be punished by a sovereign by getting hot oil poured into his ears and mouth.” Tr. Taluqdar of Oudh, edited by B.D. Basu

The irony is that a Shudra is given corporal punishment for abusing Dvijas (Twice-born) while a Brahmin or other castes are not,

Gautama Dharma Shastra 12.11-13 But a Brahmana (who abuses) a Kshatriya (shall pay) fifty (Karshapanas), One half of that (amount if he abuses) a Vaisya, (and if he abuses) a Sudra, nothing.

Matsya Purana 227.67-68 ”A Ksatriya who abuses a Brahmana should be fined 100 Panas, a Vaisya doing so should be fined 200 Panas, and a Sudra if he does so should be sentenced to capital punishment. A Brahmana who abuses a Ksatriya should

be fined 50 Panas, if he abuses a Vaisya, he should be fined 25 Panas and if he abuses a Sudra the fine should be 12 Panas.” Tr. Taluqdar of Oudh, edited by B.D. Basu

Manu Smriti 8.279-280 With whatever limb a man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off.

If a Shudra is accused of committing some crimes, then he should prove his innocence by drinking poison, by means of fire ordeals

etc.,

Agni Purana 255.32-47 “The accused should fast and bathe at sunrise with all his clothes on the day of the test, and pass through his ordeal in the presence of the king and the Brahmanas. An old, infant, blind, lame, invalid, or a female accused should be tested with the ordeal by scale, while the innocence of a Shudra, should be ascertained by means of the ordeal by fire, water, or the seven Yava (barley) weights of poison… In the ordeal by fire, the palms of the accused, should be first examined as to whether it had not been plastered over with clay… Then the accused should address the fire god as follows:- ”Thy seat is in the inside of all creatures, O Fire, and thou art

the witness of acts of merit and demerit. I have held thee in my palms, speak truth, O god, as a witness of my innocence." Then a red hot iron ball, weighing fifty Palas should be placed on his palms, covered as above and the accused or the person suspected, should be asked to slowly walk over seven Mandalas or rings… In an ordeal by poison, the accused should first address the poison to be imbibed… Thus having addressed the poison (born of a hill), he should imbibe the same in the presence of the assembled Brahmanas. His innocence should be established, if he could assimilate the poison safely without rethcing or vomiting." Tr. M.N Dutt

Manu Smriti 9.248. But the king shall inflict

on a base-born (Sudra), who intentionally gives pain to Brahmanas, various (kinds of) corporal punishment which cause terror.

Discrimination on food

Most of the crimes against Dalits is inspired by Hindu religious texts. There have been numerous cases where Dalit cooks were fired from their job because upper caste Hindus refused to eat food cooked by them, such as school children

refusing to eat food cooked by a Dalit cook and then threw the food, another Dalit cook was fired after caste Hindu parent protested, a Dalit man was set afire for fetching water from a well, a Dalit boy was beaten up for touching utensils of upper caste Hindus.

Forget about a Shudra eating with upper castes, a Shudra isn’t even allowed to eat cow dung and drink cow urine,

Apastamba Samhita 5.4 “Sudras should not be enjoined to drink Panchagavyam, inasmuch as they are not privileged to utter any Mantras. A Sudra, guilty of any delinquency, should regain his purity by confessing it to a Brahmana and by making

gifts.” Tr. Manmatha Nath Dutt

Eating remnants of Dvija master’s meal

As per Hindu text the Shudra servant or slave must eat the remnants of his Dvija master’s meal,

Manu Smriti 10.125 The remnants of their food must be given to him, as well as their old clothes, the refuse of their grain, and their old household furniture.

Mahabharata 13.143.29 “As regards food, he should eat that which remains after the needs of all persons have been satisfied.”

Tr. K.M. Ganguli

Manu Smriti 5.140. Sudras who live according to the law, shall each month shave (their heads); their mode of purification (shall be) the same as that of Vaisyas, and their food the fragments of an Aryan’s meal.

Shudra here refers to those Shudras who are servants in the house of Dvijas and it also refers to Slaves. The Dvijas are not even allowed to give the leavings of their food to other Shudras,

Manu Smriti 4.80-81; Vasistha 18.14 Let him not give to a Sudra advice, nor the

remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance. For he who explains the sacred law (to a Sudra) or dictates to him a penance, will sink together with that (man) into the hell (called) Asamvrita.

It’s the highest level of hypocrisy, a Brahmin should feed his Shudra servant with the remnants of his meal but if a Brahmin accidentally eats the remnants of the food partaken by a Shudra or even in the company of a Shudra then he is to perform penance,

Manu Smriti 11.153. But he who has eaten the food of men, whose food must not be

eaten, or the leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during seven (days and) nights.

The penance for eating the remnants of Shudra meal is as follows

Garuda Purana ch 231 “Articles of Indian bell metal, smelled by kine or defiled by the touch of residue of a Sudra’s meal, or by the contact of a dog or a crow, are purified by being rubbed with ten kinds of ashes. Having partaken his meal out of the saucer of a Sudra, a Brahmana shall regain his purity by fasting for a day, and by taking Panchgavya as well.” Tr. M.N. Dutt

Garuda Purana 1.222.2 “If inadvertenly a brahmin takes food defiled by the Ucchista (residual of food partaken) of a Sudra he should fast for a day and night and drink Pancagavya. He shall be purified.” Tr. J.L. Shastri

Atri Samhita 1.72 “By taking forbidden food, the residue of a food partaken of by a Sudra or a woman, or by eating forbidden meat, one should drink the extract of barley for seven nights. [74] By being touched by castes that should not be touched, one should bathe. He, who takes the residue of their food, should perform a distressing penance for six months.” Tr. Manmatha Nath Dutt

Vishnu Smriti 51.57-58 “Having eaten the food of a Chandala, one shall fast for three nights. A Paraka penance is the expiation for eating the cooked food of a Chandala.” Tr. Manmatha Nath Dutt

For those who don’t know about Panchagavya. Let me tell you Panchagavya is the mixture of five products of cow, they are cow dung, urine, milk, curd and ghee. The leavings of a Shudra is considered so worst, And ironically it is cleansed by consuming cow urine and dung. Shudras are much worst than animal’s dung and urine as per Hindu text. Apastamba allows Dvija to partake the food cooked by a Shudra. Dayanand Saraswati had also used this verse from Apastamba to support his

view that food cooked by a Shudra in the house of a Brahmin may be eaten. But Dayanand is said to have refused to partake the food in a Brahmin’s house that was cooked by a Shudra. So he didn’t practice it himself then how can he advocate this to others. As I said earlier, trying to give rights to low castes was a drama just to get followers. Dayanand didn’t abolish the evil Vedic caste system but upheld it. Read the article Mulshankar and Casteism. As Dayanand had used the verse from Apastamba to support his view, let me quote a verse from Apastamba prohibiting it,

Apastamba Dharma Sutra 1.6.18. According to some (food offered by people)

of any caste, who follow the laws prescribed for them, except that of Sudras, may be eaten.

Eating food in the company or in the house of a low caste is prohibited

Mahabharata 13.136.20-22 “The Brahmana who takes his food in the company of Sudras is purged from all impurity by duly observing the ceremonies of purification. The Brahmana who takes his food in the company of Vaisyas is absolved from sin by living on alms for three successive nights. If a Brahmana takes his food with Kshatriyas, he should make expiation by bathing with his clothes on.” Tr. K.M. Ganguli

Angiras Samhita 1.4 “When one drinks water lying stale in a vessel in the house of a lowcaste person, he should perform a penance. [7] By drinking, unknowingly, water from degraded castes, a Brahmana, fasting for a day and night, becomes purified with the Panchagavya.” Tr. Manmatha Nath Dath

Likhita Samhita verse 70 “By unwillingly partaking of boiled rice (lit. any kind of food) in a Chandala’s house, as well as of that prepared by a fallen or degraded person, one should live on water alone for a fortnight. The term of the penance should be extended to a month in cases where the delinquency has been knowingly committed.” Tr. Manmatha Nath Dutt

Eating food cooked by low caste

Other Hindu texts doesn’t prohibit a Brahmin from partaking food in the company of upper three castes (Brahmin, Kshatriya and Vaishya) but it clearly prohibits them from partaking food with Shudra (Anarya) and Mleccha (Non Hindus).

Angiras Samhita 1.48 “He, who continually partakes of a Sudra’s food for one month, becomes a Sudra in this birth and is born as a dog after death.” Tr. Manmatha Nath Dutt

Brahma Purana 115.24 ”The food cooked by a Sudra is despised by gods and noble

men, O goddess. That which is uttered by Brahma is authoritative.” Tr. J.L. Shastri

Manu Smriti 4.223. A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

Garuda Purana 1.115.7. ”Women perish due to their beauty, penance due to fury, the way due to an undue length and pious brahmana by taking sudra’s food.” Tr. J.L. Shastri

Kurma Purana II.17.1 ”A Brahmana should not eat food offered by a Sudra whether out

of delusion or otherwise. He who eats it, except an emergency, is born as a Sudra." Tr. G.V. Tagare

Narada Purana I.26.33 "One should avoid even from a distance, the wind from the winnowing basket, the smoke from the burning corpse, eating the cooked food of a Sudra and the contact with the paramour of a Sudra woman." Tr. G.V. Tagare

Atri Samhita 1.195-6 "A washerman, a cobbler, an actor, a Varuda, a Kaivarta, a Meda, and a Bhilla these seven are known in the Smriti, as degraded castes. By knowing their women, taking their food and accepting gifts from them, if willingly one should perform Prajapatya for a year; and, if

unknowingly, two Chandrayanas.” Tr. Manmatha Nath Dutt

Atri Samhita 1.168-173 “A twice-born person, who take food from a washer-man or from an actor, or from one who lives on bamboo work, should perform a Chandrayana. By knowing women of lowcastes, taking their meals and lying with them on the same bed, one should get [himself] purified with a Paraka. By drinking the water [that lies’ in a Chandala’s vessel, the foremost of the twice-born should live, for thirty-seven days, on barley and the urine of a cow. A Brahmana, who unknowingly partakes of cooked food touched by outcastes or by women in [their] menses, should perform half a Prajapatya.

The [following are the means of] expiation for the four castes when they [happen to] partake of a Chandala’s food. A Brahmana should perform a Chandrayana; and a Kshatriya, a Santapanam. A Vaisya should perform a penance and live on the Panchagavya for six nights. A Sudra should perform [the same] for three nights and purify [himself] by making gifts.” Tr. Manmatha Nath Dutt

Atri Samhita 1.248 “By knowingly drinking water from the Sudras, a Brahmana should fast for a day and night and [then] after bathing, should get [himself] purified with the Panchagavya.” Tr. Manmatha Nath Dutt

Atri Samhita 1.208 “The celestials do not

partake of the food nor drink the water offered by the foremost of the twice-born, who eats the food of a drunkard or of a Chandala.” Tr. Manmatha Nath Dutt

Apastamba Samhita 9.40 “A Brahmana, drinking water in touch with a Chandala, should regain his purity by fasting for a day and night and by bathing thrice during the fast.” Tr. Manmatha Nath Dutt

Angiras Samhita 1.53-55 “If a twice-born person, being fed by a Sudra’s food, procreates sons, those sons belong to him (i.e., the Sudra who gives the food): for semen originates from food. Any article touched by a Sudra, or any residue of his food, should not be given to a twice-born

out of carelessness or with the one palm. So the ascetic Apastamva has said. One may always take a Brahmana’s food; a Kshatriya’s, on Parva-days; a Vaisya’s, in times of calamity; but never a Sudra’s.” Tr. Manmatha Nath Dutt

A Dvija is punished for dying with the food of a Shudra in his stomach

Mahabharata 13.143.18 “The food of a Sudra, O goddess, is always disapproved of by the high-souled deities. Even this, I think, is the authority enunciated by the Grandsire with his own mouth. If a Brahmana, who has set up the sacred fire and who performs sacrifices, were to die with any portion of a Sudra’s food remaining

undigested in his stomach, he is sure to take birth in his next life as a Sudra.” Tr. K.M. Ganguli

Vasistha Dharma Shastra 6.27-28 If a Brahmana dies with the food of a Sudra in his stomach, he will become a village pig (in his next life) or be born, in the family of that (Sudra). For though a (Brahmana) whose body is nourished by the essence of a Sudra’s food may daily recite the Veda, though he may offer (an Agnihotra) or mutter (prayers, neverthless) he will not find the path that leads upwards.

Vyasa Samhita 4.64 “He, who dies with a Sudra’s boiled rice in his stomach, is sure to be reborn as a hog, and all his progeny will

belong to the same genus, after death.” Tr. Manmatha Nath Dutt

Skanda Purana VII.I.223.50 “If a Brahmana dies with the food offered by a Sudra remaining undigested within his belly he certainly becomes a Preta even if he has learned all the six Angas of the Vedas.” Tr. G.V. Tagare

Preta means ghost.

Skanda Purana V.iii.11.30-31 ”Brahamana’s food is (regarded as) Amrta (Nectar); Ksatriya’s food is remembered as milk; Vaisya’s food is mere food, and Sudra’s food is proclaimed as blood. Those

excellent Brahmanas who get nourished with Sudra's food and juice and later die, become deprived of Tapas and knowledge and are born as crows and vultures." Tr. G.V. Tagare

Varaha Purana 174.42 "He who dies with the food given by a Sudra within him, becomes a ghost." Tr. Venkitasubramonia Iyer, edited by J.L. Shastri

Mahabharata 13.141.38 "Another duty of the Brahmana consists in avoiding the food prepared by the Sudra." Tr. K.M. Ganguli

Vasistha Dharma Sutra 10.31; 20.17; Skanda Purna V.iii.50.6-8 also prohibits the

twice born from partaking the food of Shudras.

Vessels touched by low caste becomes unclean & also prohibition to use utensils of Shudras

Usana Samhita 9.49 “By drinking water touched by a Chandala, the foremost of the twice-born becomes purified [by fasting] for three nights or by taking the Panchagavyam.” Tr. Manmatha Nath Dutt

Samvarta Samhita verse 30 “He, who takes his food or drink from a Sudra’s hands, should get himself purified with the Panchagavya after fasting for a day and

night. [32] By taking food in a vessel belonging to a Sudra or in a broken plate, one should get himself purified with the Panchagavya after fasting for a day and night.” Tr. Manmatha Nath Dutt

Parasara Smriti 7.24 Vessels of bell metal, smelled by kine, or defiled by the touch of dogs, crows, etc., or out of which Sudras have taken their food, should be purified by rubbing them with ten kings of ashes.

Vyasa Samhita 3.53 “Boiled rice procured with one’s own earnings, or kept in a vessel which is not defiled by the touch of wine, nor licked by a dog, nor smelled by a cow, nor touched by a crow or a Sudra, is always pure.” Tr. Manmatha Nath Dutt

Samvarta Samhita verse 194 “By taking food from the vessel of a degraded caste, or from that of a woman in menses, one would become purified, in half-a-month, by living upon barley and the urine of a cow.” Tr. Manmatha Nath Dutt

Samvarta Samhita verses 182 “By drinking well water contaminated by a Chandala’s vessel, one becomes purified by living on barley and the urine of a cow for three nights.” Tr. Manmatha Nath Dutt

Dr. B.R. Ambedkar lead Mahad Satyagraha in 1927 to allow untouchables to use public water tanks, this discrimination can be

found in Hindu texts,

Parasara Smriti 6.24 “Having drunk the water of a well which has been defiled by the touch of a Chandalas water pot, a Brahmana should live on barley and cow’s urine for three days, whereby he would regain his personal cleanness.” Tr. Manmatha Nath Dutt

Apastamba Samhita 2.2 “Having drunk water in a Prapa, or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a Svapak or a Chandala, one should regain one’s purity by drinking Panchagavyam. [5] Having drunk water out of, or bathed in, a well or tank,

caused to be excavated by another, one should regain one’s purity by drinking Panchagavyam.” Tr. Manmatha Nath Dutt

Leftover food of Shraddhas to Shudras

Guess what? Hinduism doesn’t even permit the Shudras to eat the leavings of a Shraddha,

Manu Smriti 3.249 The foolish man who, after having eaten a Sraddha (-dinner), gives the leavings to a Sudra, falls headlong into the Kalasutra hell.

Brahmanda Purana 2.3.15.56 ”The leavings of food from a Sraddha should not be given to women or Sudras.” Tr. G.V. Tagare

Out of compassion a Brahmin may give the fragments of his Shraddha meal to his Shudra servant but never to other Shudras.

A sacrifice called Bhuta Yajna can be performed with the remaining food (not leftover food) and this is to be given to dogs, pigs and Chandalas,

Markandeya Purana 29.45-46 “Having done reverence to the gods, and the pitri and guests, relatives likewise, and female relations, and gurus also, the griha stha who has substance should scatter the fragments on the ground for both dogs and low caste men and birds.”

Kurma Purana II.18.105-6 “With the cooked food that remains after the offering unto Devas, one should offer Bhuta Bali. This should be known as Bhuta Yajna. It is the bestower of prosperity unto all embodied beings. O excellent Brahmanas, the cooked food should be given to dogs, cooker of dogs (i.e. Candalas), fallen persons (i.e. outcastes) and birds, on the ground outside.” Tr. G.V. Tagare

Manu Smriti 3.92. Let him gently place on the ground (some food) for dogs, outcasts, Kandalas (Svapak), those afflicted with diseases that are punishments of former sins, crows, and insects.

Shudra’s food at sacrifices

It is mentioned in Smritis that the food offered to gods and manes will not be accepted if the sacrifice is assisted by the Shudra wife,

Manu Smriti 3.18 ”The oblations, offered by a twice-born one who is assisted by a Sudra woman in the capacity of his principal married wife in the rite of a Pitri or Daivaa Sraddha ceremony, neither the manes, nor the divinity partake of. Even by practicing hospitality to Atithis, he cannot ascend to heaven, after death.” Tr. M.N. Dutt

Vishnu Smriti 26.7 The gods and Pitris do

not accept the oblations offered to them by (twice born ones), who perform the Daiva and Pritri (sacrifices), or propitiate the Atithis, in the company of their Sudra wives; such men go to hell.

Barred from sacrifices

It is mentioned in Veda,

Krishna Yajur Veda 7.1.1.5 [After it the Anustubh metre] was created, the Vairaja Saman, of men the Çudra, of cattle the horse. Therefore the two, the horse and the Çudra, are dependent on others. Therefore the Çudra is not fit for the sacrifice, for he was not created after any gods.

Shudra is prohibited to participate in sacrifice just because of his birth in a Shudra family and one of the main reason behind Shudra been prohibited to participate in sacrifice is because it includes recitation of Vedic mantras and Shudras are clearly prohibited from uttering any Vedic mantra. Adi Shanakaracharya writes,

”But this scriptural ability is denied by the prohibition of the right to study. As for the text, ”The Sudra is unfit for performing a sacrifice” (Tai. S.VII.i.1.6), since it is based on a logic having common application, it suggests that the Sudra has no right to knowledge as well, for the logic applies

both ways.” Shankaracharya on Brahma Sutra 1.3.34, Tr. Swami Gambhiranand

It is mentioned in Brahmana,

Pancavimsa Brahmana 6.1.11 Out of his feet, his firm support, he created the twenty one fold (stoma); along with it of the metres the anustubh came into existence, of the deities none, of the men the Sudra. Therefore the Sudra is, it is true, rich in cattle, but excluded from the sacrifice, for he has no deity, as no deity had come into existence after him.

Shiva Purana, Kailasa Samhita 6.12.22 ”The Vedas enjoin rituals for the first three

castes. The Sudras are excluded since their only activity is service.” Tr. J.L. Shastri

Mahabharata 5.29.26 “The following are the duties declared for a Sudra from the olden times. He should serve the Brahmanas and submit to them; should not study; sacrifices are forbidden to him; he should be diligent and be constantly enterprising in doing all that is for his good. The king protects all these with (proper) care, and sets all the castes to perform their respective duties. He should not be given to sensual enjoyments. He should be impartial, and treat all his subjects on an equal footing.” Tr. K.M. Ganguli

Manu Smriti 11.13. (Or) the (sacrificer) may

take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with sacrifices.

Mahabharata 12.165.8 “The Sudra has no competence for performing a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Sudra house of ours.” Tr. K.M. Ganguli

Varaha Purana 211.4 ”Three castes participate in sacrifices and share their benefits in general. The Sudras are kept out by Brahmins from those that are purified by Vedas.” Tr. Venkitasubramonia Iyer, edited by J.L. Shastri

Mahabharata 13.91.43-44 “From the place where the Sraddha is being performed, the Chandala and the Swapacha should be excluded, as also all who wear clothes steeped in yellow, and persons affected with leprosy, or one who has been excasted (for transgressions), or one who is guilty of Brahmanicide, or a Brahmana of mixed descent or one who is the relative of an excasted man. These all should be excluded by persons possessed of wisdom from the place where a Sraddha is being performed…” Tr. K.M. Ganguli

Vayu Purana Part 2, 16.24 ”The naked and similar (apostates and non-Vedic sects) people should not see the Sraddha rite. This

is the rule. Such Sraddhas as are seen by these, do not reach PItrs or Pitamahas.” Tr. G.V. Tagare

Ganesh Vasudeo Tagare writes,

”…The text not only includes non Vedic sects like Jains and Buddhists but includes apostate Brahmins, atheists, committer of gross sins (maha-patakas).

Brahmanda Purana 2.3.11.87 ”The following should always be avoided in the Sraddha ceremonies; Sudras, milk of Avi (a variety of sheep), the varieties of grass named Balbaja, Virana and Otuvala, pebbles and Laddus (a sweetmeat?)” Tr. G.V.

Tagare

Kurma Purana II.16.54 ”Instructions regarding observance of holy vows should not be given to a Sudra; a learned man should not expound Dharma unto him. No one should submit to anger and avoid hatred and passion.” Tr. G.V. Tagare

Kurma Purana I.12.25b-26 ”The Almighty Lord created Brahamanas from his mouth and the Ksattriyas from his arms. The Lord created Vaisyas from both of his thighs. The grand-sire of the universe created Sudras from the pain of his feet. Brahma created all castes excepting the Sudras, for the purpose of (performance of) sacrifices.” Tr. G.V. Tagare

Likhita Samhita verse 6 “The [three] twice-born castes have equal rights in both Ishta and Purtta works. A Sudra is entitled to [perform] Purtta [works] but not Vedic rites.” Tr. Manmatha Nath Dutt

Manu 10.126. A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.

Manu Smriti 4.81 “The Brahmana, who gives religious instructions to a Sudra, or

advises him to practise a religious vow, is drowned with that Sudra in the hell of Asamvritam (unrestrained darkness).” Tr. Manmath Nath Dutt

Prohibition to perform sacrifice for low castes

A good reply to apologists from Mahabharata,

Mahabharata 13.128.5 “That man who thinks it all right when a Sudra ignites the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Sraddhas and other rites are allowed to assist at them, really becomes stained with sin.” Tr. K.M.

Ganguli

Varaha Purana 112.16-22 ”One who receives Kapila as a gift from a Sudra should be considered as most lowly like a Candala. Therefore let not a Brahmin receive the offering from Sudras. They are to be kept far away like dogs during sacrifices. They are discarded by the manes during new moon and full moon. They should not be spoken to and nothing should be received from them because they do only sinful deeds. Those (Sudras) who drink (the milk of) Kapila make their forefathers eat the filth in the earth for long. Note what happens to the Sudraas who feed on the milk, ghee and butter of the Kapila’s cows. They go to the terrible hell called Raurava.

After living there for a hundred crores of years, they are born as dogs.” Tr. Venkitasubramonia Iyer, edited by J.L. Shastri

Mahabharata 13.23.16 “Those Brahmanas who pour libations on the sacred fire for Sudras, or who are preceptors of Sudras, or who as servants of Sudra masters, do not deserve to be invited.” Tr. K.M. Ganguli

Narada Purana I.15.32b-34 “The Brahman who, on being invited by a Sudra, partakes of his food, should be known as a wine addict. He is excluded from all holy rites. That mean fellow who does the work of an attendant with the permission of a Sudra, incurs a sin equal to drinking of wine…” Tr.

G.V. Tagare

Markandeya Purana 14.83 By receiving favours from an outcaste, by performing sacrifices for an outcaste, by constant attendance on an outcaste a man ever reaches the condition of an insect that lives among stones.

Markandeya Purana 15.1 For accepting anything of value from an outcaste, let a dvija be born an ass; but let him who sacrifices for the outcaste become a worm, on his release from hell.

Vamana Purana 12.86 “He who accepts Daksina from Candalas or Sudras, the priest

and the person employing the priest to perform a sacrifice, every one of them is born as a big insect inside stone slabs.” Tr. Anand Swarup Gupta

Brahma Purana 108.37 “A Brahmana though well versed in the Vedas is born as an ass if he receives charity from a fallen person. [40-43]If he officiates at a sacrifice performed by a low person, he is born a worm and in the form of a worm he lives for fiteen years. Released from the form of worm he is born an ass and in the form of an ass he lives for five years; in the form of a cock for five years; in the form of a jackal for five years; then he is born in the form of man; then a jealous person; then an animal…” Tr. Board of Scholars, edited by

J.L. Shastri

Yama Samhita verse 29-32 “…one who officiates as a priest for those to whom no such service should be given…all these should be carefully shunned at a Sraddha and [while making gifts].” Tr. Manmatha Nath Dutt

Gautama Dharma Shastra 20.1 Let him cast off a father who assassinates a king, who sacrifices for Sudras, who sacrifices for his own sake (accepting) money from Sudras…

Usana Samhita 4.23-30 “The following are disqualified to be present at the Sraddha ceremony:- Those, who sell the Sruti; those

who marry widows; those, who enter in to a locked room without the permission of the owner; and those, who officiate as priests for inferior castes; are described as out-castes.” Tr. Manmatha Nath Dutt

Usana Samhita 9.56 “By officiating as a priest for servants, [or by helping] others (i.e., other castes) in other rites, by performing rites causing death to another person, and other unworthy deeds, [a Brahmana] becomes purified by three distressing penances.” Tr. Manmatha Nath Dutt

Proof that Shudras were kept away from sacrifices

Mahabharata 2.35.8-10 ”That (sacrificial) platform, crowded with the celestials, Brahmanas and the great Rishis, all endued with the Vedas, looked as beautiful as the sky studded with the stars .O king there was no sudra or any man without vows near the inner (sacrificial) platform of Yudhisthira’s palace. Seeing the prosperity of the prosperous and intelligent Dharmaraja, which was the result of that sacrifice, Narada became exceedingly happy.” Tr. M.N. Dutt

Shudras are not allowed to participate in sacrifice or perform it. However Hinduism allows Shudra to perform minor sacrifices

but without uttering any Mantra, they are to be kept away from sacrifices due to the fact that Shudras are not allowed to hear any Mantra,

Mahabharata 12.60 “Sacrifice has been laid down as a duty of the three other orders. It has been ordained for the Sudra also, O Bharata! A Sudra, however, is not competent to utter swaha and swadha or any other Vedic mantra. For this reason, the Sudra, without observing the vows laid down in the Vedas, should worship the gods in minor sacrifices called Paka-yajnas.” Tr. K.M. Ganguli

Other than the sacrifice to Manes, Shudras cannot perform any other sacrifice. As it is

said that serving the twice born (Dvija) is equivalent to sacrifice for the Shudras,

Vayu Purana Part 1, 57.50 “Aranbha (expedition or enterprise) was a sacrifice for Ksattriyas. Havis (offering of ghee etc.) was the Yajna of Vaisyas. Sudras had service as Yajna and excellent Brahmanas had Japa (chanting of Mantras) as their Yajna.” Tr. G.V. Tagare

Above verse from Vayu Purana is talking about the Treta Yuga. Treta Yuga is the second Yuga among the four Yugas or ages of mankind in Hinduism. It says that service to Dvija was the Yajna of the Shudras which shows that Shudras were not allowed to perform sacrifice in such earlier period also.

However this is not just limited to the Treta Yuga but also applicable in the present Kali Yuga, it is mentioned in Mahabharata,

Mahabharata 12.232 “The growing of corn is the sacrifice laid down for the Vaisyas. Serving the three other orders is the sacrifice laid down for the Sudras.” Tr. K.M. Ganguli

Touch of dogs, pigs and low castes invalidates a sacrifice

Manu Smriti 3.240-1 What (any of) these sees at a burnt-oblation, at a (solemn) gift, at a dinner (given to Brahmanas), or at any rite in honour of the gods and manes, that

produces not the intended result. A boar makes (the rite) useless by inhaling the smell (of the offerings), a cock by the air of his wings, a dog by throwing his eye (on them), a low-caste man by touching (them).

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Difficult for a Shudra to worship

Skanda Purana II.iv.3.35-37 ”He who worships and bows to the idols installed by Sudras, goes to hell along with ten ancestors and ten descendants. If one touches the idol worshipped by a Sudra, he will burn (get burnt) his family up to the seventh generation. Hence one must enquire and worship an idol that has been

installed by Brahmanas.” Tr. G.V. Tagare

Varaha Purana 186.49-50 “But a Salagrama should not be touched by men of inferior caste or by women and Sudras. If a woman or Sudra touches it even out of curiosity, the result will be torment in hell till deluge.” Tr. Venkitasubramonia Iyer, edited by J.L. Shastri

Narada Purana III.67.33 “One should not worship an idol if it crooked, burnt, or broker, if its head is split, or if it is looking upwards, or if it is touched by an amyaja (outcaste) and others.” Tr. G.V. Tagare

A Shudra is not even allowed to utter Om.

Narada Purana III.70.72-73 “This is called Visnu Gayatri which removes all sins. Tara=om., hrt=namah, then bhagavan ending in the dative case, then vausdevaya. This great mantra consisting of twelve syllables gives enjoyment and salvation. This is to be used without tara=om by women and sudras but by the twice born it is used with tara=om.” Tr. G.V. Tagare

A Shudra should also avoid Vedic Japa,

Narada Purana, Uttarabhaga 61.51-53 “The procedure for the holy dip and the repetition of Japas is, in regard to the three castes, the same as mentioned in the Vedas. O fair lady, in regard to the Sudras and the women the repetition of the Vedic texts is to be

avoided…” Tr. G.V. Tagare

It is mentioned in Mahabharata,

Mahabharata 13.23.7 “Food that has been eaten by a person incompetent to utter the syllable Om, or that has been eaten by a person bearing arms, O Bharata, or that has been eaten by a wicked person should be known to form the portion of Rakshasas*.” Tr. Kisari Mohan Ganguli

Kisari Mohan Ganguli writes in the footnote,

”* i.e., any food, a portion of which has been eaten by any of these persons, is unworthy

of being given away. If given, it is appropriated by Rakshasas. One incompetent to utter Om is, of course, a Sudra.” [Source]

Skanda Purana V.iii.228.9 “The following six things cause downfall of women and Sudras: japa, penance, pilgrimage, renunciation of the world, practice of Mantras and initiation for the adoration of a deity” Tr. G.V. Tagare

Barred from studying Vedas

Not even a single Hindu text permits a Shudra to study Vedas. Puranas explicitly says that since Vedas cannot be learned by Shudra and women, the God composed

Itihasa (Ramayana, Mahabharata) and Puranas for them,

Srimad Bhagavatam 1.4.25 ”The degenerated twice-borns, the Sudras and women are barred from the holy truths of the Vedas, and, out of compassion for them, Maharshi Vyasa composed the Mahabharata.” Tr. J.M. Sanyal

Devi Bhagavatam 1.3.18-24 “…knowing this in every Dvâpara Yuga Bhagavân expounds the holy Purâna Samhitas. The more so because women, S’udras, and the lower Dvijas are not entitled to hear the Vedas; for their good, the Purânas have been composed…” Tr. Swami Vijnananda

But Shudras should hear Puranas behind a screen,

Garuda Purana I.20.13-14 “None of the other classes (Vaisya or Sudra) is authorized to hear the Purana. If, by mistake, he narrates it to an unworthy person, he becomes the object of censure. But, if he narrates the Purana from behind the screen, then both the deserving and the undeserving person become worthy to hear.” Tr. J.L. Shastri

Same is repeated in Natya Shastra, Gods along with Indra approached Brahma and said,

Natsya Shastra 1.12-13 As the Vedas are not to be listened to by those born as Sudras, be pleased to create another Veda which will belong to all the Colour-groups (Varna). ‘Let it be so’, said he in reply and then having dismissed the king of gods (Indra) he resorted to yoga (concentration of mind) and recalled to mind the four Vedas.”

Brahma Purana 64.19 ”In regard to the people of the first three castes the rite of holy bath and the reception of Mantras is in the manner mentioned in the Vedas. The utterance of the Vedic passage is to be avoided by women as well as Sudras.” Tr. J.L. Shastri

Garuda Purana gives an accounts of sins that will lead to hell in chapter 4 and it says that if a Shudra studies Vedas then he will go to hell,

Garuda Purana 4.22 “The Śūdra who studies the letter of the Vedas, who drinks the milk of the tawny cow, who wears the sacred thread or consorts with Brāhmiṇ women. [23] Having come all along the path the sinful reach the abode of Yama, and having come, by command of Yama, the messengers hurl them into that river again.” Tr. Ernest Wood and S.V. Subrahmanyam

Parasara Smriti 1.64 “Drinking the milk of a

Kapila cow, knowing a Brahmana woman, and reciting the Vedas are the acts, by doing which a Sudra is punished with hell.” Tr. Manmatha Nath Dutt

Apastamba Dharma Shastra 1.1.1.6 (For all these), excepting Sudras and those who have committed bad actions, (are ordained) the initiation, the study of the Veda, and the kindling of the sacred fire; and (their) works are productive of rewards (in this world and the next).

It is mentioned in Bhagavat Purana that twice born men only are entitled for performing sacrifices and to learn Vedas,

Srimad Bhagavatam 11.17.40 “All twice-born men — brāhmaṇas, kṣatriyas and vaiśyas — must perform sacrifice, study the Vedic literature and give charity. Only the brāhmaṇas, however, accept charity, teach the Vedic knowledge and perform sacrifice on behalf of others.” Tr. Swami Prabhupada

Srimad Bhagavatam 7.11.13 “He is called a dvija or twice-born one whose (sixteen) purifying rites (accompanied by recitation of mantras) have been performed without any break in succession, and to whom god Brahma has designated as such. Performance of sacrifices, study of scriptures and charity are prescribed for all twice-born classes (viz. Brahmana, Ksattriya and Vaisya) who are of pure birth

and conduct. It is for these that duties incumbent on different stages of life (asrama) are prescribed.” Tr. G.V. Tagare

But a Brahmin alone can teach the Vedas,

Manu Smriti 1.103. A learned Brahmana must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it).

Manu Smriti 10.1. Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an established rule.

If all the three castes have learned the Vedas then why does it differentiates the Brahmins, Kshatriyas and Vaishyas? As apologists claim that one who is learned in the Vedas is a Brahmin. And when Kshatriya and Vaishya are conversant with the Vedas then why a Brahmin alone should teach it why cannot a Kshatriya or a Vaishya teach the Veda?

Scholars prohibiting teaching of Vedas to Shudras

Acharya Medhatithi writes on Manu Smriti

2.241,

“Though the term ‘non Brahmana’ denoting all the three castes, except the Brahmana, stands for all men, yet the Shudra could not be meant here; for the Shudra is not entitled to learn the Veda; and it is only when one has learn something that he can teach it. ‘But by transgressing the scriptural ordinance, the Shudra also might learn the Veda, just as the Ksattriya and the Vaishya do the work of teaching (which is not permitted).’ This also cannot be; because it has been laid down that is the Shudra happens to learn the Veda, his body should be cut up. And since the penalty is so severe, it follows that the act if a grievous sin.”

Adi Shankaracharya writes in the commentary of Gita 18.41,

“Sudras are separated from others who are all mentioned together in one compound word, because Sudras are of one birth and are debarred from the study of the Vedas…” Tr. Mahadeva Shastri

Adi Shankaracharya also writes on Brahma Sutra 1.3.38

“38. And on account of the prohibition, in Smriti, of (the Sûdras’) hearing and studying (the Veda) and (knowing and performing) (Vedic) matters.

The Sûdras are not qualified for that reason also that Smriti prohibits their hearing the Veda, their studying the Veda, and their understanding and performing Vedic matters. The prohibition of hearing the Veda is conveyed by the following passages: ‘The ears of him who hears the Veda are to be filled with (molten) lead and lac,’ and ‘For a Sûdra is (like) a cemetery, therefore (the Veda) is not to be read in the vicinity of a Sûdra.’ From this latter passage the prohibition of studying the Veda results at once; for how should he study Scripture in whose vicinity it is not even to be read? There is, moreover, an express prohibition (of the Sûdras studying the Veda). ‘His tongue is to be slit if he pronounces it; his body is to be cut through if he preserves it.’

The prohibitions of hearing and studying the Veda already imply the prohibition of the knowledge and performance of Vedic matters; there are, however, express prohibitions also, such as ‘he is not to impart knowledge to the Sûdra,’ and ‘to the twice-born belong study, sacrifice, and the bestowal of gifts.’–From those Sûdras, however, who, like Vidura and ‘the religious hunter,’ acquire knowledge in consequence of the after effects of former deeds, the fruit of their knowledge cannot be withheld, since knowledge in all cases brings about its fruit. Smriti, moreover, declares that all the four castes are qualified for acquiring the knowledge of the itihâsas and purânas; compare the passage, ‘He is to teach the four castes’ (Mahâbh.).–It remains, however, a settled point that they do not

possess any such qualification with regard to the Veda.”

Ramanuja Acharya writes on Brahma Sutra 1.3.38,

“38. And on account of the prohibition of hearing, studying, and performance of (Vedic) matter.

The Sûdra is specially forbidden to hear and study the Veda and to perform the things enjoined in it. ‘For a Sûdra is like a cemetery, therefore the Veda must not be read in the vicinity of a Sûdra;’ ‘Therefore the Sûdra is like a beast, unfit for sacrifices.’ And he who does not hear the Veda recited cannot learn it so as to understand and perform

what the Veda enjoins. The prohibition of hearing thus implies the prohibition of understanding and whatever depends on it.”

Madhvacharya first tries to say that Shudra can also study scriptures but later clearly prohibits a Shudra from studying Vedas,

“…For, in the text, ‘Let the Brahmana be initiated at the age of eight and let him be taught scripture,’ the ceremony of purification is mentioned as the immediate preliminary condition to teaching scripture. And in the case of the Sudra, the absence of this ceremony of purification is spoken of in the Paingin’s Sruti. ‘The Sudra has no consecrated fire, no sacrifice, no prayers, no ceremonies (to be performed); no

process of purification, no austerities (to be practised). Hence the Sudra is not eligible for the study of Scripture…Haridrumata having (first) concluded that ‘A non-brahmin is not capable of such truthful answer,’ (ib), and consequently Satyakama was not a Sudra, proceeded to perform the ceremony of initiation for him. Hence the Sudra is not eligible for the study of the Vedas. For the Sudra is prohibited (from the study of the Vedas) as in the Gautama Dharma Sastra, ‘The ears of him (the Sudra) who hears the Veda are to be filled with molten lead and lac, his tongue is to be slit if he pronounces it, his heart is to be cut open, if he attempts to know its meaning.’ And Smriti says, ‘the Sudra has no (consecrated) fire (to be maintained), no sacrifices (to be performed); so possibly he could not study

the Vedas; however, free service to the three higher classes is prescribed for the Sudra, as the means of higher life'..." Madhvacharya on Brahma Sutra 1.3.36-38, Tr. S.Subba Rau

Vijnanesvara writes in Mitakshara,

"Manu has also shown that the twice born alone are entitled to study the Dharma Sastras and a Brahmana alone can teach them and no one else." Vijnanesvara in his book Mitakshara on Yajnavalkya Smriti verse 3

Keshava Kashmiri writes on Bhagavad Gita 18.41

“…The Brahmins the priestly class, the ksatriyas or royal warrior class and the vaisya’s the mercantile and agricultural class are all spoken of in unison because they only have the right to initiation making them qualified to study the Vedic scriptrures, engage in yagnas or ritualistic propitiation and worship. Whereas the sudra or servant class are mentioned separately as they have not the qualification for initiation and study of the Vedic scriptures but all are factually the product of their own innate natures.

To study the Vedic scriptures and perform yagna the prerequisite of initiation essential and required. A sudra is a fourth class

citizen who may perform unauthorised activities without sin because they are only once born from the womb not twice born by the spiritual master. It is prohibited in the Vedic scripture to initiate a sudra. If done it will bring calamity upon the spiritual master, his dynasty and the whole kingdom. There are direct references in the Vedic scriptures prohibiting sudras from initiation. Such passages as: The sudra carries the dead body to the cremation ground that is a sudra and if a sudra hears a mantra his ears should be filled with wax, if he recites a mantra his tongue should be cut out and if he memorises a mantra his life should be taken. So it can be understood that in ancient times the prohibitions of a sudra were strictly enforced…" Keshava Kashmiri on Bhagavad Gita 18.41

Sridhara Swami writes on Bhagavad Gita 18.41

“…Now Lord Krishna commences a new theme with this verse explaining that the duties of the different classes of Vedic society such as brahmana or priestly class, ksatriya or royal and warrior class, vaisya or agricultural and mercantile class as well as sudra or menial worker class which is the only one not qualified to take part in any Vedic activity as they serve the other three classes. The duties enjoined for all the classes are clearly delineated and itemised with distinct divisions…” Sridhara Swami on Bhagavad Gita 18.41

It is mentioned in Bhagvad Gita,

Gita 9.32 ”For those who take refuge in Me. O Partha, though they be of sinful birth-women, Vaisyas, and Sudras even they attain the Supreme Goal.” Tr. Swami Nikhilananda

Hindu scholar named Swami Swarupananda writes,

”Of inferior birth…Shudras because by birth, the Vaishyas are engaged only in agriculture, etc., and the women and

Shudras are debarred from the study of the Vedas.” Source

Swami Nikhilananda writes,

”The Vaisyas are engaged in agriculture and trade; women and Sudras are debarred from the study of the Vedas. Therefore all these classes of people remain outside the Vedic scheme of salvation…” [Swami Nikhilananda on The Bhagwad Gita 9.32, page 233, Ramakrishna-Vivekananda Center, 1944, Printed in USA by The Haddon Craftsmen, Inc.] Source

Another scholar named Swami Sivananda

writes,

“…Women and Sudras are debarred by social rules from the study of the Vedas…”

Now no one can claim that they know Hinduism more than these scholars especially a scholar of such calibre like Adi Shankaracharya.

Prohibtion to teach Vedas

Skanda Purana III.ii.6.79 ”One should never teach a Vedic Mantra to a Sudra. (Thereby) the Brahmana becomes deficient in his Brahmanical powers and the Sudra in his

merit” Tr. G.V. Tagare

It is mentioned in Manu Smriti that sacrificing for a lower castes, or assisting them in sacrifice and teaching them is prohibited,

Manu Smriti 10.109-111 On (comparing) the acceptance (of gifts from low men), sacrificing (for them), and teaching (them), the acceptance of gifts is the meanest (of those acts) and (most) reprehensible for a Brahmana (on account of its results) in the next life. (For) assisting in sacrifices and teaching are (two acts) always performed for men who have received the sacraments; but the acceptance of gifts takes place even in (case the giver is) a Sudra of the

lowest class. The guilt incurred by offering sacrifices for teaching (unworthy men) is removed by muttering (sacred texts) and by burnt offerings, but that incurred by accepting gifts (from them) by throwing (the gifts) away and by austerities.

Manu Smriti 11.181 “By sharing the same bed, or cushion, or by riding in the same car with, or by eating in the company of a degraded person for a year, a man becomes degraded’ by teaching the Vedas to such a person, or by officiating as a priest at a sacrifice instituted by him, or by contracting any marital relation with him, one becomes degraded on the same day.” Tr. Manmatha Nath Dutt

Same is repeated in Vasishta,

Vasistha Dharma Shastra 1.22 Now they quote also (the following verse): He who during a year associates with an outcast becomes (likewise) an outcast; not by sacrificing for him, by teaching him or by (forming) a matrimonial (alliance with him), but by using the same carriage or seat.

Vishnu Smriti 71.48-52 “Let him not teach lessons to a Sudra. Nor give the leavings of his plate or the residue of clarified butter he has drunk to a Sudra. Nor sesame. Nor instructions in religion. Nor in the mode of practising Vratas.” Tr. Manmatha Nath Dutt

Skanda Purana V.iii.228.8-9”One should not give knowledge, leavings of food or Havis to a Sudra. He should not be taught righteous and pious rites nor should he be initiated in Vratas. The following six things cause downfall of women and Sudras: japa, penance, pilgrimage, renunciation of the world, practice of Mantras and initiation for the adoration of a deity” Tr. G.V. Tagare

Mahabharata 13.10.66-70 “Unto Sudras, therefore, the Brahmanas should never give instructions. Hence, O king, the Brahmana should avoid imparting instructions (to such as are low-born), for it was by imparting instruction to a low-born person a Brahmana came to grief. O best of kings, the Brahmana should never desire to obtain

instruction from, or impart instruction to, a person that belongs to the lowest order. Brahmanas and Kshatriyas and Vaisyas, the three orders, are regarded as twice-born. By imparting instruction unto these, a Brahmana does not incur any fault. They, therefore, that are good, should never discourse on any subject, for imparting any instruction, before persons of the inferior order.” Tr. K.M. Ganguli

Vasistha Dharma Shastra 20.45. Property received from outcasts, after forming alliances with them either by (teaching) the Veda (and by sacrificing) or by marriage, must be relinquished. Let him not associate with such (men).

Shudras studying Vedas is one of the evils

Shudras studying the Veda and performing sacrifice are some of the evils of Kali Yuga predicted in Hindu scriptures,

Linga Purana Section I.40.40-41 ”Some sell Vedas and others sell Tirthas (holy waters) i.e. make illegal gain out of these. When Kali yuga begins heretics will be born who will be opposed to the system of four castes and stages of life. Sudras will learn the Vedas and will become experts in the meaning of Dharma.” Tr. J.L. Shastri

Tulsi Ramayana, Uttara Kanda, Doha 98A-

B.1 Dominated by women, my lord, all me dance to their tune like a monkey controlled by its trainer. Sudras instruct the twice born in spiritual wisdom and, wearing the sacred thread, accept the worst type of gifts.

Kurma Purana I.30.21-22 ”In Kaliyuga, the Brahmanas, dependent on the Sudras, hover round and serve the Sudras seated in their vehicles and eulogise them by songs of praise and prayer. Dependent on Sudras, they teach them Vedas. Due to the calamity of appeasing those without Vedas, they resort to terrible atheism.” Tr. G.V. Tagare

Matsya Purana 273.46-47 ”Thenceforward all this world will fall upon very bad times. Men will be liars, greedy, and destitute of

righteousness, affection and wealth. The religion of Srutis and Smritis will become very lax, and so also will be destroyed the orders and castes. The people will be of mixed origin, weak in body and will be led astray and deluded. Brahmanas will sacrifice for Sudras (or will study under Sudraas) and Sudras will take to teaching Mantras." Tr. Taluqdar of Oudh, edited by B.D. Basu

Matsya Purana 144.40-42 "Many with them profess to be Brahmajnanis, because, thereby, they will easily earn their livelihood. Some hypocrites will mark their bodies with Vedic symbols also. In the Kaliyuga any body will study the Vedas; Sudraas will be experianced in the Vedas. So there will be

many false religionists.” Tr. Taluqdar of Oudh, edited by B.D. Basu

Narada Purana I.41.54-55 “The Sudras will not serve the twice-born. Assuming the airs of heretics, the base-born assume and practice holy rites of the Brahmanas. The Sudras will clothe themselves in ochre-robes; they will have matted hair; they will smear ashes all over their bodies. Thus equipped and employing deceptive arguments, they will begin to expatiate on Dharma. [58-] Occupying excellent seats, Sudras will expatiate on Dharma-religious duties-to Brahmans who habitually destroy Dharma. These and many other heretics such as nude ascetics (Digambaras), red-roled mendicants, will roam about; most of

whom will be decrying the Vedas. [71] After the advent of the Kali age, Sudras and outcastes will become kings and the Brahmans will be engaged in rendering service to them. They will be begging for alms” Tr. G.V. Tagare

Vayu Purana Part 1, 58.46 “Then, when the end of the age approaches, even the great goddess like the earth will yield but little fruit. Sudras will begin to perform penance” Tr. G.V. Tagare

Mahabharata 13.94.11 “[Rishi Agastya said] That Time has come upon us. Hence, Righteousness is afflicted. It is meet that I should go to heaven for good, before unrighteousness assails the world and

establishes itself here! Before the time comes when Brahmanas, loudly uttering the fully Vedas, within the precincts of villages and inhabited places, cause the Sudras to hear them, before the time comes when kings often against the rules of Righteousness from motives of policy, I shall go to heaven for good." Tr. K.M. Ganguli

Shudras hearing or reciting the sacred text

Hinduism prohibits Dvijas (upper three castes) from reciting Vedas in the presence of Shudras,

Narada Purana I.15.100-1 "I shall mention the fruits of sins accruing to those who

engage themselves in the recitation and study of the Vedas in the vicinity of women and Sudras. Listen to it attentively. They are compelled to stand with their heads down and legs upwards. Thus, they are nailed to two pillars and are compelled to inhale smoke continuously in this posture. They stay thus for the period of year of god Brahma.” Tr. G.V. Tagare

Manu Smriti 4.99. Let him not recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.

Usana Samhita 3.65 “No study [is allowed] in a village inhabited by low-caste people,

near an irreligious person, when cries are heard and where there is a multitude of men.” Tr. Manmatha Nath Dutt

Vasistha Dharma Shastra 18.11-14 Some call that Sudraa race a burial-ground. There (the Veda) must not be recited in the presence of a Sudra. Now they quote also the (following) verses, which Yama proclaimed: ‘The wicked Sudra-race is manifestly a burial ground. Therefore (the Veda) must never be recited in the presence of a Sudra. Let him not give advice to a Sudra’…

Apastamba Dharma Shastra 1.3.9.6 He shall never study in a burial ground nor anywhere near it within the throw of a

Samya. [8-9] But if that place is known to have been a burial ground he shall not study (there). A Sudra and an outcast are (included by the term) burial ground, (and the rule given, Sutra 6, applies to them.)

Linga Purana Section I.85.161 ”The repeater of the mantras shall not perform japa in the open street, or in the presence of the Sudras or in a ground smeared with blood, or sitting in a cot.” Tr. J.L. Shastri

Usana Samhita 8.72 “By reciting the Vedas, dharma-Sastras and the Puranas before the Chandalas, one is purified by the Chandrayana. There is no other means of redemption for him.” Tr. Manmatha Nath Dutt

Vishnu Smriti 30.4-15 “For the whole day and night the Vedas should not be studied on the eighty or the fourteenth day of the moon’s (wane or increase)…Nor near the Sudras and the degraded.” Tr. Manmatha Nath Dutt

It is prohibited for a Shudra to hear the Vedas,

Devi Bhagavatam 11.15.11-20 “As a man of a lowest caste acts contrary and incurs a sin if he hears the Veda mantra…” Tr. Swami Vijnananda

Mahabharata 2.44.15 “Desirous of speedy death, this fool had desired Rukmini. But the fool obtained her not, like a Sudra failing to obtain the audition of the Vedas.” Tr. K.M. Ganguli

If the Shudra somehow manages to hear the Vedas then he is punished in the following way,

Katyayana Smriti verse 486 “The king should punish a sudra, who forsakes the order of sannyasins (after having entered it) and who intently practises japa (silent muttering of prayers) and homa, with death (or corporal punish) or he should be punished with double the fine.” Tr. P.V. Kane

If a Shudra pronounces the Vedic text then his tongue should be clipped off and body must be mutilated,

Gauatama Dharma Shastra 12.4-6 Now if he listens intentionally to (a recitation of) the Veda, his ears shall be filled with (molten) tin or lac. If he recites (Vedic texts), his tongue shall be cut out. If he remembers them, his body shall be split in twain.

Atri Samhita 1.19 “The Sudra who engages in the recitation [of the Gayatri] and the offering of oblations to the Sacred Fire, should be killed by the king; for by that he

becomes the destroyer of the kingdom as the water is of fire.” Tr. Manmatha Nath Dutt

Skanda Purana V.iii.200.6 ”It has been decided that for merely pronouncing the Veda (Vedic text by a Sudra) the tongue of that Sudra should be cut off by Ksatriyas who are the protectors of Dharma” Tr. G.V. Tagare

Brihaspati Smriti 20.12 (A Sudra) teaching the precepts of religion, or uttering the words of the Veda, or insulting a Brahman, shall be punished by cutting out his tongue.

Proof that Veda was not taught to Shudras

Skanda Purana III.i.10.32 ”The Sudra named Drdhamati came to the hermitage and was honoured by the ascetics. He prostrated in front of them with the eight limbs (touching the ground). [34-44] Then he felt inclined to perform an excellent penance. So he approached the Kulapati (Head sage of the hermitage) and spoke these words… O sage of good holy rites, initiate me in the Yaga rite. O Brahmana, I belong to the Sudra community, O excellent one. I wish to render services to you. Be pleased with me who have sought refuge in you. When this was spoken by the Sudra, the Brahmana spoke to him: A Sudra being low low birth cannot be initiated in a sacrifice. Be pleased

to listen. If you are so inclined, be engaged in service. No (religious) instructions is to be given to one of low caste. In instructing him, the preceptor incurs great sin. A learned man shall not teach a Sudra, nor should he perform a Yaga on his behalf… If a Brahmana were to teach a Sudra these subjects, the other Brahmanas shall banish him from the village, from Brahmana community. One shall abandon like a Candala, the Brahmana who instructs a Sudra. One should avoid from afar a Sudra who is literate. Hence, welfare unto you. Render service unto Brahmanas with reverence. Service to the twice-born has been prescribed by Manu and others (as the duty) of a Sudra.” Tr. G.V. Tagare

Drdhamati was not taught Vedas just because he belonged to Shudra caste.

Ramanuja Acharya and Adi Shankaracharya writes that Gautama Rishi started teaching Vedas to Jabala only after he ascertained that Jabala was not a Shudra. They also prohibit teaching Veda to Shudras

Acharya Ramanuja writes in the commentary of Brahma Sutra 1.3.37

“37. And on account of the procedure, on the ascertainment of the non-being of that.

That a Sûdra is not qualified for knowledge of Brahman appears from that fact also that as soon as Gautama has convinced

himself that Gâbâla, who wishes to become his pupil, is not a Sûdra, he proceeds to teach him the knowledge of Brahman.”

Shankaracharya writes on Brahma Sutra 1.3.37,

” 37. And on account of (Gautama) proceeding (to initiate Gâbâla) on the ascertainment of (his) not being that (i.e. a Sûdra).

The Sûdras are not qualified for that reason also that Gautama, having ascertained Gâbâla not to be a Sûdra from his speaking the truth, proceeded to initiate and instruct him. ‘None who is not a Brâhmana would

thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth' (Kh. Up. IV, 4, 5); which scriptural passage furnishes an inferential sign (of the Sûdras not being capable of initiation)."

Gautama Rishi started teaching Vedas to Jabala only after knowing that he was not a Shudra, this shows that Veda was not taught to Shudras.

Teaching Vedas to Shudras was considered a taboo

Sita the wife of Rama said,

Ramayana of Valmiki, Sundara Khanda 28.5 “I may be slain by that dreadful monster but I can no more give him my affection than a brahmin can impart the teachings of the Veda to one of low caste.” Tr. Hari Prasad Shastri

Srimad Bhagavatam 9.18.14 “And we are even more respectable because we are in the dynasty of Bhṛgu. Yet although this woman’s father, being among the demons, is our disciple, she has put on my dress, exactly like a śūdra taking charge of Vedic knowledge.” Tr. Swami Prabhupada

Srimad Bhagavatam 4.2.13 “To this proud, impious fellow who has given up performance of religious acts, and has

violated all the bounds (of religious prosperity), I gave my young daughter though reluctant to do so, as one would be to impart the sacred beautiful word (Vedas) to a Sudraa (who is not eligible to receive Vedic lore).” Tr. G.V. Tagare

Srimad Bhagavatam 10.38.4 “Just as recitation and study of the Vedas is impossible to a person born in the Sudra class, I consider that gaining even the sight of Krsnaa of excellent renown is very difficult for me, inasmuch as my mind is addicted to sensual pleasures.” Tr. G.V. Tagare

Mahabharata, Adi Parva 1.160 “How shall I be able to place this sole daughter of thy house–this innocent girl–in the way along which her ancestors have always walked? How shall I then be able to impart unto this child every desirable accomplishment to make him virtuous as thyself, in that season of want when I shall become masterless? Overpowering myself who shall be masterless, unworthy persons will demand (the hand of) this daughter of thine, like Sudras desiring to hear the Vedas.” Tr. K.M. Ganguli

Duty of a Shudra

Garuda Purana ch 96 ”the sole duty of a Shudra is to render personal service to the

foremost of the twice born castes.” Tr. M.N. Dutt

Yajur Veda 30.5 For Brahman (Priesthood) he binds a Brahman to the stake; for Kshatra (Royalty) a Râjanya; for the Maruts a Vaisya; for Penance [service] a Sudra;

Vamana Purana, Saromahatmya 22.38-39 “In its middle is a mighty Banyan tree, the embodiment of Sthanu. From Him have issued the castes, Brahmans, Ksatriyas, Vaisyas, and Shudras were born from Him to render service to the twice born…” Tr. Anand Swarup Gupta

Vishnu Purana 3.8.33-34 “Attendance upon

the three regenerate castes is the province of the Śúdra, and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is also to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings." Tr. H.H. Wilson

Narasima Purana 58.10-13 "The Sudra should serve all these three varnas and serve the Brahmanas like a slave. He should donate from his earning without asking for anything form others. He should do agriculture for survival. He should worship the stars every month as per the religion and justice and always wear old apparel. He should clean the pots used by the Brahmanas keep attachment with his own

wife.” Tr. Joshi K.L. Shastri and Bindiya Trivedi

Sankha Samhita 1.5 Serving the Brahmanas, and performance of different handicrafts should be the specific duties of a Sudra. Practice of forbearance, truthfulness, and self-control, and cleanliness of body and spirit are equally obligatory on all, without any distinction of caste.

Katyayana Smriti verse 722 “One may make the sudra work as a slave, whether he be purchased or not purchased; the creator himself created him for slavery.” Tr. P.V. Kane

Mahabharata 13.141 “The service of the three regenerate classes constitutes the high duty of the Sudra. That Sudra who is truthful in speech and who has subdued his senses is regarded as having acquired meritorious penances. Verily, the Sudra, who having got a guest, discharges the duties of hospitality towards him, is regarded as acquiring the merit of high penances. That intelligent Sudra whose conduct is righteous and who worships the deities and Brahmanas, becomes endued with the desirable rewards of righteousness.” Tr. K.M. Ganguli

Manu Smriti 10.123. The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for

whatever else besides this he may perform will bear him no fruit.

The same is repeated in Apastamba Dharma Shastra 1.1.1.7; Vishnu Smriti 2.8; Manu Smriti 10.334 and Yajnavalkya Smriti 1.120. Shudra's duty is to serve the twice born but it is prohibited for twice born to serve low caste people,

Padma Purana V.9.40-47 …A brahmana should always avoid serving low people….

Punishment for not carrying out his duties

Parasara Smriti 2.16 By not in any way

serving the Brahmanas, and by doing heinous acts, a Sudra becomes short lived, and goes to hell, after death. These duties are imperatively obligatory on the men of four castes.

Skanda Purana III.ii.40.56 ”If a Sudra created for service does not serve Brahmanas, nor does he give the means of sustenance (to them), Hanuman becomes angry with him.” Tr. G.V. Tagare

Prohibition to intermingle

Satapatha Brahmana 3:1:1:10. Let him not commune with every one; for he who is

consecrated draws nigh to the gods, and becomes one of the deities. Now the gods do not commune with every one, but only with a Brahman, or a. Râganya, or a Vaisya; for these are able to sacrifice. Should there be occasion for him to converse with a Sûdra, let him say to one of those, ‘Tell this one so and so! tell this one so and so!’ This is the rule of conduct for the consecrated in such a case.

Samvarta Samhita verses 197 “By associating with an outcast for a month or a half, one would become purified, in half-a-month, by living upon barley and the urine of cow.” Tr. Manmatha Nath Dutt

Parasara Smriti 6.43 “One should

immediately come out of the room in which a Chandala has entered, and throw away all the earthen pots kept therein.” Tr. Manmatha Nath Dutt

Angiras Samhita 1.49-50 “[Partaking of] a Sudra’s food, associating with a Sudra, sitting with a Sudra, acquiring knowledge from a Sudra, degrade even one burning with Brahma-energy. The twice-born person, who utters benediction before a Sudra and salutes him, that Brahmana as well as the Sudra go to hell.” Tr. Manmatha Nath Dutt

Kurma Purana II.16 28-29 “The following eleven defects caused by mingling of the castes are called sins of intermixture (Samkarya Dosas) viz. sharing the same

bed, sharing a common seat, sitting in the same row, sharing of the same vessel, partaking of the cooked food together, presiding over the sacrifices, teaching, marriage alliance, taking of food together, studying together, and jointly presiding over the sacrifices.” Tr. G.V. Tagare

Inter-dining, sharing the same seat and doing other things together is a sign of civilization and a humane act while the Hindu scriptures views it as an evil thing.

Kurma Purana II.16.26-27 ”An excellent Brahmana shall not stay anywhere else except within half a Krosa of the holy river (1 Krosa=3 Km). He shall not stay near the village of the Sudras. He should not live in

the same place with that of fallen castes, Candalas, Pukkasas, foolish fellows, arrogant persons, Sudras and the people of the lowliest castes called Antavasayins.” Tr. G.V. Tagare

Vishnu Smriti 35.2-4 “He, who associates with an outcaste, for a year, becomes himself an outcast. Likewise, by riding in the same carriage, by sharing the same bed, and by eating (in the same row) with him.” Tr. Manmatha Nath dutt

Skanda Purana III.ii.6.76-77 ”Close association with fallen people is but conducive to one’s own fall. One should never offer a higher seat or rostrum to a Sudraa. (Thereby) a Brahmana becomes

deficient in his Brahmanical powers and a Sudraa in his merits. Instruction in Dharma to Sudras shall obstruct one’s own progress and glory.” Tr. G.V. Tagare

A Shudra is punished if he sits on the same seat with a Brahmin

Manu Smriti 8.281. A low-caste man who tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed.

Vishnu Smriti 5.20 “If one (i.e., a low-caste man) sits on the same seat [with a superior caste] he, having his hip branded, shall be

banished.” Tr. Manmatha Nath Dutt

Varaha Purana 112.25-27 ”Once a Brahmin receives a gift from a Sudra, his ancestral manes fall into filth. No other Brahmin shall speak with him or share a seat with him. He is to kept afar. The Brahmin who, however, chances to speak with him or share a seat, shall perform Prajapatyakrcchra ceremony for purification.” Tr. Venkitasubramonia Iyer, edited by J.L. Shastri

Vamana Purana, Saromahatmya 28.43-44 “At the time of creation Sankara was worshipped by the Lord on the northern bank of the Sarasvati known by the name Caturmukha. Having saluted Him with faith, a man is absolved of all sins, arising out of

lustful intermixture of castes and interdining.” Tr. Anand Swarup Gupta

Narada Purana I.41.33-38 “The Brahmanas and other castes get mixed with other castes mutually; all castes will be more or less like the Sudras, overwhelmed by lust and fury, confounded and afflicted by unncessary distress. In the Kali Yuga the excellent men become mean and the base men rise to excellence…Brahmanas become the pall-bearers of the Sudras…” Tr. G.V. Tagare

Narada Purana I.14.60b-62a “If one is touched by persons belonging to Candala and Svapaca castes, ablution (for purification) is enjoined even at night, but

he shall not stay there with those low castes, at night, he will regain purity immediately after taking bath. If unknowingly a person had been careless enough to stay there (with low castes) at night, his sin is increased a hundred-fold." Tr. G.V. Tagare

Following verse shows prevalence of caste system under the reign of Rama,

Skanda Purana III.ii.30.93-94 "Ther was neither mental anguish nor illnes, O king, in the kingdom of Rama. All the women were chaste; all the men were devoted to their parents. Brahmanas were devoted to the (study of) Vedas always; Ksatriyas served Brahmanas. Men of Vaisya caste continued

to be devoted to Brahmanas and cows. There was no mixture of castes and no transgression of duties. There was no barren or wretched woman; no woman had only a single child or had her child dead.” Tr. G.V. Tagare

This was the so called ideal state (Ram Rajya) of Rama.

Skanda Purana VII.I.206.6-7 “[Isvara said] If a Brahmana cooks food on behalf of a Sudra in the manner of Upaniksepa that food shall also be Abhojya (unfit for consumption) and the Brahmana falls down. The food of a Sudra, the association of a Sudra, occupying the same seat as the Sudra, and learning a lore from a Sudra –

these will cause the fall of even the resplendent one.” Tr. G.V. Tagare

Intermingling of castes is evils of Kali Yuga

Linga Purana Section I.40.6-8 “Men perish. Ksatriyas and Vaisyas decline gradually. In Kali Sudras claim kinship with brahmins through their learning through interdining and sharing seats and beds. Kings become mostly Sudras and they harass brahmins. Killing of foetus and murder of heroes become prevalent. Sudras adopt the conduct of life prescribed for the Brahmins and the brahmins adopt the ways of Sudras.” Tr. Board of Scholars, edited by J.L.

Shastri

Brahmanda Purana 1.2.31.42 “Span of life, intellect, strength, beauty and prestige of the family dwindle down and become extinct. The Sudraas take to the conduct of life of the Brahmanas and the Brahmanas behave and act like Sudras.” Tr. G.V. Tagare

Kurma Purana I.30.18 ”O tormentor of enemies, Sudras will be occupying lofty seats in the middle of Brahmanas. In Kali age, as a result of the influence of times, the king will dishonour the Brahmins.” Tr. G.V. Tagare

Narasima Purana 54.44-46 “The Brahmanas,

Ksatriyas, Vaisya and Sudra all will have over excitement and sensuality and reproduce a hybrid generation by mixing with one another. In the state of such a hybrid generation, relations like teacher and student, father and son, husband and wife will be kicked off…" Tr. Joshi K.L. Shastri and Bindiya Trivedi

Inter-caste marriage is prohibited

Hinduism prohibits inter-caste marriage to an extent. It permits a Brahmin to take wives of all four castes, but at the same time also prohibits to take a Shudra wife,

Yajnavalkya and Vasishta are of the same view. However this has been interpreted by some scholars as, a Brahmin can take a Shudra wife but he should not have sexual intercourse with her in her ‘courses’ which can impregnate her, in other words it prohibits a Brahmin from begetting child on a Shudra wife, a Shudra wife is taken only for sexual gratification. As per Hindu scriptures a Dvija should take his first wife from his own caste and then of succeeding castes. A Kshastriya can take wives of his own caste, a Vaishya and a Shudra wife, a Vaishya can marry women from Vaishya and a Shudra caste while a Shudra can take only one wife from his own caste.

Gita 1.41-43 “By the prevalence of impiety,

O Krishna, the women of the family becomes corrupt. Women corrupted, there will be intermingling of castes (Varna-Samkara), O descendant of Vrishnis. Confusion of castes leads the family of these destroyers of families also to hell; for, their forefathers fall (down to hell), deprived of the offerings of pinda (rice-ball) and water. By these evil deeds of the destroyer of families which cause the intermingling of castes, the eternal dharmas of castes and families are subverted.” Tr. A. Mahadeva Sastri

Madhavacharya writes on Gita 1.41 “When there is a resultant intermixture of castes due to the destruction of the family structure; those who are responsible are

damned to hell; but not only these ruinous family members. Their forefathers are also sent to hell as well due to the cessation of the ritual offerings of food and water that are no longer given due to the fact that there no longer exist any male descendants to perform such rites”

Sridhar Swami writes on Gita 1.41 “When this happens there is an intermingling of castes and the ancestors of these destroyers of the family fall from heaven as they are deprived of their periodic ritual offerings of food and water.”

Kesava Kasmiri writes on Gita 1.41-42 “In regard to the result of undesirable progeny. The intermixture of castes that follow the

family customs and honor the age-old Vedic traditions with those that do not causes a degradation in society and leads the family to a hellish existence. Not only this but the anscestors of such a family also suffer as well because there is no descendant qualified to perform the propitiatory rites prescribed in Vedic scriptures such as sraddha and tarpana. . Being deprived of these oblations due to the absence of qualified progeny as a result of destruction of the family structure the ancestors fall down from heaven and go directly to the hellish planets. In the previous verse the effects of the intermixture of castes as described in the Vedic scriptures regarding the ancestors has been determined. Now Arjuna describes the misery experienced for those

who are responsible for causing this intermixture of castes beginning with dosair etaih. Due to these evils the essential duties prescribed in the Vedic scriptures for the four castes which are the authorised and proven means leading humanity to the highest good and which are faithfully instructed by holy sages and spiritual masters are all forsaken."

Swami Nikhilananda writes on Gita 1.41-42
"…Mixing of castes – One of the evil consequences of the depletion of the number of men in society is that the women break the caste rules and traditions as regards marriage. Marriage outside one's caste is considered irregular by the Hindu law-givers. Rice-balls and water- The

reference is to the Hindu religious rites for the dead, known as the Sraddha ceremony, in which rice-balls and water are offered by the eldest son for the satisfaction of the soul of the deceased. This ceremony cannot be performed by children born of irregular marriages, that is to say, marriage in which husband and wife belong to different caste, Deprived of the rice balls and water, the soul of the deceased, according to Hindu tradition, goes to hell…”

Usana Samita 9.51 “By marrying in another caste (i.e., a Sudra maiden), one (i.e., a Brahmana) becomes a Mahapatakin (great sinner). By associating with such a sinner, one also becomes a sinner.” Tr. Manmatha Nath Dutt

Agni Purana 150.14-15 A marriage should take place only between the members of the same class, the union of a person belonging to a higher class with one of the lower being always forbidden…" Tr. M.N. Dutt

Devi Bhagavatam 9.34.32-91 "…This is a general remark; now hear everything in particular. O Chaste One! The Brâhmin wives of S'ûdras or the S'ûdra wives of Brâhmanas are Atyâgamyâs (very unfit to be approached) and blameable both in the Vedas and in the society. A S'ûdra going to a Brâhmanî woman commits one hundred Brahmahattyâs; so a Brâhmana woman going to a S'ûdra goes to the Kumbhîpâka

hell. As a S’ûdra should avoid a Brahmâni, so a Brâhmana should avoid a S’ûdra woman…” Tr. Swami Vijnananda

Vamana Purana 35.21-27 “…intermixing in all the varnas (castes), abandonment of Omkara…marrying a low-caste woman like a Candala…all these entail suffering in hell.” Tr. Anand Swarup Gupta

Skanda Purana V.i.29.27-33 “…An uncivilized Brahmana who carnally serves a Sudra woman and one who marries a Sudra woman, both of them fall into the hell…” Tr. G.V. Tagare

Death Penalty for Intercaste marriage

If a Shudra wants to marry a Brahmin women then he is given death sentence.

Matsya Purana 227.131 “If a low caste man wants to marry a high caste girl and does so would be punished with death; similarly a high class woman marrying a low caste man should be punished with death.” Tr. Taluqdar of Oudh, edited by B.D. Basu

Hindu texts award lesser punishment for a Brahmin man committing adultery but awards death penalty to Shudra if he commits adultery with high caste woman. It says that the Shudra must be burnt alive,

Vasistha Dharma Shastra Chapter 21

Verses 1-3 If a Sûdra approaches a female of the Brâhmana caste, (the king) shall cause the Sûdra to be tied up in Vîrana grass and shall throw him into a fire. He shall cause the head of the Brâhmanî to be shaved, and her body to be anointed with butter; placing her naked on a black donkey, he shall cause her to be conducted along the highroad. It is declared that she becomes pure (thereby). If a Vaisya approaches a female of the Brâhmana caste, (the king) shall cause the Vaisya to be tied up in Lohita grass and shall throw him into a fire. He shall cause the head of the Brâhmanî to be shaved, and her body to be anointed with butter; placing her naked on a yellowish donkey, he shall cause her to be conducted along the highroad. It is declared in the Veda that she becomes pure

(thereby). If a Kshatriya approaches a female of the Brâhmana caste, (the king) shall cause the Kshatriya to be tied up in leaves of Sara grass and shall throw him into a fire. He shall cause the head of the Brâhmanî to be shaved, and her body to be anointed with butter; placing her naked on a white donkey, he shall cause her to be conducted along the highroad. It is declared in the Veda that she becomes pure (thereby).

Arthashastra of Chanayka Book 4 Chapter 13 A Kshatriya who commits adultery with an unguarded Bráhman woman shall be punished with the highest amercement; a Vaisya doing the same shall be deprived of the whole of his property; and a Súdra shall

be burnt alive wound round in mats.

Manu Smriti 8.374 “For having sexually visited a woman of any twice-born caste, whether protected or unprotected by her husband, a S’udra shall be punished with the mutilation of his reproductive organ and a confiscation of all his goods and estates in the first named instance (i.e., for knowing an unprotected twice-born woman), and in the last named case he shall pay the penalty with his life and all his goods and estates will be escheated to the sovereign.” Manmatha Natha Dutt

Gautama Dharma Shastra Chapter 23 Verse 14-15 14. A woman who commits adultery with a man of lower caste the king shall

cause to be devoured by dogs in a public place. He shall cause the adulterer to be killed (also).

Gautama Dharma Shastra 12.2 If he [Shudra] has criminal intercourse with an Aryan woman, his organ shall be cut off, and all his property be confiscated.

Apastamba Dharma Shastra Prasna II, Patala 10, Khanda 27 Verse 9 A Sûdra (who commits adultery) with a woman of one of the first three castes shall suffer capital punishment

Mahabharata 13.48 “It is only from sexual union of women with persons who should

not have such union with them that mixed classes spring up.” Tr. K.M. Ganguli

Mahabharata 13.91.88.90 “That Sudra who has sexual intercourse with a Brahmana woman, has, after death, to take birth as a hog. As soon as he takes birth in the porcine order he dies of disease, O king. The wretch has next to take birth as a dog. O king, in consequence of his dire act of sin. Casting off his canine form he regains upon the exhaustion of his demerit, the status of humanity. The Sudra who begets offspring upon a Brahmana woman, leaving off his human form, becomes reborn as a mouse.” Tr. K.M. Ganguli

Garuda Purana ch 95 “A Brahmana is at

liberty to take a wife from any of the first three social orders, or to put it more explicitly, a Brahmana shall marry a girl either of his own caste, or one belonging to the warrior (Kshatriya), or to the trading (Vaishya) community. Similarly a Kshatriya shalll marry a Kshatriya or a Vaishya girl, while a Vaishya shall take a wife from his own community, the marriage of a Shudra girl with a member of any of the twice born castes being hereby absolutely forbid." Tr. M.N. Dutt

Manu 3.14. A Sudra woman is not mentioned even in any (ancient) story as the (first) wife of a Brahmana or of a Kshatriya, though they lived in the (greatest) distress.

Some interpret it as, a Brahmin should not take a Shudra wife as his first wife. He can take four wives of succeeding castes i.e., first a Brahmin, second a Kshatriya and so on, His Brahmin wife is considered superior among wives of other castes.

Hindu text goes on to depict Shudra wives as sex objects when it says that a Brahmin can marry a Shudra only for sexual pleasure,

Vasistha Dharma Shastra 18.17-18 Let him not approach a wife of the Sudra caste after he has built the fire altar for a Srauta sacrifice. For a Sudra wife who belongs to the black race, (is espoused) for pleasure,

not in order to fulfil the law.

Vishnu Smriti 26.5 ”The Sudra wife of a Brahmana can never be for virtue. She is only the object of enjoyment of a passionate Brahmana.” Tr. M.N. Dutt

The son of a Brahmin born to Shudra mother shall not inherit anything,

Manu Smriti 9.155-6 The son of a Brahmana, a Kshatriya, and a Vaisya by a Sudra (wife) receives no share of the inheritance; whatever his father may give to him, that shall be his property. All the sons of twice-born men, born of wives of the same caste, shall equally divide the estate,

after the others have given to the eldest an additional share.

Segregation of humans into castes

Hinduism even discriminates between the style of living. Nothing can be more disgusting than this,

Manu Smriti 10.51-54 But the dwellings of Kandalas and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs and donkeys. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to

place. A man who fulfils a religious duty, shall not seek intercourse with them; their transactions (shall be) among themselves, and their marriages with their equals. Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.

Hinduism also divides the lifestyle of persons belonging to different castes, it says all castes should dress differently, should have different names, should make houses differently, it completely divides their way of living,

Manu Smriti 2.30-32 But let (the father perform or) cause to be performed the Namadheya (the rite of naming the child), on the tenth or twelfth (day after birth), or on a lucky lunar day, in a lucky muhurta, under an auspicious constellation. Let (the first part of) a Brahmana’s name (denote something) auspicious, a Kshatriya’s be connected with power, and a Vaisya’s with wealth, but a Sudra’s (express something) contemptible. (The second part of) a Brahmana’s (name) shall be (a word) implying happiness, of a Kshatriya’s (a word) implying protection, of a Vaisya’s (a term) expressive of thriving, and of a Sudra’s (an expression) denoting service.

Agni Purana 152.2-8; Vishnu Purana 3.10.8-

12 ”The name of a Brahmin child should end with the term ”Sharma” (the happy one), the name of a child of the Kshatrya caste should end with the term ”Varma” (the defender or protector) while those of a Vaishya or a Shudra child should respectively end with the terms ”Gupta” and ”Dasa” (slave).” Tr. M.N. Dutt

Manu Smriti 3.8-9 Let him not marry a maiden (with) reddish (hair), nor one who has a redundant member, nor one who is sickly, nor one either with no hair (on the body) or too much, nor one who is garrulous or has red (eyes), Nor one named after a constellation, a tree, or a river, nor one bearing the name of a low caste, or of a

mountain, nor one named after a bird, a snake, or a slave, nor one whose name inspires terror.

Hinduism also makes discrimination in marriages,

Agni Purana 153.1-4 “…A Kshatriya woman having been duly wedded, should hold an arrow in her hand, a Vaishya bride should hold a paddy measure while a Shudra girl should hold a cotton string in her hand just after the wedding ceremony had been gone through…” Tr. M.N. Dutt

Method of building houses should also be different,

Matsya Purana 253.13-14 ”In laying the foundations of a building or digging a tank or well first it is necessary to test the nature of the soil before commencing the operations and lying Vastua. White earth is lucky for the Brahamanas, red is good for the Ksatriyas, yellow earth for the Vaisyas, and black earth is auspicious for the Sudras. This can be ascertained by digging. The earth tasting sweet is good for the Brahmanas…and astringent earth is good for the Sudras.” Tr. Taluqdar of Oudh, edited by B.D. Basu

Natya Shastra II.46-57 Direction of pillars (first to be raised) should be different as per castes

Garuda Purana 1.213.143 “The procedure of bath has been laid down thus by great men. While taking bath Brahmins, Ksatriyas and Vaisyas have to repeat Mantras. A Sudra has to observe silence during bath and perform Namaskara also silently.” Tr. J.L. Shastri

Garuda Purana chapter 94 ”A member of any of the twice born castes, shall first take two draughts of water to rinse his lips with, and then cleanse his face with undisturbed and frothless water. The twice born shall purify their breasts, throats, palates and umbilical regions with water. It will be enough for women and Shudras to purify

their regions of back and umbilicus.” Tr. M.N. Dutt

Discrimination even at performing funeral rites,

Manu Smriti 5.92. Let him carry out a dead Sudra by the southern gate of the town, but (the corpses of) twice-born men, as is proper, by the western, northern, or eastern (gates).

Manu Smriti 5.104. Let him not allow a dead Brahmana to be carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a

Sudra’s touch is detrimental to (the deceased’s passage to) heaven.

Agni Purana 158.38-51 ”A Brahmana who has followed the dead body of a Shudra to the burning ground or has joined with friends of such a deceased in mourning his death, becomes pure at the expiry of three days. On a Shudra woman having been delivered of a child in the house of a Brahmana, or a Shudra having, departed his life therein, the master of the house should abstain from making any gift or from undertaking any religious ceremony for the attainment of any object, for that entire day. Cooking pots and other articles of pottery should be thrown away and the flows an walls should be plastered over with a fresh

coating of clay, whereby the house would be again clean and pure…” Tr. M.N. Dutt

Vishnu Smriti 29.1-4 “one shall not allow the dead body of a twice-born person to be carried by a Sudra. Nor [that of a] Sudra by a twice-born person…The Sudras [shall never carry the dead body of a] twice-born one even if he be their father.” Tr. Manmatha Nath Dutt

Brahmins, Kshatriyas, Vaishyas and Shudras should have umbrellas of different colors,

Varaha Purana 128.38 ”The white umbrella

is for the Brahmin, red for Ksatriya, yellow for Vaisya, and blue for Sudra.” Tr. Venkitasubramonia Iyer, edited by J.L. Shastri

Low castes are equal to dogs, pigs and other animals

Linga Purana Section I.85.216 “He shall not partake of the cooked rice touched and defiled by pigs, Candalas, wicked people and cock. If he eats it he shall repeat the japa hundred and eight times.” Tr. Board of Scholars, edited by J.L. Shastri

Manu Smriti 12.55 The slayer of a Brahmana enters the womb of a dog, a pig, an ass, a camel, a cow, a goat, a sheep, a

deer, a bird, a Kandala, and a Pukkasa.

Manu Smriti 3.239 A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat

Apastamba Dharma Shastra 2.7.17.20. They blame it, if dogs and Apapâtras are allowed to see the performance of a funeral -sacrifice.

Gautama Dharma Shastra 15.24. If (a funeral offering) is looked at by dogs, Kandâlas, or outcasts, it is blemished.

Mahabhara 13.23.5 “Gifts of articles that

have been proclaimed before many people or from which a portion has been eaten by a Sudra, or that have been seen or licked by a dog, form portions of Rak .

Women in Hinduism

Women in India has been suffering for ages. Hindu scriptures treat women as a commodity, and equates them to animals. Even a Brahmin woman is like a Shudra as per the Hindu scriptures. Hinduism deprives women of their basic rights. In Hinduism only the wife has to fast during Karvachauth but not the husband. The wife has to wear Mangulsutra and apply Sindoor to signify that ‘She is the property of others’ just like a board is set up in an open land stating it’s owner but the husband has no such thing to

wear. If the girl is born in inauspicious months then she is termed as Manglik, and per this superstition the husband of such girl dies soon so she is made to marry a peepul tree or a dog. As per Hindu scripture the wife either has to lead a life of celibacy after the death of her husband or mount husband's pyre on the other hand there is no such option for husbands. The husband is free to marry another wife after the death of his wife and can marry many wives even when the wife is alive. Only the son can light the funeral pyre of his parents while the daughter is barred from it. Hindu culture is a male dominated culture, women in Hindu society has been submissive while men are aggressive.

Table of Contents

Preference of son over daughter

Purpose of creating women

Women are of sinful birth

Nature of women

Testimony of women not valid

Women are equivalent to dogs, pigs

Women in her Menses

Women devoid of intellect

Women should not be given freedom

Woman is a child production machine

Women are bad luck

Beat Woman

Barred from studying Vedas, to perform sacrifice and to worship

Women are like Shudras

Duty of a Wife

Women are sex maniac

Can’t choose husband

Derogatory remarks against women

How to determine the nature of a woman

Proud wife should be punished

Widow burning

Preference of son over daughter

Leave aside giving equal rights to women. There is hardly any verse in Hindu scriptures that prays for the birth of a daughter while there are several verses and

especially dedicated hymns for the birth of a Son. As per Hindu text the son saves the father from the hell called Put hence he is called Putra (Son) while a daughter is Duhita i.e. one who does bad. Hindu scriptures has a ritual called Pumsavan Sanskar for the birth of a son. There are thousands of verses in Vedas but not even a single verse prays for the birth of a daughter. The Vedas rather say,

Atharva Veda 6.11.3 Prajāpati, Anumati, Sinivāli have ordered it. Elsewhere may he effect the birth of maids, but here prepare a boy.

It is mentioned in Grihya Sutras,

Sankhayana Grihya Surtra 1.19.6
…Pragapati has created him, Savitar has shaped him. Imparting birth of females to other (women) may he put here a man…

There are especial hymns and verses in Vedas which prays for the birth of a son like Atharva Veda 6.11; 3.23 and 7.48 and verses like Atharva Veda 14.1.22; 12.3.47; 2.36.3, 14.2.72, Rig Veda 3.31.1; 10.85.42-45 and so on but not even a single verse wishes for a daughter. As a result of these verses female infanticide is still in practice. India looses millions of unborn female baby every year,

http://www.telegraph.co.uk/news/worldnews/asia/india/9054429/India-most-

dangerous-place-in-world-to-be-born-a-girl.html

http://www.theguardian.com/world/2006/jan/09/india.sarahboseley [10 million foetuses aborted in India]

http://www.thehindu.com/news/national/india-loses-3-million-girls-in-infanticide/article3981575.ece

http://zeenews.india.com/exclusive/female-foeticide-death-before-birth_3547.html

Krishna Yajur Veda also has reference about female infanticide in Vedic period where in Aryans used to abandon female girl,

Krishna Yajur Veda 6.5.10.3 “…Therefore they deposit a daughter on birth, a son they lift up…”

Following is the reference about Kashyap Rishi recommending Pumsavan,

Srimad Bhagavatam 6.18.54 Kaśyapa Muni continued: If you perform this ceremony called puṁsavana, adhering to the vow with faith for at least one year, you will give birth to a son destined to kill Indra. But if there is any discrepancy in the discharge of this vow, the son will be a friend to Indra.

Sankha Samhita 2.1 “On the full manifestation of the signs of pregnancy, the rite of Nisheka should be performed (an encicnte); the wise should perform the rite of Pumsavanam (rite for the causation of the birth of a male child) unto her, as soon as she would be quick with the child.” Tr. Manmatha Nath Dutt

Garuda Purana goes a step ahead and says that the wife giving birth only to daughters should be abandoned,

Garuda Purana 1.115.64 ”A barren woman shall be abandoned in the eighth year after marriage; a woman whose children die in infancy shall be abandoned in the ninth year; a woman who gives birth only to daughters

shall be abandoned in the eleventh year and a woman who speaks unpleasant words shall be abandoned immediately.” Tr. Board of Scholars, edited by Jagdish Lal Shastri

It is mentioned in Smritis that a wife who drinks liquor, who is barren, who hates her husband’s people and who bears only females should be superseded i.e., she must be replaced by another wife in polygamy and she must be abandoned in the sense that she is to be deprived of her rights as a wife.

Yajnavalkya Smriti verse 73 “The liquor drinker, the diseased, the cunning, the barren, the killer of wealth, the unpleasant spoken, who bears female children should

be superseded, so also (one) who hates people.” Tr. Srisa Chandra Vasu

Manu Smriti 9.81 A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay.

Narada Smriti 12.94 Let not a husband show love to a barren woman, or to one who gives birth to female children only, or whose conduct is blamable, or who constantly contradicts him; if he does (have conjugal intercourse with her), he becomes liable to censure (himself).

It is mentioned Shatapath Brahmana that a wife who has no son is a discarded wife and possessed with destruction,

Satapatha Brahmana 5.3.1.13 And on the following day he goes to the house of a discarded (wife), and prepares a pap for Nirriti;–a discarded wife is one who has no son…hail!' For a wife that is without a son, is possessed with Nirriti (destruction, calamity)…

Devi Bhagavatam 2.6.36-48 "…Once while he was listening to the religious discourses of the Munis, he heard unmistakeably the

Munis telling that the man who is sonless can never go to the Heavens; so he must get a son somehow or other…” Tr. Swami Vijnananda

Devi Bhagavatam 1.4.15-27 There is no prospect in the after birth of the sonless; never, never will Heaven be his. Without son, there is none other who can be of help in the next world. Thus in the Dharma S’âstras, Manu and other Munis declare that the man who has sons goes to Heaven and the sonless one can never go to Heaven. The man possessing a son is entitled to the Heavenly pleasures can be vividly seen, rather than imagined. The man with son is

freed from sins; this is the word of the Vedas…

Brahma Vaivarta Purana Ganesha Khanda 2.16-31 …The life of a woman who has no son, is useless…

Skanda Purana V.iii.103.121-140 “…A son saves the father from the Naraka called Put. So he is called Putra by the Self-born Lord himself. The house of a man without a son is a void…King Raghava (i.e. Dasaratha) convened an assembly of sages for the sake of (obtaining) a son since the seat of Indra occupied by him was purified by sprinkling water. Residence in Svarga is not (possible) without a son, O son of Pandu. Hence Dasaratha performed an excellent

Yajna for the sake of sons. Rama, laksmana, Satrughna and Bharata were born to him…" Tr. G.V. Tagare

Himavat and Mena the parents of Parvati said,

Skanda Purana I.i.20.60- "…For the accomplishment of the task of Devas a good daughter has to be begotten. It is for the benefits of Devas, sages and ascetics. (Of course) the birth of a daughter may not be pleasing to women. Still, O lady of splendid face, a daughter has to be procreated. Mena laughed and spoke to her husband Himalaya: 'What has been spoken by you (is true). Let my words be heard by you now. O my lord, a daughter is the cause of misery unto men. So also, O highly

intelligent one, she causes sorrow unto women. Hence ponder over this for a long time yourself with your keen intellect. Let what is conducive to our welfare to our welfare be told, o lord of Mountains.” Tr. G.V. Tagare

When highest authoritative text like Vedas and other scriptures like Puranas, Brahamanas doesn’t wish for daughter, we can conclude why female foeticide was prevalent in ancient India and still many Hindus prefer son over daughter. When asked, Hindus reply that they prefer son because it’s only the son that can perform certain rites like funeral rite of parents, the son looks after the parents in their old age etc.

Brahma Purana 113.75-76 “In the case of the people of all castes, a woman in her monthly course should be avoided for the first four nights. To prevent the birth of a female child, one shall avoid the fifth night also. Thereafter he shall carnally approach her on the sixth or other excellent nights even in number. Boys will be born (if intercourse is carried out) on even nights and girls on nights odd in number.” Tr. Board of Scholars, edited by J.L. Shastri

Garuda Purana I.178.27 “A woman desiring to beget a male child must drink ghee medicated with seeds of Matulunga and roots of Eranda.” Tr. Board of Scholars, edited by J.L. Shastri

Manu Smriti 3.262-3 The (sacrificer's) first wife, who is faithful and intent on the worship of the manes, may eat the middle-most cake, (if she be) desirous of bearing a son. (Thus) she will bring forth a son who will be long-lived, famous, intelligent, rich, the father of numerous offspring, endowed with (the quality of) goodness, and righteous.

Narada Purana 266-8 "The devotee shall worship at night, a jar filled with the boiling decotion of (the pieces of twigs) of a milk exuding tree and on the next day in the morning he shall repeat the mantra ten thousand times. For twelve days the woman should be bathed with that water. If

this is performed, even a barren woman shall beget sons of longevity in life. The woman who is desirous of a son shall silently drink in the morning the water charged with the mantra in a leaf of the holy fig tree. The mantra should be repeated hundred and eight times. The procedure should be continued for a month. Even a barren woman will beget a son with all good makrs." Tr. G.V. Tagare

Skanda Purana III.i.15.47-51 "…There is a Tiirtha there, well-known in the worlds as Hanumatkunda. It suppresses all great miseries. It yields the benefit of heavenly pleasures and salvation. It subdues the suffering in hells (Narakas). It liberates (people) from poverty. It bestows sons on

those who are sonless and wives on those who have no wives.” Tr. G.V. Tagare

Atharva Veda 6.81.3 The Amulet which Aditi wore when desirous of a son, Tvashtar hath bound upon this dame and said, Be mother of a boy.

Rig Veda 10.63.15 Vouchsafe us blessing in our paths and desert tracts, blessing in waters and in battle, for the light; Blessing upon the wombs that bring male children forth…

It is mentioned in Shastra,

Sankhayana Grihya Sutra 1.19.3-6 When he has finished, let him murmur, ‘Into thy breath I put the sperm, N.N.!’ Or, ‘As the earth is pregnant with Agni, as the heaven is with Indra pregnant, as Vayu dwells in the womb of the regions (of the earth), thus I place an embryo into thy womb, N.N.!’ Or, ‘May a male embryo enter thy womb, as an arrow the quiver; may a man be born here, a son after ten months. ‘Give birth to a male child; may after him (another) male be born; their mother shalt thou be, of the born, and (to others) mayst thou give birth…

When there is already a male child then why wish for more male children? Dayanand

Saraswati founder of Arya Samaj recommended Niyoga for procuring sons even when the couple had a daughter. Why so much discrimination against birth of daughters? Various other texts like Sankhayana Grihya Sutra 1.16.11; Narada Purana II.56.320-325; Brihadaranyaka Upanishad 6.4.20 also prays and gives instructions which secures the birth of a male child.

Purpose of creating women

Brahma Vaivarata Purana 61.22-41 ”…There can be no creation without a woman. This

is why at the command of Lord Krisna, Brahma created the woman to entice the heart of lustful people. The beauty of a woman is the seat of illusion, the bar or bolt (or obstacle) in the way of a man's act or Karma, the impediment of meditation and the harbour of evil…" Tr. Rajendra Nath Sen

Srimad Bhagavatam 3.31.40 The woman, created by the Lord, is the representation of maya, and one who associates with such maya by accepting services must certainly know that this is the way of death, just like a blind well covered with grass.

Maya means illusion, deceit and fraud. Maharishi Manu writes that after creating women god allotted to them dishonesty

malice, bad conduct etc.

Manu Smriti 9.17 (When creating them) Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct.

It is also mentioned in Mahabharata,

Mahabharata 13.40 The Sruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies. Beds and seats and ornaments and food and drink and the absence of all that is respectable and righteous, indulgence in

disagreeable words, and love of sexual companionship,–these were bestowed by Brahman upon women.

As per Mahabharata, God created women to make men unrighteous,

Mahabharata 13.40 “Bhishma said, ‘It is even so as thou sayest, O thou of mighty arms. There is nothing untrue in all this that thou sayest, O thou of Kuru’s race, on the subject of women. In this connection I shall recite to thee the old history of how in days of yore the high-souled Vipula had succeeded in restraining women within the

bounds laid down for them. I shall also tell thee, O king, how women were created by the Grandsire Brahman and the object for which they were created by Him. There is no creature more sinful, O son, than women. Woman is a blazing fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these united together. It has been heard by us that all persons of the human race are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the status of deities. This circumstance alarmed the deities. They, therefore, O chastiser of foes, assembled together and repaired to the presence of the Grandsire. Informing Him of what was in their minds, they stood silent

in his presence, with downcast eyes. The puissant Grand sire having ascertained what was in the hearts of the deities, created women, with the aid of an Atharvan rite. In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the aid of an illusion became sinful. The grandsire bestowed upon them the desire of enjoyment, all kinds of carnal pleasure. Tempted by the desire of enjoyment, they began to pursue persons of the other sex. The puissant lord of the deities created Wrath as the companion of Lust. Persons of the male sex, yielding to the power of Lust and Wrath, sought the companionship of women. Women have no especial acts prescribed for them. Even this is the ordinance that was laid down. The

Sruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies.

Women are of sinful birth

Krishna said,

Gita 9.32 ”For those who take refuge in Me. O Partha, though they be of sinful birth- women, Vaisyas, and Sudras even they attain the Supreme Goal.” Tr. Swami Nikhilananda

Mahabharata 14.19.61 By adhering to this religion, even they who axe of sinful birth, such as women and Vaisyas and Sudras, attain to the highest goal.

Srimad Bhagavatam 2.7.46 “Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.” Tr. Swami Prabhupada

Srimad Bhagavatam 7.7.54 “O my friends, O sons of demons, everyone, including you

(the Yakṣas and Rākṣasas), the unintelligent women, śūdras and cowherd men, the birds, the lower animals and the sinful living entities, can revive his original, eternal spiritual life and exist forever simply by accepting the principles of bhakti-yoga.” Tr. Swami Prabhupada

Nature of women

Manu Smriti 2.213-214 ”To defile men is the nature of women, hence the wise are never infatuated nor un-circumspect about them. Man, by nature, is subject to lust and anger; women are quite competent to lead even the wise men astray, not to speak of fools,

(their easy victims).” Tr. M.N. Dutt

Mahabharata 13.19 Women, in particular, the Rishis have said, are false in behaviour. When human beings are such, and when women in particular have been declared in the ordinances to be false, how, O sire, can there be a union between the sexes for purposes of practising all duties together? In the very Vedas one may read that women are false.

Lakshmana addresses Sita in the following way,

Valmiki Ramayana, Aranya Kanda, Sarga 45.29-30 ”Thou art a very Goddess unto me, I therefore dare not answer thee. What thou

hast spoken, O Maithili, is nothing surprising for females. Such is the nature of womankind on this earth. Women by nature are crooked, fickle, devoid of religious knowledge, and bring about difference between father and sons." Tr. M.N. Dutt

Devi Bhagavatam 1.15.1-67…The fools do not understand how the women suck the blood out of persons like leeches, for they get themselves deluded by their gestures and postures! The lady of the house, whom the people call kântâ, the beautiful one, steal away the semen virile, the strength and energy in the way of giving them happiness as sexual intercourse, and their minds and wealth and everything by their crooked love conversations; so see what

greater thief can there be than a woman? In my opinion, those that are ignorant are certainly deluded by the Creator; they accept wife to destroy their own pleasure of happiness. They can never understand that the women can never be the source of pleasure; they are the source of all miseries…

Testimony of women not valid

A women should give witness for women likewise a Shudra for Shudra, Dvija for Dvija but in some cases (in which witness given by anyone is allowed) women’s witness is not valid at all. It is mentioned in Manu

Smriti,

Manu Smriti 8.77 One man who is free from covetousness may be (accepted as) witness; but not even many pure women, because the understanding of females is apt to waver, nor even many other men, who are tainted with sin.

Chanakya Neeti Shastra 1.15 Do not put your trust in rivers, men who carry weapons, beasts with claws or horns, women and members of a royal family.

Katyayana Smriti verse 351 “Women should bear witness for women (when women are litigants)…” Tr. P.V. Kane

Women are equivalent to dogs, pigs

Manu Smriti 3.239. A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat.

Atharva Veda 4.5.2 …Lull all the women, lull the dogs to sleep, with Indra as thy friend!

Shatpath Brahmana says that dog, Sudra and women are untruth,

Satapatha Brahmana 14.1.1.31. And whilst

not coming into contact with Sûdras and remains of food; for this Gharma is he that shines yonder, and he is excellence, truth, and light; but woman, the Sûdra, the dog, and the black bird (the crow), are untruth: he should not look at these, lest he should mingle excellence and sin, light and darkness, truth and untruth.

Samvarta Samhita verses 181 “By being touched by a dog or by another woman in her menses, a woman in menses should fast for the remaining days [of the menstrual period] and get herself purified by drinking clarified butter after bathing [at the end of the menstrual period].” Tr. Manmatha Nath Dutt

Women in her Menses

Hindu text often compare woman in her menses to dogs and pigs, and such things are still in practice. A Hindu temple board decided that women should be allowed inside temple only after the machine detects that they are not in their menstrual periods,

http://www.dailymail.co.uk/news/article-3332227/Hindu-temple-declares-allow-women-enter-scanning-machine-designed-check-going-menstruating.html

Another humiliating thing is that when a woman barged into a temple for worship,

the idol and temple were purified by cow urine,

http://www.indiatimes.com/news/india/women-barge-into-temple-that-prohibits-women-priests-purify-it-with-cow-urine-after-they-leave-248748.html

Hinduism even says that a woman in her menses touching a Dvija must be lashed with whip,

Vishnu Smriti 5.105 If a woman in her courses (touches a member of a twice-born person), she shall be lashed with a whip.

As its a tradition in Hinduism that anything can be purified with cow dung and urine,

read the article Importance of Cow dung and Urine in Hinduism.

Garuda Purana ch 231 “A Brahmana having touched a dog, a Sudra, or any other beast, or a woman in her menses, before washing his face after a meal, shall regain his purity by fasting for a day, and by taking Panchgavyam.” Tr. M.N. Dutt

Markandeya Purana 35.26-28 “…After touching a menstruous woman, a horse, a jackal, and other animals, or a woman recently delivered of a child, or people of low caste, one should bathe for the sake of purification…”

Brahma Purana 113.140-7 “…A person who is conversant with righteousness becomes purified by taking a bath if he touches these: a medicant who is not worthy of being fed (?), a heretic, a cat, an ass, cook, a fallen man, an outcaste (a person ostracised), a Candala and those who bear dead bodies, a country pig and a woman in her monthly course…” Tr. Board of Scholars, edited by J.L. Shastri

Kurma Purana II.17.26 “One shall avoid an article once smelt by a dog and cooked again. So also the article seen by a Candala, or a woman in her menses, or smelt by a cow, or seen by a fallen men, shall be avoided.” Tr. G.V. Tagare

Manu Smriti 4.208 Nor that at which the slayer of a learned Brahmana has looked, nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog,

Women devoid of intellect

Swami Prabhupada founder of ISKCON wrote,

“Here is a difference between male and female that exists even in the higher statuses of life — in fact, even between Lord Śiva and his wife. Lord Śiva could understand Citraketu very nicely, but Pārvatī could not. Thus even in the higher statuses of life there is a difference between the understanding of a male and that of a female. It may be clearly said that the understanding of a woman is always inferior to the understanding of a man. In the Western countries there is now agitation to the effect that man and woman should be considered equal, but from this verse it appears that woman is always less intelligent than man.” Swami Prabhupada on Srimad Bhagavatam 6.17.34-35

He also said, “We are speaking of ordinary woman. Because Kṛṣṇa says, in another place, striyo vaiśyas tathā śūdraḥ [Bg. 9.32]. They are considered, women, vaiśya, the mercantile community, and śūdra, and the worker class, they are less intelligent.”
Swami Prabhupada, Lectures Bhagavad-gītā 1.40 — London, July 28, 1973

https://prabhupadabooks.com/classes/bg/1?d=1

He also said,

”To understand Brahman is not the business of teeny brain. Alpa-medhasam (BG 7.23). There are two Sanskrit words:

alpa-medhasa and su-medhasa. Alpa-medhasa means having little brain substance. Physiologically, within the brain there are brain substance. It is found that the brain substance in man is found up to sixty-four ounce. They are very highly intellectual persons. And in woman the brain substance is not found more than thirty-four ounce. You'll find, therefore, that there is no very great scientist, mathematician, philosopher among women. You'll never find, because their brain substance cannot go. Artificially do not try to become equal with men. That is not allowed in the Vedic śāstra. Na striyaṁ svatantratām arhati (Manu-saṁhitā). That is called śāstra."- A.C. Bhaktivedanta Swami Prabhupada, Lecture on BG 16.7, 2-3-1975, Hawaii

http://vanisource.org/wiki/Lecture_on_BG_16.7_–_Hawaii,_February_3,_1975

He also wrote,

”…Generally women are very much passionate and are less intelligent…” A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 4.27.1
[http://vanisource.org/wiki/SB_4.27.1]

Devi Bhagavatam 9.38.1-6 ”…O Bhagavân! The woman kind has been created by the Creator as devoid of any Tattvajñâna or true

knowledge…” Tr. Swami Vijnananda

Rig Veda 8.33.17 Indra himself hath said,
The mind of woman brooks not discipline,
Her intellect hath little weight.

Acharya Medadithi writes on Manu Smriti 9.18,

”Destitute of Organs.’- ‘Organ’ here stands for strength; courage, patience, intelligence, energy and so forth are absent in women” Tr. Ganganath Jha

Women should not be given freedom

Hinduism says that woman is dependent and not fit for being independent, she is incapable of being independent. Swami Prabhupada the founder of ISKCON said that female must never be given independence, she must always be controlled and that women is not capable of being ruler.

“In India we have got little experience. The female is always controlled. Female is never given the position of controller. Nowadays it is going on. Just like Indira

Gandhi, she has given the position of controller. This is artificial. In the history of India, greater India, Mahābhārata, you will never find that a woman has been given a position of controller. No. It is not possible. We have to take things from the śāstra. In the Bhagavad-gītā also woman's position has been equated with śūdra. Striyaḥ śūdrās tathā vaiśyas te 'pi yānti parāṁ gatim." Swami Prabhupada, Lectures Bhagavad-gītā 1.21-22 — London, July 18, 1973

Yogi Adityanath the Mahant of Gorakhnath Muth had said, "Shastras have talked about giving protection to women. Just like urja (energy) left free and unchecked causes destruction, women also don't need

independence, they need protection. Their energy should be channelised to be used productively.”

Narada Purana, Uttarabhaga 24.46-47a “O Brahmanas, the following fall into hell: viz.- a woman who behave according to her own sweet will…” Tr. G.V. Tagare

Manu Smriti 5.147-148 By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house. In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

Yajnavalkya Smriti verse 85 When a maiden, her father; when married her husband; and when old, her sons, should protect her. In their absence, the kinsmen (should take care of her.) The women are never independent.

Mahabharata 13.45 There is the well-known declaration of the scriptures that women are incompetent to enjoy freedom at any period of their life

Rishi Ashravakra said,

Mahabharata 13.20 “Ashtavakra said, ‘Women can never be their own mistresses. This is the opinion of the Creator himself,

viz., that a woman never deserves to be independent”

Garuda Purana 1.115.63 ”The father protects her in childhood, the husband in youth and the son in old age. A woman is not to be allowed to stay independently.” Tr. J.L. Shastri

Vishnu Smriti 25.12-13 Not to act by herself in any matter; To remain subject, in her infancy, to her father, in her youth, to her husband; and in her old age, to her sons.

Baudhayana Dharma Shastra 2.2.3.44-5 Women do not possess independence. Now they quote also (the following verse): ‘Their

father protects (them) in childhood, their husband protect (them) in youth, and their sons protect (them) in old age; a woman is never fit for independence.’

Swami Prabhupada writes,

”… woman is not supposed to take sannyāsa. So-called spiritual societies concocted in modern times give sannyāsa even to women, although there is no sanction in the Vedic literature for a woman’s accepting sannyāsa. Otherwise, if it were sanctioned, Kardama Muni could have taken his wife and given her sannyāsa.

The woman must remain at home. She has only three stages of life: dependency on the father in childhood, dependency on the husband in youth and, in old age, dependency on the grown-up son, such as Kapila. In old age the progress of woman depends on the grown-up son." A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 3.24.40 [http://vanisource.org/wiki/SB_3.24.40]

Woman is a child production machine

Mahabharata 5.39 "The fruits of the Vedas

are ceremonies performed before the (homa) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of women are the pleasures of intercourse and offspring." Tr. K.M. Ganguli

Narada Smriti 12.19 Women have been created for the sake of propagation, the wife being the field, and the husband the giver of the seed. The field must be given to him who has seed. He who has no seed in unworthy to possess the field.

Manu Smriti 9.96 "Women are created to conceive pregnancies, and men are created to impregnate women. Hence, like the act of procreation, the religion duties of the

husband and wife are correlated. This is said in the Veda.” Tr. M.N. Dutt

Skanda Purana V.iii.103.9-16 “[Atri said]…It is cited by expounders of the Vedas that a woman is one who gives sexual pleasure and a son…” Tr. G.V. Tagare

Women are bad luck

Garuda Purana 1.64.8 “Woman with hairy sides and breasts and high lips: husband dies soon.” Tr. Board of Scholars, edited by J.L. Shastri

Garuda Purana 1.64.11-12 ”little finger and thumb of a woman placed on the ground do not rest there: she will become a widow and of ill repute. Woman who shakes the ground as she treads, kills her husband quickly and lives like a mlecchа woman.” Tr. Board of Scholars, edited by J.L. Shastri

Garuda Purana 1.65.57-60 (-> Samudrika) a round face: prosperity, lady will beget son, a long face: poverty, misfortune, great sorrow, a square face: coward, sinner, rogue, a depressed face: issuelessness, a short face: miserliness” Tr. Board of Scholars, edited by J.L. Shastri

Garuda Purana 1.65.114 ”long neck of woman: destruction of family.” Tr. Board of Scholars, edited by J.L. Shastri

Beat Woman

Swami Prabhupada had approved wife beating,

“Prabhupāda: Dull, dull. Dhol guṇār, dhol means drum and guṇār means dull. Śūdra, and the laborer class. Three. Dhol, guṇār, śūdra, and paśu, household animals, just

like cows, dogs.

Brahmānanda: Pet.

Prabhupāda: Pet, like that. Dhol guṇār śūdra paśu and narī. Nari means woman. (laughs) Just see. He has classified the narī amongst these class, dhol, guṇār, śūdra, paśu, narī. Ihe sab śaśan ke adhikārī. Sasan ke adhikārī means all these are subjected for punishment. And what about the guest?

Govinda dāsī: Oh, the guest? It's coming.

Prabhupāda: So śaśan ke adhikārī means they should be punished. (laughs) Punished means, just like dhol, when the, I mean to say, sound is not very hard, dag-dag, if you beat it on the border, then it comes to be nice tune. Similarly, paśu, animals, if you request, "My dear dog, please do not go there." Hut! (laughter) "No, my dear dog."

Hut! This is the way.(?) Similarly, woman. If you become lenient, then she will be troublesome. So in India still, in villages, whenever there is some quarrel between husband wife, the husband beats and she is tamed. (laughs) In civilized society, “Oh, you have done this?” Immediately some criminal case. But in uncivilized society they don’t care for court or civilized way of… Kicharī. (prasādam being served)” Swami Prabhupada, Room Conversation — April 12, 1969, New York

Garuda Purana 1.109.31 ”Wicked persons, artisans, slaves, defiled ones, drums and women are softened by being beaten; they do not deserve gentle handling.” Tr. Board of Scholars, edited by J.L. Shastri

It is mentioned in Tulsi Ramayana,

ढोल गवाँर सूद्र पसु नारी। सकल ताड़ना के अधिकारी।।३

Tulsi Ramayana, Sundar Kanda, Doha 58.3
A drum, a rustic, a Shudra, a beast and a woman all these deserve to be beaten up.

Brihadaranyaka Upanishad 6.4.7 “If she does not willingly yield her body to him, he should buy her with presents. If she is still unyielding, he should strike her with a stick or with his hand and overcome her, repeating the following mantra: “With power and glory I take away your glory.” Thus she becomes discredited.” Tr. Swami

Nikhilananda

Manu Smriti 8.299-300 A wife, a son, a slave, a pupil, and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo, But on the back part of the body (only), never on a noble part; he who strikes them otherwise will incur the same guilt as a thief.

But a wife cannot beat her husband,

Shiva Purana, Rudra Samhita 2, Parvatikhanda section III, 54.53-55 “If she desires to beat her husband in retaliation, she becomes a tiger or a wild cat. She who ogles at another man becomes squint eyed.

She who partakes of sweet dish denying the same to her husband becomes a pig in the village or a wild goat eating its own dung. She who addresses her husband in a singular becomes dumb. She who is jealous of a cow-wife becomes ill-fated in matrimony again and again." Tr. J.L. Shastri

Skanda Purana III.ii.7.43 "On being struck, if she were to strike him back, she is reborn as a tigress or a cat…" Tr. G.V. Tagare

Barred from studying Vedas, to perform sacrifice and to worship

Before teaching Veda to students, a

ceremony is to be performed called Upanayana. After this ceremony the Dvija students are made to wear sacred thread. You may have seen Brahmins wearing this thread but have you ever heard of women wearing this thread? It’s because women are not allowed to study the Vedas. And as per Hindu scripture people who have gone through Upanayana ceremony alone are eligible to read the Vedas. It is mentioned in Agni Purana,

Agni Purana 152.9-12 ”…The women are not entitled to utter the Veda Mantras, and hence they are not invested with the holy threads, but their marriage ceremonies

should be celebrated by repeating the sacred hymns of the Vedas.” Tr. M.N. Dutt

Matsya Purana 154.156-74 ”Women are by their nature meek and weak, women cannot study the Sastras.” Tr. Taluqdar of Oudh, edited by B.D. Basu

Swami Prabhupada the founder of ISKCON said in one of his lectures,

“So dealing with woman… Especially instruction are given to men. All literatures, all Vedic literatures, they are especially meant for instruction to the men. Woman is to follow the husband, that’s all. The husband will give instruction to the wife.

There is no such thing as the girl should go to school to take brahmacārī-āśrama or go to spiritual master to take instruction. That is not Vedic system. Vedic system is a man is fully instructed, and woman, girl, must be married to a man. Even the man may have many wives, polygamy, still, every woman should be married. And she would get instruction from the husband. This is Vedic system. Woman is not allowed to go to school, college or to the spiritual master. But husband and wife, they can be initiated. That is Vedic system." Swami Prabhupada, Śrīmad-Bhāgavatam 1.3.13, Sept. 18, 1972 — Los Angeles

https://prabhupadavani.org/transcriptions/720918sbla/

It is mentioned in Bhagvad Purana that, Ved Vyasa composed Mahabharata out of compassion for women and Shudras as women and Shudras are barred from the study of Vedas,

Srimad Bhagavatam 1.4.25 ”The degenerated twice-borns, the Sudras and women are barred from the holy truths of the Vedas, and, out of compassion for them, Maharshi Vyasa composed the Mahabharata.” Tr. J.M. Sanyal

Devi Bhagavatam 1.3.18-24 “…knowing this in every Dvâpara Yuga Bhagavân expounds the holy Purâna Samhitas. The more so because women, S’udras, and the lower Dvijas are not entitled to hear the Vedas; for

their good, the Purânas have been composed…” Tr. Swami Vijnananda

Brahma Purana 64.19 ”In regard to the people of the first three castes the rite of holy bath and the reception of Mantras is in the manner mentioned in the Vedas. The utterance of the Vedic passage is to be avoided by women as well as Sudras.” Tr. J.L. Shastri

Women are not even allowed to utter Om and Vedic Japas,

Narada Purana, Uttarabhaga 61.51-53 “The procedure for the holy dip and the repetition of Japas is, in regard to the three castes,

the same as mentioned in the Vedas. O fair lady, in regard to the Sudras and the women the repetition of the Vedic texts is to be avoided…" Tr. G.V. Tagare

Narada Purana III.70.72-73 "This is called Visnu Gayatri which removes all sins. Tara=om., hrt=namah, then bhagavan ending in the dative case, then vausdevaya. This great mantra consisting of twelve syllables gives enjoyment and salvation. This is to be used without tara=om by women and sudras but by the twice born it is used with tara=om." Tr. G.V. Tagare

Skanda Purana V.iii.228.9 "The following six things cause downfall of women and Sudras: japa, penance, pilgrimage,

renunciation of the world, practice of Mantras and initiation for the adoration of a deity” Tr. G.V. Tagare

Maharishi Manu writes that marriage for a woman is equivalent to study of Vedas, which means they should not study it,

Manu Smriti 2.66 This whole series (of ceremonies) must be performed for females (also), in order to sanctify the body, at the proper time and in the proper order, but without (the recitation of) sacred texts.

Vishnu Smriti 27.13-14 For female children the same ceremonies, (beginning with the birth ceremony, should be performed, but)

without Mantras. The marriage ceremony only has to be performed with Mantras for them.

Hindu scripture even punishes people in hell for reading Vedas in presence of women and Shudras,

Narada Purana I.15.100-1 “I shall mention the fruits of sins accruing to those who engage themselves in the recitation and study of the Vedas in the vicinity of women and Sudras. Listen to it attentively. They are compelled to stand with their heads down and legs upwards. Thus, they are nailed to two pillars and are compelled to inhale smoke continuously in this posture. They stay thus for the period of year of god

Brahma.” Tr. G.V. Tagare

Manu Smriti 2.67 ”The sacrament of marriage is to a female, what initiation with the thread is to a male. The service of the husband is to the wife, what his residence in the preceptor’s house, as a religious student, is to the husband; the household duty is to a woman, what the making of burnt offerings is to man.” Tr. M.N. Dutt

Below is Buhler’s translation,

Manu Smriti 2.67 The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation), serving the husband (equivalent to) the

residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.

Maharishi Manu clearly writes,

Manu Smriti 9.18 For women no (sacramental) rite (is performed) with sacred texts [Vedic Mantras], thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule.

Mahabharata 3.204 [Markandeya Rishi said] As regards women again, neither sacrifice nor sraddhas, nor fasts are of any efficacy.

By serving their husbands only they can win heaven.

It is mentioned in Linga Purana that women are not authorized to perform worship [i.e. to lead prayers/sacrifices],

Linga Purana Section II 20.1-3 ”Rudra, Mahadeva, the grandfather stationed in the mystic diagram is worthy of being worshipped by the Brahmins, Ksatriyas and Vaisyas as well. For the Sudras the service rendered to a worshipper is enough. Undoubtedly women are not authorised to perform worship. If the worship is

conducted through leading Brahmins, women and Sudras shall derive the same benefit.” Tr. Board of Scholars, Edited by J.L. Shastri

Padma Purana V.20.23-27 “A woman should never worship a salagrama. If a woman who is a widow or whose husband is alive, who desires her well-being in heaven, touches through ignorance a salagrama, she would, even though she is endowed with good character and virtues, be deprived of her collection of religious merit and would quickly go to hell…” Tr. N.A. Deshpande

Vishnu Smriti 25.15 No sacrifice, no penance, and no fasting is allowed to

women apart from their husbands; to pay obedience to her lord is the only means for a woman to obtain bliss in heaven.

Some apologists put forth their arguments that many verses of Vedas were revealed to Rishika (female Rishi) so there is no prohibition for women from studying the Vedas.

What apologists do is they quote some particular incidents out of context and try to interpret it in their own way. Vedas even have verses spoken by a prostitute, the Rishika of some verses is a prostitute, it doesn’t mean that common women should also be engaged in prostitution. As you may know the Rishika of Rig Veda Mandal 10

Sukt 95 is Urvashi. Urvashi was a Apsara (Nirukta 5.13) and Swami Prabhupada writes that ”Urvaśī, a prostitute of the heavenly kingdom”,

”Mitra and Varuṇa chanced to meet Urvaśī, the most beautiful prostitute of the heavenly kingdom, and they became lusty…” A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 9.13.6 http://vanisource.org/wiki/SB_9.13.6

It is mentioned in Devi Bhagavatam,

Devi Bhagavatam 9.1.96-143 “…those that are sprung from Tamo Guna are recognised as worst and belonging to the unknown

families. They are very scurrilous, cheats, ruining their families, fond of their own free ways, quarrelsome and no seconds are found equal to them. Such women become prostitutes in this world and Apsaras in the Heavens…” Tr. Swami Vijnananda

This is one of the old trick of Hindu apologists. They quote verses praising goddesses and present it as Vedas praising common women. Hindu apologists should provide reference showing that common women can also study the Vedas. Some people may argue that Urvashi was not a prostitute but they can never deny the fact that Urvashi was an adulteress. When trying

to show equality among castes in Hinduism, Apologists often say that ‘Vasistha was born of a prostitute but became a Rishi‘, He was born out of the mind of Urvashi the prostitute but not born from her womb. So apologists changes their stand to suit their vested interest. Renowned Hindu scholar Madhvacharya writes,

“…Those of the first three castes who are sincerely devoted to the Lord Hari (the purifier) are fit to acquire knowledge as given in the Vedic texts. And the women (of the celestial order) are also eligible for the study of Scripture; and they are Urvasi, Yami (the wife of Yama), Sachi and other goddesses, (as also the wives of Rishis)…” Madhvacharya on Brahma Sutra Pada 1,

Adhyaya 1.1, Tr. S. Subba Rau

Madhvacharya affirmed my statement that study of Veda for women is limited to special women like Urvashi, Yami, Sachi etc. which means that common women cannot study Vedas. Krishna says in Gita,

Gita 9.32 ”For those who take refuge in Me. O Partha, though they be of sinful birth-women, Vaisyas, and Sudras even they attain the Supreme Goal.” Tr. Swami Nikhilananda

Hindu scholar named Swami Swarupananda writes,

”Of inferior birth…Shudras because by birth, the Vaishyas are engaged only in agriculture, etc., and the women and Shudras are debarred from the study of the Vedas.”

[Swami Swarupananda on Bhagwad Gita 9.32, page 216, Advaita Ashrama, Published by Swami Chidatmananda, President, Advaita Ashrama, Mayavati, Almora, Himalayas] also available online at http://www.sacred-texts.com/hin/sbg/sbg14.htm

Swami Nikhilananda writes,

”The Vaisyas are engaged in agriculture and trade; women and Sudras are debarred from the study of the Vedas. Therefore all these classes of people remain outside the Vedic scheme of salvation…” [Swami Nikhilananda on The Bhagwad Gita 9.32, page 233, Ramakrishna-Vivekananda Center, 1944, Printed in USA by The Haddon Craftsmen, Inc.]

http://www.estudantedavedanta.net/Srimad%20Bhagavad%20Gita%20with%20Commentary%20

-%20Swami%20Nikhilananda%20(1944)%20%5BEnglish%5D.pdf

Another scholar named Swami Sivananda writes,

“…Women and Sudras are debarred by social rules from the study of the Vedas…”

Women are like Shudras

Women belonging to upper three castes are not Shudras but are treated like Shudras. They are considered to be on the same level

as the Shudra. Hindu text often mention Shudra on par with Women,

Manu Smriti 5.139. Let him who desires bodily purity first sip water three times, and then twice wipe his mouth; but a woman and a Sudra (shall perform each act) once (only).

Manu Smriti 11.153. But he who has eaten the food of men, whose food must not be eaten, or the leavings of women and Sudras, or forbidden flesh, shall drink barley (-gruel) during seven (days and) nights.

Brahmanda Purana 2.3.15.56 ”The leavings of food from a Sraddha should not be given

to women or Sudras.” Tr. G.V. Tagare

Mahabharata 13.128 That man who thinks it all right when a Sudra ignites the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Sraddhas and other rites are allowed to assist at them, really becomes stained with sin.

Manu also states that during the period of a vow it is not proper on any account to talk

to a woman, a Sudra and an outcaste,

Manu Smriti 11.224. Let him bathe three times each day and thrice each night, dressed in his clothes; let him on no account talk to women, Sudras, and outcasts.

Duty of a Wife

Devi Bhagavatam 6.18.7-24 ”…The eternal Dharma of women is to serve their husbands; whether the husband be a saint

or a sinner, the woman, desirous of her welfare, should serve her husband in every way…”

Manu Smriti 5.155-6 No sacrifice, no vow, no fast must be performed by women apart (from their husbands); if a wife obeys her husband, she will for that (reason alone) be exalted in heaven. Afaithful wife, who desires to dwell (after death) with her husband, must never do anything that might displease him who took her hand, whether he be alive or dead.

Baudhayana Dharma Shastra 2.2.3.47 Those (women) who strive (to do what is) agreeable to their husbands will gain heaven.

Garuda Purana 1.95.24-26 “The highest duty of a woman is to carry out the behests of her husband. Sixteen nights subsequent to the month menstrual flow are the nights of rut for women. The husband shall restrain himself during the parvan (full moon and new moon days), when the stars Magha and Mula are ascendant and on the first four nights. Thereafter, on even nights, he will be able to beget a healthy son of auspicious traits. If the woman is in a mood to receive him on any night he should satisfy her remembering that lust in women is terrible.” Tr. J.L. Shastri

Devi Bhagavatam 3.19.11 ”The women are able to attain heaven and emancipation, if they serve their husbands…” Tr. Swami Vijnananda

Mahabharata 13.59 As women have one eternal duty, in this world, viz., dependence upon and obedient service to their husbands, and as such duty constitutes their only end, even so is the service to Brahmanas Our eternal duty and end.

Narada Purana I.14.17 “If, out of wickedness, a woman does not render physical service to her husband, she must be punished by abandoning her for twelve years, without giving her financial assistance.” Tr. G.V. Tagare

Hinduism also says that a wife should stick to husband even if the husband is foolish, devoid of qualities, beats her, is impotent etc.,

Manu Smriti 5.154 Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife

Skanda Purana II.iv.4.74 “Even if the husband is poor, fallen, foolish or wretched, he is the refuge unto his wife. By abandoning him a woman falls into hell.” Tr. G.V. Tagare

Skanda Purana III.ii.7.15-44 “…The duties of chaste women have been enumerated by Sage Vyasa. She takes food after the husband has taken food; when he stands, she stands up together. She goes to bed after he has gone to sleep, and gets up before him…She does not speak out the name of her husband in order to give him long life. She never mentions the name of another man too. Even when dragged by him, she does not cry aloud. Even if she is

beaten by him, she continues to be gracious. When he says, ‘Do this’, she reples, ‘My lord, be assured that it is done.’ When she is called, she leaves off the work on hand and goes to him quickly (and says) ‘Wherefore, O lord have I been called? Be pleased to tell me that…She partakes of the leavings of her husband’s food, fruit etc. liked by him. She completely avoids watching community festivals etc. (if he is not accompanying her). She should not exhibit bold wilfulness in anything except during sexual dalliance. She should always express her interest and delight whenever her husband shows his interest. She should never transgress the words of her husband… She should never stray from her husband even if he is impotent, miserably placed, sickly, senile, infirm or unsteady…If a woman

transgresses the injunction of her husband and performs holy rites, fasts and other observances, she takes away the longetivity of her husband. After her death, she falls into a hell. A hot-tempered woman who, when addressed, gives rude reply, is reborn as a bitch in a village or as a vixen in a desolate forest. This is said to be the greatest and only sacred observance of women that they should resolve to take their food only after worshipping the feet of their husbands. (A chaste woman) should not occupy a seat higher (than that of her husband)…On being struck, if she were to strike him back, she is reborn as a tigress or a cat…She who sets aside her husband and partakes of sweet dishes alone, is reborn in a village as a female pig or a bat feeding on faeces.” Tr. G.V. Tagare

This is how women are punished if they don’t obey their husbands and uses harsh words against them,

Devi Bhagavatam 9.35.1-44 “If any woman, being very furious with anger, chastises and uses harsh words to her husband, she goes to Ulkâmukha Kunda for as many years as there are hairs on his body. My servants put fiery meteors or torches in her mouth and beat on her head. At the end of the term, she becomes a human being but she has to bear the torments of widowhood for seven births. Then she is again born as diseased; when at last she gets herself freed. The Brâhmana woman, enjoyed by a S’ûdra, goes to the terrible dark Andhakûpa hell,

where she remains, day and night, immersed in the impure water and eats that for fourteen Indra’s life periods. Her pains are unbounded and My messengers beat her severely and incessantly.” Tr. Swami Vijnananda

Women are sex maniac

Skanda Purana VII.I.101.28 “On seeing an excellent man, the excellent organ of generation of women becomes moistened and dump even if they are observing celibacy or are Yoginis.” Tr. G.V. Tagare

Skanda Purana V.iii.121.7-9 ”Ordinarily sexual appetite is very strong in women. Especially during menses, they are afflicted all the more by the arrows of Kama. Shunned or neglected by their husbands, women naturally think about paramours.” Tr. G.V. Tagare

Mahabharata 13.19 Verily, women are exceedingly fond of sexual congress. Among a thousand women, or, perhaps, among hundreds of thousands, sometimes only one may be found that is devoted to her husband. When under the influence of

desire, they care not for family or father or mother or brother or husband or sons or husband’s brother (but pursue the way that desire points out). Verily, in pursuit of what they consider happiness, they destroy the family (to which they belong by birth or marriage) even as many queenly rivers eat away the banks that contain them. The Creator himself had said this, quickly marking the faults of women.

Chanakya Neeti Shastra 16.2 The heart of a woman is not united; it is divided. While she is taking with one man, she looks lustfully at another and thinks fondly of a third in her heart.

Padma Purana II.53.11b-20 …O lord of gods, the vulva, and also the tips of the breasts of women, throb. They do not have patience…

Shiva Purana, UmaSamhita 5.24.16-36
”There is none more sinning and more sinful than women. Women are at the root of all sins…Women usually do not observe the limitations of conventional decency. If at all they stand by them with their husbands it is because no man makes advances to them or because they are

afraid of their husbands…They carry on their dalliances with any man ugly or beautiful…Even women of noble families aspire for the life of lascivious women who in their prime of youth adorned with lovable ornaments and beautiful wearing garments move about frivolously…Women become desperate when they do not get men…women are not satiated with the number of men they cohabit with. O excellent sage, there is another secret of all women that immediately on seeing a man their vaginal passage begins to exude slimy secretions. On seeing a man fresh and clean from his bath with his body perfumed with sweet scents, the vaginal passage of women begins to exude like water dripping from a leather bag…on hearing her words Narada was satisfied in his mind.

Considering it to be the truth. Tr. J.L. Shastri

Garuda Purana 1.109.35-40 ”A delicious fatty meat diet, pleasing dress, glowing wine, fragrant scented pastes, and sweet smelling flowers kindle passion in women. It can be said with certainty that even during the period of celibacy the god of love is busily active. On seeing a man pleasing to her heart the vagina of a woman becomes wet with profuse secretion. O Saunaka, it is true, definitely true that the vaginal passage of a woman begins to secrete profusely on seeing a well dressed man whether a brother or a son. Rivers and

women are of similar nature in their love of freedom to choose their own course. The rivers erode the banks and the women undermine their own families. The river undermines the banks and the woman causes the fall of the family. The course of rivers and women is wayward and cannot be checked. A blazing fire cannot be satiated with sufficient supply of fuel; the ocean can never be filled to satiety by rivers flowing into it; the god of death is never satiated by the living beings (whom he smites) and a passionate woman is never satiated with man." Tr. Board of Scholars, edited by J.L. Shastri

Can’t choose husband

Devi Bhagavatam 6.22.31-36 “…The girl must accept him to whom the father betrothes. The girl is under every circumstances dependent. Never do they get any independence…” Tr. Swami Vijnananda

Manu Smriti 5.151 Him to whom her father may give her, or her brother with the father’s permission, she shall obey as long as he lives, and when he is dead, she must not insult (his memory)

Hinduism gives a list of girls that must be avoided for marriage but there is no mention of how a girl should choose her husband,

Narada Purana I.26.3-14 “A twice-born should marry a virgin who is endowed with good features and beauty, who is born of a good family, who possesses good qualities, whose conduct and habits are good and who practises righteous activities. The intelligent Brahmana should marry a girl beyond the seventh remove his father and fifth remove from his mother; otherwise he is on a par with the defiler of the preceptor’s bed. A sensible man should not

marry a girl who is sickly, whose eyes are round, who is born in a family of ailing persons (i.e. with unhealthy heredity), who has too much of hair or who has no hair at all or who is garrulous. A wise person should not marry a girl who is hot-tempered, too short, too tall (in stature), who is wanting in any limb, who has an extra limb (i.e. physically handicapped or abnormal), who is mad, or slanderous. One should not marry a girl with heavy, big ankles or long shanks or has masculine features with traces of moustache and beard and is hunchbacked. A prudent person should not marry a girl who laughs without reason, who stays in others' houses always, is habitually contentious, wayward and ruthless. A sensible man should not marry a voracious girl whose teeth and lips are too

large and thick, who snorts and grumbles, who is very dark or red in complexion, or who is cunning and mischievous. One should not marry a girl who is always given to weeping, is of pallid complexion, who is despicable, a chronic patient of cough and Asthma or of somnolent nature. A sagacious man should not marry a girl who habitually speaks worthless and meaningless words who is interested in antagonizing the world, who is in the habit of scandalising others or is a thief. A worldly-wise man should by no means marry a girl whose nose is too long, who is a liar, and a cheat, whose body is covered with hair, who is arrogant or a religious hypocrite. If the marriage had taken place during childhood when the real nature had not been realised and if her defect is

realized after maturity, he should by all means forsake her. If any woman is always harsh and ruthless to the husband and children but is favourably disposed towards others, he (the husband) should by all means forsake her.” Tr. G.V. Tagare

Manu and Swami Dayanand Saraswati had similar views,

“Let a man never marry one who is pale and anaemic, nor one who is altogether a bigger and stronger person than himself or has a redundant member,* nor one who is an invalid, nor one either with no hair or too much hair or too much hair,** nor one immoderately talkative, nor one with red*** eyes.” MANU 3: 8.

“Nor one with the name of star,* of a tree,** or of a river,*** or of a mountain,**** nor one bearing a name denoting low origin,^ or servility,^^ nor one named after a bird,+ , a snake, ++ nor one whose name inspires terror.” MANU 3: 9. These names are despicable and belong to other things as well.+++

“Let him choose for his wife, a girl who has a graceful figure without any deformity, who has a pretty name, who walks gracefully like a swan or an elephant, who has fine hair and lovely teeth, and whose body is exquisitely soft.” MANU 3: 10.” Satyarth Prakash, Ch 4, p.89-90, by Swami Dayanand Saraswati, Tr. Dr. Chiranjiva Bhardwaja

Derogatory remarks against women

Krishna said,

Varaha Purana 177.17-22 “Looking at Narada, Krsna bent down his face in shame. He then told Narada in detail about the nature of women and their conduct leading to sin. ‘They have no consideration of time, of secrecy of what they do. Still they pass to be virtous. Women irrespective of their age, whether they be girls, teenagers, middle-aged or advanced in age, get their passion excited at the sight of a handsome man. O great sage, this is natural to them.” Tr. Venkitasubramonia Iyer, J.L. Shastri

Devi Bhagavatam 1.5.83 ”Falsehood, vain boldness, craftiness, stupidity, impatience, over-greediness, impurity, and harshness are the natural qualities of women.” Tr. Swami Vijnananda

Garuda Purana 1.109.33-34 ”The diet of a woman is twice as much as that of a man; shrewdness four times, energy is six times and amorousness is eight times as much as that of a man. It is impossible to overcome sleep by sleeping it off; to overpower a woman by loving her; to smother a flame by adding fuel and to quench thirst by drinking wine.” Tr. Board of Scholars, edited by J.L. Shastri

Chanakya Neeti Shastra 1.17 Women have hunger two fold, shyness four fold, daring six fold, and lust eight fold as compared to men.

Brahma Vaivarta Purana, Brahma Khanda 23.14-39 ”…The heart of women is keen like the edge of a razor…Immodesty and daring characterise their conduct, and their deeds are tainted with defect and hypocrisy. O Lord of the universe the lust of a woman is eight times as great; hunger twice as great and cruelty, four times as great as the lust, hunger and cruelty of a man…” Tr. Rajendra

Nath Sen

Manu 7.150 (Such) despicable (persons), likewise animals, and particularly women betray secret council; for that reason he must be careful with respect to them.

Satapatha Brahmana 3:2:4:6 “…Wherefore even to this day women are given to vain things: for it was on this wise that Vâk turned thereto, and other women do as she did. And hence it is to him who dances and

sings that they most readily take a fancy.” Tr. Julius Eggeling

Rig Veda 10.95.15 Nay, do not die, Pururavas, nor vanish: let not the hideous wolves devour thee. Female friendships do not exist. With women there can be no lasting friendship: hearts of hyenas are the hearts of women.

Bhagawad Purana 9.14.36-38 “Urvasi said: My dear King, you are a man, a hero. Don’t be impatient and give up your life. Be sober and don’t allow the senses to overcome you like foxes. Don’t let the foxes eat you. In

other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class

are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another." Tr. Swami Prabhupada

Garuda Purana 1.115.59 ”The prosperity of a kingdom comes to an end with the curse of a brahmana; the spiritual power of a brahmana comes to an end with his sin; all decency in conduct of life comes to an end if residence is taken near cowsheds; the family is ruined if women rule.” Tr. Board of Scholars, edited by J.L. Shastri

Chanakya Neeti Shastra 12.18 Courtesy should be learned from princes, the art of conversation from pandits, lying should be learned from gamblers and deceitful ways should be learned from women.

Chanakya Niti Shastra 2.1 Untruthfulness, rashness, guile, stupidity, avarice, uncleanliness and cruelty are women's seven natural flaws.

Hinduism also views barren women and widows as degraded women,

Brahma Vaivarta Purana, Prakriti Khanda 29.42-53 "…Whoever eats food offered by a childless widow or a woman in her menses dwells in the pit of red hot iron for a century. Afterwards born by turns

Devi Bhagavatam 9.33.20-50 "…He who takes the food of a childless widow and the

same of any woman that has just bathed after menstruation goes for one hundred years to the hot Lauha Kunda (where iron is in a molten condition). For seven births he becomes then a crow and for seven births he becomes born of a washerwoman, full of sores and boils, and poor. Then he gets purified." Tr. Swami Vijnananda

Vishnu Samhita 65.33-35 "Having seen an insane, intoxicated or deformed person he shall turn back in his journey…Similarly, having seen persons clad in Kashaya (yellow-tinged) or dirty clothes as well as Kapilas, barren women, eunuchs, haunch-backed persons one shall refrain from starting on a journey." Tr. M.N. Dutt

Apastamba Samhita 9.24 “Boiled rice should not be partaken of in the house of a barren woman. He, who unknowingly eats at such a house, is consigned to the hell of Puyasam, after death.” Tr. M.N. Dutt

Agni Purana chapter 230 “…A pregnant woman, a widow, drugs such as the Pinyaka, etc., a Chandala, a member of the Shvapacha or any other vile caste, a butcher, or a killer of birds, should be removed from the presence of a man, about to start a journey…” Tr. M.N. Dutt

Hinduism says that whores becomes widows and barren in next life,

Brahma Vaivarta Purana, Krishna Janma

Khanda 85.105-116 “…A whore after having suffered the torments of hell called Raurava for a long time attains the form of a useless worm for a century and by turns for seven birth she attain the condition of a widow, a barren woman, an untouchable woman of low class and a woman with her nose cut…” Tr. Rajendra Nath Sen

Hinduism even says that one should avoid the sight of a widow, a barren woman and equates them to bastard, theives etc,

Brahma Vaivarta Purana, Krishna Janma Khanda 78.33-41 “O father, now I am going to describe to you things whose sight is sinful. Bad dream is the root of sin and sole cause of calamity. The sight of the following…the cook of a S’udra, one who

burns the corpse of a S'udra, a Brahmin who eats food prepared in connexion with the funerals of a S'udra…a S'udra, a widow, a Candal…a bastard, a thief, a liar…a Brahmin who is the husband of a barren woman, a S'udra who commits adultery with a Brahmin woman…" Tr. Rajendra Nath Sen

Hinduism also equates whores to childless widows and prohibits eating their food,

Brahma Vaivarta Purana, Krishna Janma Khanda 85.53-61 "…O lord of the Vraja, a Brahmin who accidently uses food offered by a woman in her menses, a whore, or a childless widow undoubtedly consumes odour. He always leads an impure life as long as he lives…" Tr. Rajendra Nath Sen

Skanda Purana III.ii.7.50-52 “A widow is more inauspicious than all inauspicious things. Never can there be accomplishment of anything when a widow is sighted. All widows except one’s mother are devoid of auspiciousness. A wise man must avoid their blessings, like serpents. At the time of the marriage of a girl, the Brahmanas shall recite thus: ‘She shall be the constant companion of her husband whether he is alive or not.” Tr. G.V. Tagare

Following verses from Padma Purana states that a person must avoid the food of women having no children and especially the food of a widow who is remarried

Padma Purana III.56.4-15 “…(He should avoid) the food of women having no children…(He should) especially (avoid) the food of a widow who is remarried, so also of the husband of a woman who is married twice…” Tr. N.A. Deshpande

Following verses shows how a widow should lead her life, it also talks about tonsuring widows,

Brahma Vaivarta Purana, Krishna Janma Khanda 83.92-124 “A Brahmin widow should daily take boiled rice with ghee at sunset and never cherish lust in her heart as the S’astras hold. Such a widow must not put on fine clothes; she should avoid the use of spices, incense, oil, wreath,

sandal, conch-shell, vermillion and ornaments. She should put on dirty clothes and remember Narayana alone. She should not use sweet-meat and must avoid riches (or splendour)….A widow sleeping on a bedstead causes the downfall of her husband; and if she mounts a car, she goes to hell. A widow ought not to polish her hair or cleanse her body. And if the clusters of her hair be knotted, she may shave them off even in places not meant for pilgrimage. A widow should not anoint her body with oil. She should not see her face in the looking-glass or behold the face of any other man. She should not witness an opera, dance, a grand festival or see the face of a dancer, a singer or a well-dressed man. She should always listen to pious narratives as recited in the Sama Veda…" Tr. Rajendra Nath Sen

Skanda Purana II.v.11.36 “A kingdom without Vaisnavas is like a widow with tresses of hair not removed or like Vrata (without taking) holy bath or like Dvadasi with Dasami overlapping it.” Tr. G.V. Tagare

Skanda Purana III.ii.7. 67-68 “A widow who habitually lies on a couch causes the downfall of her husband. Hence she should resort to the habit of lying on the ground, if she desires for the ultimate happiness of her husband. Cleansing of the body with fragrant unguents should never be indulged in by a widow. She would never make use of sweet scents.” Tr. G.V. Tagare

Baudhyana Dharma Sutra 2.2.4.7-9 A widow shall avoid during a year (the use of) honey, meat spirituous liquor, and salt, and sleep on the ground. Maudgalya (declares that she shall do so) during six months.

How to determine the nature of a woman

Wondering how to find if a woman is a whore, adulteress or murderer of her husband? Need not worry, Garuda Purana has a list that can describe her nature. I am using translation of Board of Scholars edited by J.L. Shastri,

Garuda Purana 1.65.112 If the palm is placed on the ground and the little finger and the ring finger do not touch the ground, she is surely a whore.

Garuda Purana1.65.115 stout neck: she becomes very fierce. Squint in the eyes, dark blue or tawny in the eyes, roving eyes: absence of chastity

Garuda Purana 1.65.116 If when she smiles two dimples are seen in the cheeks, she is surely one adulteress.

Garuda Purana 1.65.117 …if the buttocks hang down, she kills her husband. A

mustache-like growth of hair above the upper lip is inauspicious for the husband.

Garuda Purana 1.65.118 Hairy breasts are inauspicious and uneven ears too are inauspicious.

Proud wife should be punished

Matsya Purana 225.132 ”The woman who is disobedient to her husband on account of being proud of her brothers, etc., should be driven out of the house by the king.” Tr.

Taluqdar of Oudh, Edited by B.D. Basu

Manu 8.371 If a wife, proud of the greatness of her relatives or (her own) excellence, violates the duty which she owes to her lord, the king shall cause her to be devoured by dogs in a place frequented by many.

Widow burning

Garuda Purana 10.42 “When a woman burns her body with her husband’s, the fire

burns her limbs only, but does not afflict her soul” Tr. Ernest Wood and S.V Subrahmanyam, Edited by B.D. Basu.

Brahma Purana 10.75 “Dying Immediately after the husband is the greatest duty of women. This is the path laid down in the Vedas. [77] The woman who follows her husband shall stay in heaven for as many years as there are hairs in a man’s body, viz. three and a half crores of years.” Tr. Board of Scholars, Edited by J.L. Shastri

Parasara Smriti 4.28 “A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body.” Tr. M.N. Dutt

For more information read the article Sati Pratha: The burning of widows.

Even a animal like cow is given more importance and respect in Hinduism than

women. Women are treated like a commodity. Hinduism has deprived women of their basic rights. It confines them to four walls of the house. Women in Hinduism is nothing but a child production factory and sex object. I have not added many verses in this article because other articles already deals with it.

Mulshankar, swami Dayanand Saraswati and Casteism

With the onset of British rule in India, which was formalised in 1857, the country witnessed the emergence of new religious movements among both Hindus and Muslims. These movements were related to the race for numbers among Hindu and Muslim elites, with political power for each community in the new dispensation linked to its numerical strength. Hindu and Muslim religious revivalist organisations and movements began to vie with each other to

bring the oppressed castes into their respective folds. In part, this was clearly motivated by the desire to bolster the political fortunes of the ‘upper’ caste Hindu and Muslim elites, who claimed to speak for all of their co-religionists.

Numerous such movements emerged within the larger Hindu fold at this time. Many of them aimed at Hinduising the Shudras and preventing their conversion to Islam and Christianity. Some of them also sought to woo back into the Hindu fold Hindu converts or their descendants who were now Christians and Muslims. One such movement was the Brahmo Samaj, which was founded in 1830 by Ram Mohan

Roy, a Bengali Brahmin. Although Ram Mohan Roy critiqued many superstitious and idolatrous aspects of popular Hinduism, he did not mount a radical critique of the caste system, Brahminism, and Brahminical supremacy. It is said that, following orthodox Brahminical practice, he employed a Brahmin cook, and refused all his life to remove his janeo, the ‘sacred’ thread that is the distinguishing mark of orthodox Brahmins.

Among the major aims of the Brahmo Samaj were defending Hinduism from the criticism of Christian and Muslim missionaries, halting the rapid conversion of Hindus to Christianity and Islam, Hinduising the Shudras, and, at the same

time, preserving the hegemony of the Brahmins. These were aims that it shared with another revivalist neo-Hindu movement that emerged at around this time, the Arya Samaj. This movement was founded in 1875 by a Gujarati Brahmin called Mool Shankar, more popularly known as Dayanand Saraswati. Alarmed by the mass conversion of Shudras, particularly Dalits, to Christianity and Islam, Dayanand sought to prevent them from doing so by offering them the illusion of upward social mobility within the Hindu fold. Thus, for instance, he argued that Shudras, too, had the right to recite the Vedas and don the janeo, and claimed that caste was to be based on worth rather than birth.

At the same time as he sought to appeal to the Shudras, Dayanand firmly upheld the caste system and ‘upper’ caste hegemony. Accordingly, he continued to accept the authority of the Manusmriti, which he profusely quoted in his magnum opus Satyarth Prakash or ‘The Light of Truth’. He approvingly refered to a verse in the Manusmiriti that declares a principal task of the king to be to ensure that all the four varnas strictly abide by their varna-determined duties, that is to say caste-based roles.[i] In a debate in Benaras with Tara Charan, a Sanatani or orthodox Hindu pundit, he rebuffed the latter for seeking to adduce evidence from the Puranas on the grounds that he accepted the authority only of the Manusmriti and certain other texts that he claimed were based on the Vedas.[ii]

The question thus arises that if Dayanand considered the Manusmiriti to be authoritative, how could he possibly be thought to have radically critiqued caste, as is commonly claimed? After all, with the exception of a few verses, the only subjects that the Manusmriti talks about are caste, social hierarchy, untouchability, discrimination, Brahminical supremacy and the degradation and exploitation of the Shudras. Given all this, how was it at all possible for the Shudras to find genuine liberation in and through the Arya Samaj?

The fact of the matter is that, despite its claims to social reform and equality, the Arya Samaj stood solidly for caste inequality, discrimination and the

varnashrama dharma. In fact, Dayanand Saraswati himself showed no qualms in exhibiting his distaste for Chandals, Shudras and other such so-called ‘low’ castes. For instance, he opined that sinners of a certain sort turned into elephants, horses, lions, wolves, boars and Shudras and Mlecchas[iii], another class into trees, and yet another class into Chandals.[iv] It is true that he declared it permissible for the dwijas, the so-called ‘twice-born’ or ‘upper’ caste Hindus, to eat food cooked by Shudras, but this should not be thought of as a call for radical social equality, for the argument he gave for this was that the dwijas—Brahmins, Kshatriyas and Vaishyas—had other tasks to do. Further, it is instructive to note that this was not a blanket permission for eating food cooked

by Shudras, for Dayanand added that the dwijas should desist from eating food cooked in a Shudra's house except under dire necessity, and that too if the Shudra had taken a bath and his clothes were clean. He also insisted that if a Shudra were to cook food in an Arya's home, he should cover his mouth to ensure that his saliva did not touch the food or else it would be contaminated. Moreover, he added, the Shudra must serve food to the Arya and then eat himself.[v]

In response to a query as to whether there was any harm in eating food cooked by any person being irrespective of caste on the grounds that the bodies of all humans, from Brahmins to Chandals, are made of the

same flesh and bones and contain the same blood, Dayanand replied, ‘Yes, there is harm. A Brahmin and Brahmini are fed on the very best of foods. Hence, their bodies are formed out of the reproductive elements that are free from impurities and other harmful elements.’ But this, he claimed, was not true of the bodies of Chandals and Chandalnis, or Chandal women, which were, so he put it, ‘simply laden with dirt and other foul matter.’ That is why, he insisted, Brahmins and other ‘upper’ castes must eat together and desist from eating food touched by Chandals, Bhangis, Chamars and other ‘low’ castes. [vi]

Despite projecting himself as saviour of the Shudras, Dayanand actually stood for their

continued slavery under Brahminism. It was not, as is commonly thought, that he forcefully condemned Brahminism or that he radically challenged all the various oppressive rules that the Brahmins had devised to subjugate the Shudras. Thus, critiquing followers of the Brahmo Samaj and the Prarthna Samaj for not abstaining from eating with the English, Muslims and Chandals, Dayanand wrote that these groups were deluded if they thought that by flouting the rules of caste, including those related to commensality, they were reforming society. In actual fact, he argued, they were ‘ruining it’.[vii] Consistent with this belief, Dayananad is said to have refused to eat in the house of even a Brahmin if he knew that food had been cooked by a ‘low’ caste man or woman. His

biographer Pandit Lekh Ram narrates one such incident. In 1879, while on a trip to Dehra Dun, a Brahmo Samajist named Babu Kali Mohan Ghosh invited Dayanand to his house for a meal. Dayanand replied that he had no qualms in eating in his house but added that he had heard that Brahmo Samajists sometimes employed ‘low’ caste cooks. This, he said, he did not approve of. The Babu admitted that Brahmo Samajists did not consider it wrong to eat food cooked by anyone, irrespective of caste, but said that he himself did not have a ‘low’ caste cook. Thereupon, Dayanand agreed to eat at his house.

The next day, Pandit Lekh Ram writes, his own brother, Har Gulal, informed him that

Dayanand had accepted the Babu's invitation. Hearing this, Pandit Lekh Ram took some food and went straight to Dayanand's room. He gave the food to him to eat, and told him that he had committed a major blunder by accepting the Babu's invitation because at one time a Bhangi woman used to cook food in his house. Dayanand replied that he had no knowledge of this and that the Babu had cheated him. He returned to the Babu the food he had sent for him and, instead, ate the food that Pandit Lekh Ram had brought.[viii]

From all this it is clearly evident that Dayanand's Arya Samaj aimed not at the emancipation, but, rather, at the subordination of the Shudras so as to

preserve and promote Hinduism or Brahminism in the face of the challenge of Islam and Christianity. It aimed at keeping the Shudras firmly within the Hindu fold, at the very bottom of the varna hierarchy. Like many other ‘upper’ caste Hindus of his time, Dayanand felt that if the Shudras were not prevented from converting out of the Hindu fold, the very existence of Hinduism would be under under grave threat since the hegemony of the ‘upper’ castes rested on the labour and the degradation of the Shudras. That is why the Arya Samaj appeared to make some minor concessions with regard to the rules of caste and untouchability, although these did not amount to any real threat to Brahminical hegemony. Dayanand, it can be said, established the Arya Samaj only to save

Brahminism from death. He tried to interpret the Hindu scriptures in such a way as to kill the rising spirit of revolt among the Shudras, to co-opt them firmly into the Hindu fold, and make them even better slaves of the ‘upper’ castes.

Just as the Arya Samaj tried to woo the Shudras into its fold, Christian missionaries, belonging to various denominations, sought to do the same across large parts of India. The flood of Shudra converts to Christianity, and, to a lesser extent, Islam, goaded groups such as the Arya Samaj to reach out to the Shudras whom otherwise they might not have been at all concerned about. Christian missionaries brought along with them modern education and medicine, and

certainly served the poorest of the poor. Yet, as with the Hindus and Muslims, caste could not be eradicated among the Indian Christians, who continue to be divided on caste lines.

Although the Arya Samajists and the Christian missionaries saw themselves as inveterate foes, they both made concerted attempts to woo Muslims of indigenous Shudra descent and convert them to their respective folds. The Arya Samaj invented the shuddhi ritual to bring into the Hindu fold non-Hindus, including Muslims and Christians who had once been Hindus or who were descendants of Hindu converts. In the early 1920s, they scored considerable success in their missionary endeavours

among some isolatednau-musalman groups of ‘low’ caste status who had been only very lightly Islamised over the centuries and who still retained many of their pre-Islamic customs and beliefs. To facilitate this missionary campaign, Arya Samajist scholars penned tracts deeply critical of Islam, and engaged in fierce debates with Muslims on religious matters. Christian missionaries did the same. As a response, various Muslim organisations soon emerged to engage in missionary or tabligh work. Faced with the challenge of the Christian and Arya Samajist missionaries, these Muslim leaders realised that the existence of caste and caste-based discrimination within the Muslim fold left many ‘low’ caste Muslim groups vulnerable to apostasy. This was a clarion call to

Muslim leaders to wake up from their deep slumber, to combat the evils of caste in their society, to recognise the acute problems of the ‘low’ caste Muslims, and to try to exemplify, in their own lives and in society at large, the Islamic teachings of social equality and brotherhood.

[i] Dayanand Saraswati, Satyarth Prakash (Urdu translation by Pandit Chamopati and edited by Swami Ved Anand Tirath, Sarvadeshik Arya Pratinidhi Sabha, New Delhi, n.d., pp.88-91.

[ii] Lala Lajpat Rai, Arya Samaj ki Tarikh

(vol.3), (Urdu translation by Kishwar Sultan), National Council for the Promotion of the Urdu Language, New Delhi, 1997, p.53.

Manu Smriti and Untouchables

Manu Smriti is the most revered Smriti. It is mentioned in Manu Smriti that god framed the laws and first taught it to Manu. This Hindu law book is more like a torture manual for the low castes. The Purusha Sukta is often cited as a proof for caste system. When you quote Manu Smriti, Hindus would reject it outright, they would say that we don't believe in it anymore. The question really isn't about whether you read it or not, its about how your religion degrades the Shudras. There's statue of

Manu in the premises of Rajasthan High Court. Golwalkar acclaims Manu as the “first and greatest law giver of the world” who “lay down in his code, directing all the peoples of the world to go to Hindusthan to learn their duties at the holy feet of ‘eldest born’ Brahmins of this land” (Golwalkar, 1939, pages 55-56). Quoting from the Newsclick.in

“The RSS mouthpiece ‘Organiser’ (November 30, 1949, p.3) complained:

But in our constitution there is no mention of the unique constitutional developments in ancient Bharat. Manu’s laws were written long before Lycurgus of Sparta or Solon of Persia. To this day laws as enunciated in the Manusmriti excite the admiration of the

world and elicit spontaneous obedience and conformity. But to our constitutional pundits that means nothing.

Vinayak Damodar Savarkar, a leading light of the Hindu Right, who is supposed to be the pioneer of the ideology of Hindutva, has expressed his admiration for Manusmriti in no uncertain terms, questioning the need for a new Constitution. According to him:

Manusmriti is that scripture which is most worshippable after Vedas for our Hindu nation and which from ancient times has become the basis of our culture-customs, thought and practice. This book for centuries has codified the spiritual and divine march of our nation. Even today the rules which are followed by crores of

Hindus in their lives and practice are based on Manusmriti. Today Manusmriti is Hindu law.

KR Malkani, a leading ideologue of the RSS, admits in his book ‘The RSS Story’, that Golwalkar, the second supremo of the RSS, ‘saw no reason why Hindu law should break its ancient links with the Manusmriti’.

Similarly, in his ‘Bunch of Thoughts’, Golwalkar, quoting from the Rig Veda and echoing Manu, empathically declares:

‘Brahmin is the head, Kshatriya the hands, Vaisya the thighs, and Shudras the feet. This means that the people who have this four-fold arrangement, the Hindu people, is

(sic) our God’. [end quote]

Several commentaries were written on Manu Smriti by scholars like Kulluka Bhatta, Medhatithi, Baruci and many others which proves that Manu Smriti was highly revered among ancient and medieval scholars. Swami Prabhupada the founder of ISKCON had said in one of his lectures, “The human race has come from the Manu. Therefore the Vedic followers, they follow the principles, or codes, of Manu-saṁhitā. Manu-saṁhitā is the law, Hindu law, still accepted, although they have made many amendments. But it is not to be amended.” Swami Prabhupada, Bhagavad-gītā 7.3 — Bombay, February 18, 1974

Swami Dayanand Saraswati the founder of Arya Samaj held Manu Smriti to be authentic and authoritative, he wrote that, “Among the Smrities, the Manu Smriti alone is authentic, the interpolated verses being excepted.” Moreover he used approximately 200 verses from Manu Smriti in his book Satyarth Prakash.

Maharishi Manu also supports the Purusha Sukta when he writes,

Manu Smriti 1.31 ”For the furtherance of the (good of the) world, he created Brahmana, Kshatriya, Vaisy’a and S’udra from his mouth, arms, thighs, and legs.” Tr. M.N. Dutt

Manu writes that it was god who assigned specific professions to those who came out

from his mouth, chest, thighs and feet.

Manu Smriti 1.87 ”For the preservation of all this creation, He of great effulgence, laid down separate duties for those origination from his mouth (Brahmanas), from his arms (Kshatrias), from his thighs (Vaisyas), and from his legs (S’udras).” Tr. M.N. Dutt

First Brahmins originated from his mouth, Shudra from his feet and then he gave them specific professions. This article deals only with the status of low castes in Manu Smriti. In Manu Smriti Shudras and Chandalas are given capital punishment for committing certain crimes whereas a Brahmin is given very lesser punishment like paying fine or performing penance. Let’s have a look at

some verses. I am using English translation of Buhler and M.N. Dutt.

Oppression against lower castes

Manu Smriti 8.413-14 A Sudra, whether bought or unbought must serve the Brahmin a slave purchased or otherwise, must be employed in service, inasmuch as it for serving the Brahmana that he has been created by the self-begotten one. Even set at liberty by his master, a Sudra cannot be liberated from service: service is his vocation by nature; who shall emancipate him from that?

Manu Smriti 5.140 Following the path of equity, Sudras must shave their heads once,

each month, follow the rules of purification laid down in respect of the Vaishyas, and eat the leavings of Brahmana’s food.

Manu Smriti 8.417 Let a Brahmana unhestitangly appropriate to himself whatever (his) Sudra (Slave) has earned, inasmuch as nothing can be belong to the latter, he being himself an enjoyable good of the Brahmana.

Manu Smriti 10.129 No collection of wealth must be made by a Sudra, even though he be able (to do it); for a Sudra who has acquired wealth, gives pain to Brahmanas.

Manu Smriti 8.418 (The king) should carefully compel Vaisyas and Sudra to perform the work (prescribed) for them; for if these two (castes) swerved from their duties, they would throw this (whole) world

into confusion.

Manu Smriti 10.96 A man of low caste who through covetousness lives by the occupations of a higher one, the king shall deprive of his property and banish.

Manu Smriti 8.270-1. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

Manu Smriti 8.272 If a Sudra insolently gives any religious or moral advice to a Brahmana, the king, shall cause hot oil to be poured into his mouth and ears.

Manu Smriti 8.281-2 A low-caste man who

tries to place himself on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed. If out of arrogance he spits (on a superior), the king shall cause both his lips to be cut off; if he urines (on him), the penis; if he breaks wind (against him), the anus.

Manu Smriti 8.267-8 A Kshatriya, having defamed a Brahmana, shall be fined one hundred (panas…a Sudra shall suffer corporal punishment. A Brahmana shall be fined fifty (panas) for defaming a Kshatriya…in (the case of) a Sudra twelve.

Manu Smriti 2.31-32 Let (the first part of) a Brahmana’s name (denote something) auspicious, a Kshatriya’s be connected with power, and a Vaisya’s with wealth, but a

Sudra’s (express something) contemptible. (The second part of) a Brahmana’s (name) shall be (a word) implying happiness, of a Kshatriya’s (a word) implying protection, of a Vaisya’s (a term) expressive of thriving, and of a Sudra’s (an expression) denoting service.

Manu Smriti 3.44; 2.127; 3.111-2; 8.88; 5.92 method of marriage, way of greetings, mode of entertaining guests, or method of administering oath in the court, process of taking out funeral procession of the Brahmin, Kshatriya, Vaisya and Shudra must be different.

Manu Smriti 10.51.52 But the dwellings of Kandalas [Chandala] and Svapakas shall be outside the village, they must be made Apapatras, and their wealth (shall be) dogs

and donkeys. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments, and they must always wander from place to place.

Manu Smriti 10.54 Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.

Manu Smriti 10.53 One, while doing religious rite, must not see, or speak to them (Chandalas); they shall carry on their monetary or matrimonial transactions among members of their own castes.

Manu Smriti 11.13 (Or) the (sacrificer) may take at his pleasure two or three (articles required for a sacrifice) from the house of a Sudra; for a Sudra has no business with

sacrifices.

Manu Smriti 1.91 One occupation only the lord prescribed to the Sudra, to serve meekly even these (other) three castes.

Manu Smriti 9.334 But to serve Brahmanas (who are) learned in the Vedas, householders, and famous (for virtue) is the highest duty of a Sudra, which leads to beatitude.

Manu Smriti 10.121-3 If a Sudra, (unable to subsist by serving Brahmanas,) seeks a livelihood, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaisya. But let a (Sudra) serve Brahmanas, either for the sake of heaven, or with a view to both (this life and the next); for he who iscalled the servant of a Brahmana thereby gains all his

ends The service of Brahmanas alone is declared (to be) an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.

Manu Smriti 3.112 Even a Vaisya and a Sudra who have approached his [Brahmin] house in the manner of guests, he [Brahmin] may allow to eat with his servants, showing (thereby) his compassionate disposition.

Manu Smriti 3.92 Let him gently place on the ground (some food) for dogs, outcasts, Kandalas [Chandal] (Svapak), those afflicted with diseases that are punishments of former sins, crows, and insects.

3.239 A Kandala, a village pig, a cock, a dog, a menstruating woman, and a eunuch must not look at the Brahmanas while they eat.

Manu Smriti 5.131 Manu has declared that the flesh (of an animal) killed by dogs is pure, likewise (that) of a (beast) slain by carnivorous (animals) or by men of low caste (Dasyu), such as Kandalas.

Manu Smriti 4.79 Let him not stay together with outcasts,nor with Kandalas, nor with Pukkasas, nor with fools, nor with overbearing men, nor with low-caste men, nor with with fools, nor with overbearing men, nor with low-caste men, nor with Antyavasayins

Manu Smriti 5.85 When he has touched a Kandala [Chandal], a menstruating woman, an outcast, a woman in child bed, a corpse, or one who has touched a (corpse), he becomes pure by bathing.

Manu Smriti 8.279-80 With whatever limb a

man of a low caste does hurt to (a man of the three) highest (castes), even that limb shall be cut off; that is the teaching of Manu. He who raises his hand or a stick, shall have his hand cut off; he who in anger kicks with his foot, shall have his foot cut off

Manu Smriti 4.61 Let him not dwell in a country where the rulers are Sudras…

Manu Smriti 4.80 Let him [i.e., Brahmin] not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.

Manu Smriti 4.81 For he who explains the sacred law (to a Sudra) or dictatesto him a penance, will sink together with that (man) into the hell (called) Asamvrita

Manu Smriti 4.99 Let him [i.e., Brahmin] not

recite (the texts) indistinctly, nor in the presence of Sudras; nor let him, if in the latter part of the night he is tired with reciting the Veda, go again to sleep.

Manu Smriti 4.140 Let him [i.e., Dvija] not journey too early in the morning, nor too late in the evening, nor just during the midday (heat), nor with an unknown (companion), nor alone, nor with Sudra.

Manu Smriti 4.223 A Brahmana who knows (the law) must not eat cooked food (given) by a Sudra who performs no Sraddhas; but, on failure of (other) means of subsistence, he may accept raw (grain), sufficient for one night (and day).

Manu Smriti 5.104 Let him not allow a dead Brahmana to becarried out by a Sudra, while men of the same caste are at hand; for that

burnt-offering which is defiled by a Sudra's touch is detrimental to (the deceased's passage to) heaven.

Manu Smriti 8.21-22 The kingdom of that monarch, who looks on while a Sudra settles the law, will sink (low), like a cow in a morass. That kingdom where Sudras are very numerous, which is infested by atheists and destitute of twice-born (inhabitants), soon entirely perishes, afflicted by famine and disease.

Manu Smriti 10.126 A Sudra cannot commit an offence, causing loss of caste (pataka), and he is not worthy to receive the sacraments; he has no right to (fulfil) the sacred law (of the Aryans, yet) there is no prohibition against (his fulfilling certain portions of) the law.

Manu Smriti 11.132 Having killed a cat, an ichneumon, a blue jay, a frog, a dog, an iguana, an owl, or a crow, he [i.e., Brahmin]shall perform the penance for the murder of a Sudra

Manu Smriti 11.149 He who has touched spirituous liquor, has given it away, or received it in accordance with the rule, or has drunk water left by a Sudra, shall drink during three days water in which Kusa-grass has been boiled.

Superiority of Brahmins in Manu Smriti

Manu Smriti 10.1 Let the three twice-born castes (varna), discharging their (prescribed) duties, study (the Veda); but among them the Brahmana (alone) shall teach it, not the other two; that is an

established rule.

Manu Smriti 1.88 To Brahmanas he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

Manu Smriti 1.93 As the Brahmana sprang from (Brahman’s) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation.

Manu Smriti 1.95 Through the mouth of this (Brahmana), the celestials eat their Havyas (Oblations), and the manes, their Kavyas (oblations.)

Manu Smriti 1.99 A Brahmana, coming into existence, is born as the highest on earth, the lord of all created beings, for the protection of the treasury of the law.

Manu Smriti 1.101 Whatever a Brahmin receives is his only even if it belongs to others and it is only due to the kindness of Brahmins that other castes enjoy.

Though there are many more verses in Manu Smriti which praises the Brahmins, I have limited it to just 6 verses.

Is widow remarriage permitted in Hinduism?

Does Hinduism allow widow remarriage? To be simple and short the answer is No, Hinduism doesn’t allow widow remarriage. But it would be improper to come to the conclusion without discussing the sources. Though the Indian constitution allows widow remarriage but it is nowhere to be found in the Hindu scripture. The status of widows in India has been miserable. Woman’s head was shaved off after the demise of her husband, she would be

forced to live a degraded life. But all these things are much better than the evil Vedic practise called Sati Pratha. The widow had to immolate herself after her husband's death. This inhumane Vedic practise is a disgrace to humanity. Fortunately this practise was banned by the Mughals, later by the Britishers and presently by the Government of India. The condition of a widow in ancient India was disgusting it is mentioned in Baudhyana Sutra,

Baudhyana Dharma Sutra 2.2.4.7-9 A widow shall avoid during a year (the use of) honey, meat spirituous liquor, and salt, and sleep on the ground. Maudgalya (declares that she shall do so) during six months.

Let’s have a look at what Hindu scriptures has to say about widow remarriage.

Rishi Dirghatama said,

Mahabharata 1.104.31-32 Dirghatamas [Rishi] said, ‘I lay down from this day as a rule that every woman shall have to adhere to one husband for her life. Be the husband dead or alive, it shall not be lawful for a woman to have connection with another. And she who may have such connection shall certainly be regarded as fallen. A woman without husband shall always be liable to be sinful.

Mahabharata 1.160 There is no sin in this. For a man polygamy is an act of merit, but

for a woman it is very sinful to betake herself to a second husband after the first.

Garuda Purana ch 95 ”A girl should be given only once in marriage…”Tr. M.N. Dutt

Vamana Purana 12.85 “Those who remarry widows and those that defiles unmarried girls, and the ancestors of the offsprings of such unions are made to eat worms and ants.” Tr. Anand Swarup Gupta

Skanda Purana III.ii.21.15-17 “It is mentioned by Kasyapa that these burn the family like fire: The daughter of a widow who marries again should be always avoided. She is the lowliest born…one who

has gone round the fire and one who is a child of a widow remarried – all these burn the family like fires (says Kasyapa).” Tr. G.V. Tagare

Kurma Purana II.17.14 “One should particularly avoid the food served by a widowed woman who has remarried…” Tr. G.V. Tagare

Kurma Purana II.21.30 “Those who sell their sons, those who are born as sons of remarried widow, those who perform the Yajnas of even ordinary persons – all these are spoken of as fallen ones.” Tr. G.V. Tagare

Sri Markandeya says in Skanda Purana

Skanda Purana V.iii.85.64-70a “…If a remarried widow, Vrsali and Sudri frequent anyone’s abode, he (such a Brahmana) should be abandoned even from a distance by one who wishes for one’s welfare…” Tr. G.V. Tagare

Skanda Purana VII.I.167.35-36 “I shall narrate other means of sustenance of which the Bhutas are always fond. These are your permanent residences: the places where there are thorny trees, the creeper of Nispava (?), where someone’s wife (widowed?) marries again and where there is Valmika (an ant-hill).” Tr. G.V. Tagare

Manu Smriti 9.47. Once is the partition (of the inheritance) made, (once is) a maiden given in marriage, (and) once does (a man) say,’ I will give;’ each of those three (acts is done) once only.

Chanakya Neeti Shastra 4.11 King speak for once, men of learning once, and the daughter is given in marriage once. All these things happen once and only once.

Brahan Naradiya Purana ”The gift in remarriage to another of a girl once given away in marriage is prohibited in the Kaliyuga”

Yajnavalkya Smriti chapter 3, verse 52

“Without breaking (the rules) of studentship, let him marry a woman with auspicious characteristics who has not belonged to another man, who is lovely, who is not a Sapinda and who is younger (than himself).” Tr. Srisa Chandra Vasu

Vijnanesvara writes on this verse,

“…Ananyapurvika (Not Anyapurvika), one who has not been accepted by any other man either by way of gift, or enjoyment.” Tr. Srisa Chanda Vasu

Balambhatta writes on this,

“One should not marry a woman who has already been enjoyed by another person. Or, says Baudhayana that seven kinds of

women are called Punarbhus:- ‘1. A bride already promised to another; 2. a bride who has already elected another mentally, 3. who has gone round the fire ceremony, 4. who has performed the seven steps ceremony, 5. who has enjoyed by another, 6. who is pregnant, and 7. who has given birth to a child before marriage. By marrying these seven kinds of girls, the debt one owes to his ancestors is not discharged, nor is the offspring legal.’ The first two sorts of bride may be re-married, if there is some defect in the bridegroom.” Tr. Srisa Chandra Vasu

Some apologists use Yajnavalkya 1.67

about remarried woman being called Punarbhu as a proof for remarriage. Yajnavalkya is not permitting remarriage of woman it is merely stating types of wives hence it cannot be taken as a proof for remarriage of women in Yajnavalkya.

Manu Smriti 9.65 In the sacred texts which refer to marriage the appointment (of widows) is nowhere mentioned, nor is the re-marriage of widows prescribed in the rules concerning marriage.

Manu Smriti 5.157 At her pleasure let her emaciate her body by (living on) pure flowers, roots, and fruit; but she must never even mention the name of another man after her husband has died.

Hinduism prohibits widow remarriage but encourages the remarriage of a widower,

Manu Smriti 5.168 Having thus, at the funeral, given the sacred fires to his wife who dies before him, he may marry again, and again kindle (the fires).

Padma Purana states that one must avoid the food of a widow who is remarried,

Padma Purana III.56.4-15 “…(He should avoid) the food of women having no children…(He should) especially (avoid) the food of a widow who is remarried, so also of the husband of a woman who is married twice…” Tr. N.A. Deshpande

Usana Smriti censures those who marry widows,

Usana Samhita 4.23-30 “The following are disqualified to be present at the Sraddha ceremony:- Those, who sell the Sruti; those who marry widows; those, who enter in to a locked room without the permission of the owner; and those, who officiate as priests for inferior castes; are described as out-castes.” Tr. Manmatha Nath Dutt

It is mentioned in Agni Purana that the wife who practices self-restraint and also the one who immolates herself after her husband’s death goes to the heaven,

Agni Purana 222.19-23 “…The widow who

practices self-control and austerities after the death of her husband, goes to heaven…the widow who burns herself on the same funeral pire with her husband also goes to heaven.” Tr. M.N. Dutt

Same is said in Vishnu Smriti also,

Vishnu Smriti 25.14 After the death of her husband, to preserve her chastity, or to ascend the pile after him.

The widow either has to lead a chaste life after the death of her husband or mount his pyre. But why should only women has this option? Why doesn’t Hindu text say the same about a Widower, why shouldn’t a

man enter the funeral pyre of his wife? Hindu apologists try their level best to present Hinduism in the best light. But their explanations can fool only the gullible Hindus who believe in everything they hear from their scholars without verifying it. The explanation cited by apologists is that,

Hinduism permits widow remarriage when the husband is dead, when the husband has gone abroad and tidings of him have been obtained, when the husband has become a Sanyasi, when the husband is impotent, when the husband is excommunicated.

This is taken out of context. Apologist should honestly quote the circumstances when widow remarriage is permissible. As

per Hindu texts remarriage of widows is allowed only if the marriage was not consummated.

Mahabharata 13.44.52 Some say that the virgin wife or widow,–one, that is, whose marriage has not been consummated with her husband by actual sexual congress in consequence of his absence or death,–may be allowed to unite herself with her husband’s younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband’s younger brother or betake herself to the practice of penances.

It is mentioned in Sutras,

Baudhyana Dharma Sutra 4.1.16 If, after (a damsel) has been given away, or even after (the nuptial sacrifice) have been offered, the husband dies, she who (thus) has left (her father's house) and has returned, may be again wedded according to the rule applicable to second weddings, provided the marriage had not been consummated.

Vasistha Dharma Shastra 17.74 'If a damsel at the death of her husband had been merely wedded by (the recitation of) sacred texts, and if the marriage had not been consummated, she may be married again.'

It is mentioned in Manu Smriti that the virgin wife is worthy of being married again,

Manu Smriti 9.176 If she be (still) a virgin, or one who returned (to her first husband) after leaving him, she is worthy to again perform with her second (or first deserted) husband the (nuptial) ceremony.

A impotent man cannot consummate the marriage, hence Sutras also allow remarriage of widows whose husband is impotent,

Baudhayana Dharma Sutra, Prasna 2, Adhyaya 2, Kandika 3.27 He (is called the son) of a twice married woman (paunarbhava) who is born of a remarried female, (i,e.) of one who, having left an impotent man, has taken a second husband.

Swami Dayanand Saraswati was also of the same view but unlike Maharishi Manu,

Dayanand prohibited remarriage of both man and woman,

”Q ~Can one party re-marry when the other is dead? A. ~ Yes. Says the sage Manu on this subject ” A man or a woman, who has simply gone through the ceremony of joining hands* but whose marriage has not been consummated, is entitled to re-marry.” MANU 9:179 But re-marriage is absolutely prohibited in the case of a twice born man or woman (i.e., one belonging to a Brahman, Kshatriya or Vaishya Class who has had sexual intercourse with his or her consort.”- Satyarth Prakash, Swami Dayanand Saraswati, Ch 4, p.129, Tr. Chiranjiva Bhardwaja.

Markandeya Purana seems to prohibit marrying a virgin widow too,

Markandeya Purana 14.82 Those men who have married virgin widows and have grown old to the full extent of life, these turned into worms are consumed by ants.

Lying in Hinduism

Hindu god allows lying on five occasions especially while enjoying a woman, Krishna said,

Brahma Vaivarta Purana, Krishna Janma Khanda 98.38-44 ”…Hari began to laugh and thus addressed Uddhava, using words of good import and worlds sanctioned by the Vedas, ”O Uddhava, untruth spoken to women or on the sporting ground, or in an emergency which endangers life or for the good of the vows or the Brahmin is not contemptible…” Tr. Rajendra Nath Sen

Matysa Purana 31.16 ”Sarmistha said:-

”King! there is no sin in speaking untruth at the time of indulging in sexual pleasures, on the occasion of marriage, when life is in danger, wealth is at stake, and in joke. Lying on these five occasions is venal.” Tr. Various Sanskrit Scholars, Edited by B.D. Basu

Mahabharata 8.69 ”In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one’s entire property, falsehood becomes utterable. On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one’s entire property is about to be taken away, or for the sake of a Brahmana, falsehood may be uttered. These five kinds of falsehood have been declared to be

sinless. On these occasions falsehood would become truth and truth would become falsehood.”

Mahabharata 1.82 “Sarmishtha then said, ‘It hath been said, O king, that it is not sinful to lie on the occasion of a joke, in respect of women sought to be enjoyed, on occasions of marriage, in peril of immediate death and of the loss of one’s whole fortune. Lying is excusable on these five occasions.” Tr. K.M. Ganguli

Vasishtha Samhita 16.35 (Men) may speak an untruth at the time of marriage, during dalliance, when their lives are in danger or the loss of their whole property is imminent, and for the sake of a Brâhmana; they

declare that an untruth spoken in these five cases does not make (the speaker) an outcast.

Gautama Samhita 23.29 Some (declare, that) an untruth (spoken) at the time of marriage, during dalliance, in jest or while (one suffers severe) pain is venial.

So Krishna allows lying for personal benefits. No wonder why so many Hindu fanatics use lie and deceit to mock others. Many Hindus are unaware of these verses and they mock others by using their own invented lies. A verse in Rigved states that Vedic God Indra slew Sushna by Maya (deception),

Rig Veda 1.11.7 “Thou slewest, Indra, by stratagems, the wily Sushna: the wise have known of this thy (greatness)…” Tr. H.H. Wilson

Swami Dayanand Saraswati the founder of Arya Samaj wrote in his commentary on this verse,

“God commands that highly intelligent persons should overthrow enemies by using all legitimate means consisting of persuasion (Saam), bribery (Daam), Dand (punishment) and Bhed (polarization, divide and rule, blackmail)…”

This was also Chankya Niti, Chanakya wrote,

Arthashastra of Kautilya Chapter 10
“…Negotiation, bribery, causing dissension, and open attack are forms of stratagem (upaya)…Offering money is bribery (upapradana). Causing fears and suspicion as well as threatening is known as sowing dissesion. Killing, harassing, and plundering is attack (danda)…” Tr. R. Shamasastry

Swami Dayanand Saraswati also advocates lying to propagate ones faith he writes,

“Now it must be understood that if it was the belief of Shankar that God and the human soul were identical and that the world was an illusion, it was not good; but if he had avowed this doctrine simply in order to refute Jainism more successfully, it was a little good.” Satyarth Prakash, by Swami Dayanand Saraswati, Chapter 11, Tr. Chiranjiva Bhardwaja

He means if one lies just to demean others faith in order to propagate the Vedic faith then it is a good thing. Swami Prabhupada the founder of ISKCON had similar views,

‘’According to Lord Śrī Caitanya Mahāprabhu, Śrīpāda Śaṅkarācārya preached the Māyāvāda philosophy for a particular purpose. Such a philosophy was

necessary to defeat the Buddhist philosophy of the nonexistence of the spirit soul, but it was never meant for perpetual acceptance. It was an emergency. Thus Lord Kṛṣṇa was accepted by Śaṅkarācārya as the Supreme Personality of Godhead in his commentation on Bhagavad-gītā.” By A.C. Bhaktivedanta Swami Prabhupada, Srimad Bhagavatam 3.4.20 http://www.vedabase.com/en/sb/3/4/20

Swami Prabhupada also wrote,

“In this regard, it is stated in the Padma Purana that Lord Siva appeared as a brahmana in the age of Kali to preach the Mayavada philosophy, which is nothing but a type of Buddhist philosophy. It is stated in Padma Purana: Lord Siva, speaking to

Parvati-devi, foretold that he would spread the Mayavada philosophy in the guise of a sannyasi brahmana just to eradicate Buddhist philosophy. This sannyasi was Sripada Sankaracarya. In order to overcome the effects of Buddhist philosophy and spread Vedanta philosophy, Sripada Sankaracarya had to make some compromise with the Buddhist philosophy, and as such he preached the philosophy of monism, for it was required at that time. Otherwise there was no need for his preaching Mayavada philosophy. At the present moment there is no need for Mayavada philosophy or Buddhist philosophy, and Lord Caitanya rejected both of them. This Krishna consciousness movement is spreading the philosophy of Lord Caitanya and rejecting the philosophy

of both classes of Mayavadi. Strictly speaking, both Buddhist philosophy and Sankara's philosophy are but different types of Mayavada dealing on the platform of material existence. Neither of these philosophies has spiritual significance. There is spiritual significance only after one accepts the philosophy of Bhagavad-gita, which culminates in surrendering unto the Supreme Personality of Godhead. Generally people worship Lord Siva for some material benefit, and although they cannot see him personally, they derive great material profit by worshiping him." Swami Prabhupada on Srimad Bhagavatam 4.24.17 http://vanisource.org/wiki/SB_4.24.17

So both Swami Prabhupada and Dayanand says that it's OK to lie and deceive to propagate ones faith.

Hindu Scriptures, Battle of Supremacy

I am reproducing some excerpts written by a Hindu scholar named Swami B.V. Giri. Who has proved Puranas and Itihas as part of the Vedas which is contrary to what Arya Samajis are promoting on the internet. He considers Puranas and Itihas to be the fifth Vedas, he has put forth this arguement on the basis of Vedas and other scriptures. According to Swami Giri Vedas are corrupted and 94% of the Vedas are lost, the present Vedas contain only 6% of the original text and there is no use of Vedas in

this age thus Puranas are much superior than Vedas.

Written by Swami B.V. Giri

OBJECTION: In your arguments you have mostly quoted purana-vakya (quotes from Puranic texts) to substantiate your points. However, this is unacceptable. The Vedas are eternal as they emanate from the Lord Himself (apaurusaya), whereas the Puranas and smrti-sastras, although they give knowledge about God, are authored by men. They are auxiliary to the Vedas and hence their statements should be considered as secondary when compared to the statements made in the Vedas. Therefore, in order to validate your claims, you must

give quotes from sruti only.

REFUTATION: That the Vedas are eternal and apauruseya is a fact that all sampradayas, including the school of Sankara, unanimously agree with. They constitute the means of receiving knowledge about the Absolute Truth. However, there are certain factors that make it practically impossible to study the Vedas in this age:

After Srila Vyasadeva divided the Vedas into four books (Rg, Yajur, Sama and Atharva), his disciples further divided them

into 1,130 divisions. This is stated in the Kurma Purana (52.19-20):

eka-vimsati-bhedena rg-vedam krtavan pura

sakhanam satenaiva yajur-vedam athakarot

sama-vedam sahasrena sakhanam prabibheda sah

atharvanam atho vedam bibedha navakena tu

‘Previously the Rg Veda was divided into 21 sections, the Yajur Veda into 100 sections, the Sama Veda into 1,000 sections and the Atharva Veda into 9 divisions.’

Each division has 4 minor divisions, namely the Samhitas, Brahmanas, Aranyakas and Upanisads. Thus altogether the 4 Vedas contain 1,130 Samhitas, 1,130 Brahmanas, 1,130 Aranyakas, and 1,130 Upanisads. This makes a total of 4,520 divisions.

At present, most of these texts have disappeared due to the influence of time. We can only find 11 Samhitas, 18 Brahmanas, 7 Aranyakas and 220 Upanisads which constitutes a mere 6% of the entire Vedic canon!

Even if the Vedas were complete in there entirety, in order to understand them one must first study the Vedangas which includes Siksa (the science of phonetics), Vyakarana (grammatical rules), Kalpa

(ritualistic rules), Nirukta (obscure word meanings), Chanda (Metres for chanting Vedic hymns), and Jyotisa (astrology and astronomy).

Since the language of the Vedas is enshrouded in mysterious meanings, one must also be willing to sacrifice years of study in order to learn Vaidika (classical) Sanskrit. This entails primarily learning the basic grammar (which generally takes 12 years or so) and then memorising extra vocabulary in order to decipher the mystical language of the Vedas. 1

Apart from that, it is practically impossible for those born in the age of Kali (who are generally ‘mandah sumanda-matayo’) to memorise even the slightest thing. What to speak of the entire Vedas or even the 6%

that still survives today! At present, amongst the brahmana communities in India, it is generally observed that vedadhyayana simply consists of memorising the text of one of the four Vedas ‘parrot-fashion’, but as we can see from above, there is much more to it than that. Therefore, we may conclude that although the Vedas are perfect sabda-pramana, it is impractical to become thoroughly conversant with the Vedas in this day and age in order to understand the Supreme. Hence the solution lies in the Puranas and the Itihasas. This is explained in the following verse –

bharata-vyapadesena hyamnayarthah pradarsitah

vedah pratisthah sarve sarve purane natra samsayah

“On the pretext of writing the Mahabharata, Vyasa explained the meaning of the Vedas. Certainly all the topics of the Vedas have been established in the Puranas.” (Visnu Purana)

Furthermore, it is explained in the Mahabharata (Adi Parva 1.267) and Manu Samhita –

itihasa puranabhyam vedam samupabrmhayet

” One must complement one’s study of the Vedas with the Itihasas and the Puranas.“

In the Prabhasa-khanda of the Skanda Purana (5.3.121-124) it is said –

veda-van niscalam manye puranartham dvijottamah

vedah pratisthitah sarve purane natra samsayah

bibhety-alpa-srutad vedo mam ayam calayisyati

itihasa-puranais tu niscalo’yam krtah purah

yan na drstam hi vedesu tad drstam

smrtisu dvijah

ubhayor yan na drstam hi tat puranah pragiyate

yo veda caturo vedan sangopanisado dvijah

puranam naiva janati na ca sa syad vicaksana

” O best of the brahmanas, the meaning of the Puranas is unchanging just like that of the Vedas. The Vedas are all sheltered within the Puranas without a doubt. The Veda has a fear that unqualified people will read her and then distort her meaning. Thus, the significance of the Veda was fixed in the Puranas and Itihasas. That which is not found in the Vedas is found in the Smrti. That which is not found in the Smrti is to be

found in the Puranas. Those who know even the Vedas and Upanisads are not learned if they do not know the Puranas.”

The reason they are called ‘Puranas’ is because they make the Vedas complete (puranat puranam iti canyatra). This is not to suggest that the Vedas are incomplete. It simply means that the Puranas are explanatory supplements which aid one to understand the concise and ambiguous passages in the Vedas. If the Puranas complete the Vedas, it is only logical that they must be Vedic in nature.

Our Tattvavadi friends have stated that

Puranic evidence is secondary to those statements of the sruti because they are composed by mortals. Generally it is correct to state that the sruti is primary and the smrti secondary in that it (sruti) seeks to elaborate on the meaning of the smrti. However, under the circumstances, the puranas and itihasas are now to be considered primary evidence. As regards the mortal composition of the puranas and Itihasas, 2 we beg to differ with this view, on the basis of the following references in the sruti-sastras

rcah samani chandamsi puranam yajusa saha

ucchistaj-jajnire sarve divi deva divi-sritah

“The Rg, Sama, Yajur and Atharva became manifest from the Lord, along with the Puranas and all the Devas residing in the heavens.” (Atharva Veda 11.7.24)

sa brhatim disam anu vyacalat tam itihasas ca puranam ca gathas ca itihasasya ca sa vai puranasya ca gathanam ca narasamsinam ca priyam dhama bhavati ya evam veda

“He approached the brhati meter, and thus the Itihasas, Puranas, Gathas and Narasamsis became favorable to him. One who knows this verily becomes the beloved abode of the Itihasas, Puranas, Gathas and Narasamsis.” (Atharva Veda 15.6.10–12)

evam ime sarva veda nirmitah sa-kalpah sa-rahasyah sa-brahmanah sopanisatkah setihasah sanvakhyatah sa-puranan

“In this way, all the Vedas were manifested along with the Kalpas, Rahasyas, Brahmanas, Upanisads, Itihasas, Anvakhyatas and the Puranas.” (Gopatha Brahmana, purva 2.10)

nama va rg-vedo yajur-vedah sama-veda atharvanas caturtha itihasa-puranah pancamo vedanam vedah

“Indeed, Rg, Yajur, Sama and Atharva are the names of the four Vedas. The Itihasas

and Puranas are the fifth Veda.”
(Kauthumiya Chandogya Upanisad 7.1.4)

asya mahato bhutasya nihsvasitam etad
yad rg-vedo yajur-vedah sama

vedo’tharvangirasa itihasah puranam
ityadina

“O Maitreya, the Rg, Yajur, Sama and Atharva Vedas as well as the Itihasas and the Puranas all manifest from the breathing of the Lord.” (Madhyandina-sruti, Brhad-aranyaka Upanisad 2.4.10)

From these above sruti statements it is clear that the puranas are part of the Vedas and originate from the same source as the

Vedas, namely the Supreme Lord Himself. One may argue that since the Puranas have names such as Skanda, Agni, Markandeya etc. they must have been composed by those personalities, therefore they are not eternal and thus cannot be apauruseya. However, if that is the case, then certain sections of the Vedas must also be considered to be pauruseya-vakya since they have names like Katha Upanisad, Aitareya Upanisad (Katha and Aitareya being names of sages). It is understood that certain parts of the Vedas are named after certain rsis, not because they composed them, but because they were the main exponents of those portions. Since persons with the names Katha and Aitareya appear in every millenium, one should not misunderstand that before the appearance

of those persons described in the Vedas, these names were simply meaningless words.

Similarly many of the Puranas are named after the first person who expounded them. Many times however, due to the influence of time, a scripture may become forgotten on this planet and thus a deva or sage speaks it again, and it becomes known by that name. Such an example is found in the Bhagavatam wherein the sun-god imparts the Vajasaneyi-samhita of the Yajur Veda to Yajnavalkya Muni –

atha ha bhagavams tava carana-nalina-yugalam tri-bhuvana-gurubhir

abhivanditam aham ayata-yama-yajus-kama upasaramiti.

evam stutam sa bhagavan vaji-rupa-dharo ravih

yajumsy ayata-yamani munaye ’dat prasaditah

“Therefore, O lord, with prayers I approach your two lotus feet, which are adored by the preceptors of the three worlds, because I wish to receive from you mantras of the Yajur Veda that are unknown to anyone else.”

“Being pleased by such exaltation, the sun-

god took the form of a horse and presented to the muni mantras of the Yajur Veda which were previously unknown to any mortal.” (Bhagavata 12.6.72-73)

In his treatise Visnu Tattva Vinirnaya, Sri Madhva, quoting Brahmanda Purana explains thus:

puranani tadarthani sarge sarge’nythaiva tu

kriyante’tastvanityani tadarthah purva-sargavat

vedanam srsthivakyani bhaveyurvyaktyapeksaya

avantarabhimananam devanam va vyapeksaya

nanityatvat kutastesamanityatvam sthiratmanam

In other words, the Puranas are supposed to explain the meaning of the Vedas and are only different by the changes in words, chanda (metre), rsi, sequence etc. at the beginning of each creation. In this way they are considered to be non-eternal, but their meaning will be the same as in the previous creation.

Therefore Madhva categorizes the Puranas as ‘nitya-anitya’ because they originally emanate from the Supreme Lord, but they are sometimes unmanifest.

As a side note, it may be asked that if the Puranas are indeed subsidiary to the sruti-sastras, why does Sri Madhvacarya himself

quote them so often in his works? Not only that, he even uses puranic evidence in order to establish the nityatva of the Vedas! If the Puranas are not eternal and apauruseya, why would he use their ‘secondary statements’ as a pramana to validify something which is superior?

Another point is that in the chanting of the Brahma-yajna (formal study of the Vedas), the Puranas are included. If they were not Vedic in nature they would not be included. Therefore the Taittiriya Aranyaka (2.9) states yad brahmananitihasa-puranani: “The Itihasas and Puranas are Vedas.”

It has already been stated above in the quote from Chandogya Upanisad 3 that the Puranas are known as the fifth Veda. 4 The reason behind this is because the Puranas

and Itihasas are derived originally from the Yajur Veda. This is explained by Sri Suta in the Vayu Purana-

itihasa-purananam vaktaram samyag eva hi

mam caiva pratijagraha bhagavan isvarah prabhuh

eka asid yajur-vedas tam caturdha vyakalpayat

catur-hotram abhut tasmins tena yajnam akalpayat

adhvaryavam yajurbhis tu rgbhir hotram tathaiva ca

audgatram samabhis caiva brahmatvam capyatharvabhih

akhyanais capyupakhyanair gathabhir dvija-

sattamah

purana-samhitas cakre puranartha-visaradah

yac-chistam tu yajur-veda iti sastrartha-nirnayah

“That almighty Lord (Sri Vyasa) chose me as the qualified speaker of the Itihasas and the Puranas. In the beginning there was only one Veda – the Yajur Veda. This was divided into four portions. From these stemmed the four performances known as the catur-homa by which he (Vyasa) arranged for the performance of sacrifice. The Adhvaryu priest uses the Yajur mantras, the Hotra priest uses the Rg mantras, the

Udgata priest uses the Sama mantras, and the Brahma priest uses the Atharva mantras.

O best of all the brahmanas, after this he (Vyasa) who understands the meaning of the Puranas, compiled them and the Itihasas by combining various akhyanas, upakhyanas and gathas. 5 Whatever remained after Vyasa had divided the Vedas into four divisions was considered to also be the Yajur Veda. Thus is the conclusion of the sastras." (Vayu Purana 60.16-18, 21-22)

The statement of Sri Suta Gosvami in the above verse from Vayu Purana in which he says that 'Whatever remained after Vyasa had divided the Vedas into four divisions

was considered to also be the Yajur Veda' indicates that the essence of the original Purana (which was the remaining part of the Yajur Veda) became the condensed version of the Purana consisting of four-hundred-thousand slokas, available on the earth-planet.

Further evidence for this is found in the Matsya Purana (53.8-9)wherein the Lord says –

kalenagrahanam matva puranasya dvijottamah

vyasa-rupam aham krtva samharami yuge yuge

"O best of the brahmanas, understanding

that the Purana would gradually become forgotten, in every yuga I appear in the form of Vyasa and condense it.”

In the next sloka of that Purana, the Lord continues –

catur-laksa-pramanena dvapare dvapare sada

tad astadasadha krtva bhur-loke’smin prabhasyate

adyapyamartya-loke tu sata-koti-pravistaram

tad artho’tra catur-laksah sanksepena nivesitah

“The Purana contains four-hundred-thousand verses which is divided into eighteen parts. These are passed on via oral tradition every Dvapara-yuga on the earth-planet. Even today the original Purana which consists of one-billion verses exists in the heavenly planets. The essential meaning of that Purana is contained in the smaller version of four-hundred-thousand verses.”

The same point is raised in the Vayaviya Samhita (7.1.1. 37-38) –

sanksipya caturo vedams caturdha vyabhajat prabhuh

vyasta-vedataya khyato veda-vyasa iti

smrtah

puranam api sanksiptam· catur-laksa-pramanatah

adyapyamartya-loke tu sata-koti-pravistaram

sanksiptam ityatra teneti sesah

“That Lord who is most intelligent then divided the Vedas into four. He therefore became known as Veda Vyasa. He also summarized the Puranas into four-hundred-thousand verses which are still available in the heavenly domain in the form if one billion verses.”

However, it should be explained that although the Puranas and Itihasas are known as the fifth Veda — that does not mean that they are literally identical in all ways with the Vedas. If that were so, Purana and Itihasa would just be names of certain sections of the Vedas. The difference between them is in annotation and the order of words. The Vedas are chanted in a particular style involving three tone accents (svaras) called udatta, anudatta and svarita. If a word is chanted in the wrong accent, the whole meaning of the sentence can change.

As regards the order of words, the Vedas maintain a particular sequence which has not changed since the dawn of creation. There is no scope for even the slightest change in the Vedic texts, whereas the texts

of the Puranas change according to kalpa-bheda. It is for this reason that we find occasional differencies in certain editions of the Puranas.

Another distinction between the Vedas and the Puranas is that although the Puranas are considered part of the Brahma-yajna, they are not used in the performance of Vedic sacrifices.

Unfortunately, major problems also arise when trying to studsy the Puranas. Firstly, although the Puranas are much more accessible than the Vedas and more readily available, they too are not available in their entirety. The eighteen Puranas and eighteen Upa-Puranas are a vast body of literature and there are so many different versions that it is difficult to know which editions are

complete and which texts have been interpolated. This is due to the fact that there are no current disciplic schools nor bona-fide commentaries for most of these works.

Secondly, we can understand that independent study of the Puranas yields no fruit since each seems to establish a different deity as Supreme. By studying the Puranas without proper guidance, the result is only confusion. Matsya Purana (53.65, 68-69) states –

pancangam ca puranam syad akhyanam itarat smrtam

sattvikesu ca kalpesu mahatmyam adhikam hareh

rajasesu ca mahatmyam adhikam brahmano viduh

tadvad agnes ca mahatmyam tamasesu sivasya ca

sankirnesu sarasvatyah pitrnam ca nigadyate

” A Purana consists of five elements, as opposed to an Akhyana. 6 The sattvika Puranas glorify Hari; the rajasika Puranas glorify Brahma, and the tamasika Puranas glorify Siva and Agni. Puranas dealing with mixed modes of nature glorify Sarasvati and the fore-fathers.” 7

The divisions of the eighteen Puranas is defined by Lord Siva to Uma in the Padma

Purana (Uttara Khanda 236.18-21):

vaisnavanam naradiyam ca tatha
bhagavatam subham

garudam ca tatha padmam varaham subha-
darsane

sattvikani puranani vijneyani subhani vai

brahmandam brahma-vaivarta
markandeyam tathaiva ca

bhavisyam vamanam brahmam rajasani
nibodha me

matsyam kaurmam tatha laingam saivam
skandam tathaiva ca

agneyam ca sad etani tamasani nibodha
me

” O beautiful lady, one should know that the Visnu, Naradiya, Bhagavata, Garuda, Padma and Varaha are all in the mode of goodness. The Brahmanda, Brahma-vaivarta, Markandeya, Bhavisya, Vamana and Brahma are in the mode of passion. The Matsya, Kurma, Linga, Siva, Skanda and Agni are in the mode of ignorance.”

Sri Krsna has clearly expressed in Bhagavad-gita that goodness is superior to passion and ignorance. 8 Similarly, Sri Suta Gosvami explains in the Bhagavata(1.2.24) that “Passion is better than ignorance because it can lead to realization of the Absolute Truth.”9 In this verse Suta speaks about which type of worship produces the

ultimate benefit, and his conclusion is that one can only achieve the best result by worshipping Lord Visnu. The sattvika Puranas recommend the worship of Visnu / Krsna, whereas the rajasika and tamasika Puranas advocate the worship of minor deities and therefore do not lead the aspirant towards the Absolute Truth.

It is noteworthy that the sattvika Puranas commence with a questioner inquiring from a learned speaker about the nature of the Absolute. The speaker's answers are clear, direct and unambiguous, leaving no room for misinterpretation. However, in the tamasika and rajasika Puranas questions are put to the speaker which do not pertain to the Absolute Truth. For example, in the Linga Purana the sages request Suta to speak about the glories of the Lingam form

of Lord Siva. We may conclude from this that although Sri Suta Gosvami is learned in transcendental subject matters and expert in explaining them, the questions by the sages here restrict him from speaking on it. All rajasika and tamasika Puranas contain this characteristic defect and therefore are not reliable sources of transcendental knowledge.

One may ask at this point why Srila Vyasadeva wrote these Puranas. According to the various desires of the materially conditioned jivas, he arranged the Puranas. Nevertheless, all Puranas contain glorification of Lord Visnu. This was included by Vyasa in order that those in the lower modes of passion and ignorance will slowly develop interest in the Supreme Lord Hari while studying the rajasika and

tamasika Puranas. 10Therefore in the Hari Vamsa (3.323.34)it is said –

vede ramayane caiva purane bharate tatha

adav-ante ca madhye ca harih sarvatra giyate

“In the Vedas, the Ramayana, Puranas and Mahabharata, from the very beginning to the end, as well as within the middle, only Hari, the Supreme Personality of Godhead, is explained.”

Yet it must be understood that although rajasika and tamasika Puranas do not speak extensively on the Absolute Truth, this does not mean that they give no valid

knowledge at all. If this was the case why would acaryas such as Madhva cite from Puranas such as Skanda, Brahma, Brahmanda, Brahma-vaivarta etc which are not sattvika by nature? The Puranas in the lower modes may also give some insight into the Absolute Truth, although not to the same extent as the sattvika Puranas.

By this we may conclude that the sattvika Puranas are the ultimate pramana. This is also declared by the Padma Purana – sattvika moksa-dah proktah: “The sattvika Puranas give salvation.” Unfortunatly, as stated before, there are no current disciplic schools nor bona-fide commentaries for most of these works. Some of the sattvika Puranas recommend the path of bhakti, while others glorify the path of jnana or yoga.

One possibility to resolve this dilemma is to study the Vedanta-sutra. This work of Vyasadeva contains the essence of the Vedas and the Puranas. Still, the language of the Vedanta-sutras is ambiguous to say the least, and has therefore been interpreted in a number of ways by numerous scholars (Madhva, Sankara, Ramanuja, Bhaskara, Bodhayana, Dramida, Guhadeva to name but a few). The foundations of many of the sutras lie in Upanisadic passages, yet Vyasa does not mention in his work as to which passages the particular sutra is commenting on. Thus both the student and the commentator must determine this for themselves. It is no wonder then that Vedavyasa felt discontent even after compiling the Vedas, Puranas, Mahabharata and Vedanta-sutra –

tathapi bata me daihyo hy atma caivatmana vibhuh

asampanna ivabhati brahma-varcasya sattamah

“I am feeling incomplete, although I am fully equipped with everything required by the Vedas.” (Bhagavata 1.4.30)

The reason for his discontentment was then explained by Narada Muni –

jijnasitam susampannam api te mahad-adbhutam

krtavan bharatam yas tvam sarvartha-

paribrmhitam

“You have completed your inquiries and your studies in the proper fashion, and you have written a great and wonderful work, the Mahabharata, which elaborately explains the different goals of life.” (Bhagavata 1.5.3)

bhavatanudita-prayam yaso bhagavato
’malam

yenaivasau na tusyeta manye tad darsanam
khilam

“You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy

which does not satisfy the transcendental senses of the Lord is considered worthless.”

yatha dharmadayas cartha muni-varyanukirtitah

na tatha vasudevasya mahima hy anuvarnitah

“O best of sages, since you have broadly described the four goals of human life beginning with religious performances, you have not described the glories of the Supreme Personality, Vasudeva.” (Bhagavata1.5.8-9)

On the advice of Narada, Vyasa meditated and the Bhagavata was manifest to him. This is the natural commentary of Vyasa's own sutras (artho'yam brahma-sutranam) and thus includes the purport of the entire Vedic literature (vedartha-paribrmhitah) It is free from the problems that we find with the Vedas and the other Puranas – it is available in it's entirety, it has commentated upon by various Vaisnava acaryas, it is divinely composed and Puranic in nature. In it's opening sloka it gives the essence of the Vedas since it begins with the holy gayatri mantra· (gayatri-bhasya-rupo 'sah) which is itself the essence of the vedas. This is also confirmed in the Matsya Purana (53.20-22) and Agni Purana (272.6.7) –

yatradhikrtya gayatrim vamyate dharma-vistarah

vrtasura-vadhopetam tad bhagavatam istyate

likhitva tac ca yo dadyad dhema-simha-samanvitam

prausthapadyam paurnamasyam sa yati paramam gatim

asta-dasa-sahasrani puranam tat prakirtitam

“That purana is known as the Bhagavata which gives the highest religious principles, refers to the sacred gayatri mantra, and

tells the story of the slaying of Vrtasura. This purana has 18,000 verses and whoever writes down the entire text and places it on a golden throne and gives it in charity to a qualified person on the day of the full-moon of the month of Bhadra will attain the Supreme abode."

Most importantly, the Bhagavata is the crowning glory of the divine author's literary efforts, soothing his heart when he felt that his work remained incomplete.

There are many verses that praise the Bhagavata above all the other Puranas. In the Skanda Purana (Visnu-khanda 6.4.3) it says –

srimad bhagavatasyatha srimad bhagavatah sada

svarupam ekam evasti sac-cid-ananda-laksana

“The Bhagavata and the Supreme Lord are always of the same nature – possessed of eternal existence, knowledge and bliss.”

In the Visnu Khanda of the Skanda Purana (5.16.40-42, 44,33) –

sataso ‘tha sahasrais ca kim anyaih sastra-samgrahaih

na yasya tisthate gehe sastram bhagavatam kalau

katham sa vaisnavo jneyah sastram bhagavatam kalau

grhe na tisthate yasya sa viprah svapacadhamah

yatra yatra bhaved vipra sastram bhagavatam kalau

tatra tatra harir yati tridasaih saha narada

yah pathet prayato nityam slokam bhagavatam mune

asta-dasa-purananam phalam prapnoti manavah

“If the Bhagavata is not kept in one’s house

in the Kali Yuga, of what avail are collections of other scriptures by the hundreds and thousands? How can he be condidered a Vaisnava who, in the Kali Yuga, does not keep the Bhagavata in his house? Even if he is a brahmana, he is lower than an outcaste. O Narada, O Sage, wherever the Bhagavata is found in the Kali-yuga, there Hari goes together with all the demigods. O Muni, that pius soul who daily recites a verse from the Bhagavata reaps the fruits of the eighteen Puranas."

In the Padma Purana (Uttara-khanda 193.3)

puranesu tu sarvesu srimad bhagavatam param

yatra prati-padam krsno giyate
bahudharsibhih

“Of all the puranas, the Bhagavata is the greatest. In every line the sages glorify Sri Krsna in various ways.”

Also in the Padma Purana –

padau yadiyau prathama-dvitiyau trtiya-
turyau kathitau yad-uru

nabhis tatha pancama eva sasto
bhujantaram dor-yugalam tathanyau

kanthas tu rajan navamo yadiyo
mukharavindam dasamam praphullam

ekadaso yas ca lalata-pattam siro’pi yad dvadasa eva bhati

namami devam karuna-nidhanam tamala-varnam suhitavataram

apara-samsara-samudra-setum bhajamahe bhagavata-svarupam

“The first and second cantos of the Bhagavata are Sri Krsna’s feet. The third and fourth cantos are His thighs. The fifth canto is His navel. The sixth canto is His chest. The seventh and eighth cantos are His arms. The ninth canto is His throat. The tenth canto is His beautiful lotus-face. The eleventh canto is His forehead. The twelth canto is His head.

I bow down to that Lord , the ocean of mercy whose color is like that of a tamala tree and who appears in this world for the welfare of all. I worship Him as the bridge for crossing the unfathomable ocean of material existence. The Bhagavata has appeared as His very Self.”

In the Garuda Purana –

artho ’yam brahma-sutranam bharatartha-vinirnayah

gayatri-bhasya-rupo ’sah vedartha-paribrmhitah

grantho ’stadasa-sahasrah srimad-bhagavatabhidhah

“The Bhagavata is the authorized explanation of Brahma-sutras, and it is a further explanation of Mahabharata. It is the expansion of the gayatri-mantra and the essence of all Vedic knowledge. This Bhagavata, containing eighteen thousand verses, is known as the explanation of all Vedic literature.”11

CONCLUSION: In this way we have shown through the pramana of the srutis, smrtis, Itihasas and Puranas that the Mahabharata and the Puranas are indeed considered to be the fifth Veda, and that they are of higher importance and significance in the age of Kali than the four Vedas. Of them, the highest is the the Bhagavata, the crest-jewel

of all the Vedic literatures. For this reason the Bhagavata(1.3.43) says:

krsne sva-dhamopagate dharma-
jnanadibhih saha

kalau nasta-drsam esa puranarko’dhunditah

“The Bhagavata is as brilliant as the sun. After Sri Krsna has left for His abode, accompanied by dharma and knowledge, it has arisen to save us from the darkness of the age of Kali.”

1– This is affirmed by Lord Krsna in the

Bhagavata (11.3.44) – “paroksa-vada vedo’yam” (The Vedas speak indirectly).

2– In the case of the Bhagavata, this itself is a contradiction from the point of view of the Madhva sampradaya. If the Vedas are considered a primary authority merely because they issued from the mouth of God Himself, the Bhagavata and Mahabharata should also fall into such a category since the author of these works was Veda Vyasa, whom the Tattvavadis consider to be a direct avatara of Narayana.

3– This verse from Chandogya Upanisad is also quoted by Madhvacarya in Visnu Tattva Vinirnaya (5). It is also worth noting that in Prof. K.T. Pandurangi’s work The

Principal Upanisads (Dvaita Vedanta Studies and Research Foundation, Bangalore 1999) wherein he explains Madhvacarya's Upanisad commentaries, the author gives the same meaning of this verse.

4– This is also confirmed in the Bhagavata (1.4.20):

rg-yajuh-samatharvakhya

vedas catvara uddhrtah

itihasa-puranas ca

pancamo veda ucyate

"The Vedas were divided into four, namely

Rg, Yajur, Sama and Atharva. The Itihasas and the Puranas are said to be the fifth Veda.”

5– In his tika on the Visnu Purana 3.6.16, Srila Sridhara Svami explains these terms thus:

svayam-drstartha–kathanam prahur akhyanakam budhah srutasyarthasya

kathanam upakhyanam pracaksate gathas tu pitr-prthivyadi gitayah

“An Akhyana is a description of that which is witnessed by the speaker. An Upakhyana is a description of something the speaker has not seen, but merely heard about. A

Gatha is a song dedicated to the forefathers and beings present upon the earth.”

6– The word sankspitam in this verse is important. This means ‘condensed’ and not ‘composed’. In other words Sri Vyasa condensed the already existing Vedas, then taking unused verses from that condensed portion, he compiled the Puranas. Thus, the Puranas must be understood to be equal to the Vedas.

7– The five elements of a Purana are described in Matsya Purana (53.65) –

sargas ca pratisargas ca

vamso manvantarani ca

vamsyanucaritam caiva

purana panca-laksanam

“The five subjects which make up a Purana are creation (sarga), secondary creation (pratisarga), geneology of kings (vamsa), the description of the Manus (manvantara) and the activities of those kings (vamsanucarita). “

8– In this verse the word ‘agni’ (fire) refers to the Vedic sacrifices wherein one offers oblations into various sacred fires. ‘Kalpesu’ means ‘scripture (in this case Purana) according to the definition given in the Medini Sanskrit dictionary 1.21.2 (kalpa

sastre vidhau nyaye samvarte brahmane dine – the word kalpa means ‘scripture’, ‘rule’, ‘logic’, and ‘day of Brahma’.) The word ‘ca’ in the phrase ‘sivasya ca’ implies the consort of Lord Siva, namely Goddess Uma. ‘Sankirnesu’means ‘in the various Puranas which are in mixed modes of goodness, passion and ignorance. The word ‘sarasvatyah’ refers to the presiding deity of speech and, by implication, the various devas referred to in various scriptures which she embodies. ’Pitrnam’ refers to the karma-khanda rituals meant for attaining the heavenly planets of the manes (karmana pitr-lokah).

9– sattvat sanjayate jnanam

rajaso lobhaeva ca

pramada-mohau tamaso

.bhavato’jnanam eva ca (Bg 14.17)

10– tamasas tu rajas tasmat

sattvam yad brahma-darsanam

11– Quoted by Sri Madhva in his Bhagavata -tatparya.

Cow’s Excreta as Medicine: Insult to Humanity

The cow is, at the least, an animal domesticated by man for help in agricultural activities.[1] Although the mighty machines now used in farming have made these animals irrelevant in agriculture, valiant attempts are being made, at least in India, to preserve the exalted position of the so called ‘second mother’ [2] or even ‘mother of the world’ [3,4].

The stringent agitations to protect the ‘cow-mother’ [4,5] and even riots and murders of

dalits for the sake of the cow,[6,7] suggest that the human life is far less important than a dead cow in this part of the world.[7] This extraordinary reverence for the cow has led to the development and marketing of many ‘products’ made from the secretions and excretions of the cow, with claims that these products may be more ‘lucrative’ than even the dairy.[8]

‘Cow Products’

The list of ‘products’ developed from the milk and excreta of the cow is quite long. Panchagavyaand cow urine distillate (gau arka) are the most quoted of these

preparations.

Panchagavy is a blend of five (pancha) products obtained from the cow (gavya = from gau) – the dung, urine, milk, ghee and curd.[9,10] Three preparations of cow's urine, namely gau-mutra asav (fermented preparation), gau-arka (or distillate) and Ganavati (or tablet) are also used as medicines.[8,11] Two US patents have also been obtained for the gau -arka [11] and this fact has been highlighted over and over again.

Various products from the cow have been suggested as a successful remedy against more than hundred diseases, from fever to cancer.[8,11,12] Panchagavya is most reverentially used as a 'body and soul cleanser', following the birth or death of a

family member. It has also been suggested as a medicine and more profusely as a pesticidal spray for plants and as a soil enriching manure.[10]

Very recently, panchagavya has been suggested as a remedy for chikungunya as well.[13] Cow’s urine has been used in the preparations of hair oil, shampoo, skin cream etc.[8] Preparations like soap, nasal powder, body powder, body cream, incense sticks, tooth powder etc. have been prepared from the cow dung and recommended for medical use[8]. Probably to add sanctity to the entire gamut of these ‘medications’, it has been claimed that

Indian pure breed cows have ‘immunology power’ from 90% to 98% while the cows of mixed breed have less than 40%.[11]

The ‘evidence’:

Curious to know about Panchagavya, I asked an Ayurveda physician about its utility. She briefed me about all the virtues of the gau mutra (cow’s urine), gau maya (cow dung) and Panchagavya, quoting the Charaka Samhita. But how can we, living in the 21st century, rely on an ancient text to justify the use of these excreta, I wondered. All these have been well studied by Charaka, she told me. May be, but the concept of biochemical molecules (and the modern biochemical analysers) and of microbes (and the means of isolating them) were non

-existent during Charaka’s time, I countered. But the cow’s urine hasn’t changed since Charaka’s time, she averred. I was dumbstruck!

Most articles on the virtues of cow’s excreta extensively quote from scriptures and the Charaka Samhita. Here are some of these arguments:

The cow is our mother and we are her children. Therefore cow urine is beneficial.[8,11]

Diseases are caused by imbalance of elements bile, mucous and air and cow urine balances elements.[8]

Amongst urines, cow urine is best.[8]

Ganga resides in the cow urine and it

contains copper and gold salts, which are elixirs. It does not decay, older the cow urine, the more useful it is.[8]

Recently a lot has been written about the patents for cow urine; one obtained on the basis of laboratory studies (on culture plates and cell lines) on the usefulness of cow urine distillate in enhancing the efficacy of antibiotics and anti cancer drugs, [14,15] and the other patent obtained for cow urine therapy.[16] There are reports of the use of cow's urine therapy from Myanmar [17] and of a cow's urine concoction used as a traditional remedy for convulsive seizures in Nigeria.[18] There have also been reports of studies on the cow's urine distillate in gouty arthritis, lymphocyte and polymorphonuclear cells and carbon tetrachloride poisoning, all done

on experimental animals in small numbers.[19-22] These results have been extrapolated freely and wild conclusions have been drawn about the ‘magical powers’ of the cow’s urine in treating almost all the diseases afflicting mankind today.[14,17] Even the Department of Animal Husbandry of the Ministry of Agriculture, Government of India, has published reports that seek to promote the marketing of cow’s urine as a therapeutic agent.[23]

The facts:

Faced with this blitzkrieg of marketing of cow’s urine and the real danger that cow’s urine and other products of cow’s excreta may be pushed into the throats of hapless patients, with active support from the govt., agencies., it is time we look into the facts.

One need not go far to see the hypocrisy of the ‘cow urine promoters’ than have a look at the ayurveda texts themselves, extensively quoted as the primary source of support for the utility of cow’s urine as a therapeutic agent. All three major ancient texts of ayurveda, by Charaka (1st-2nd century), Susruta (3rd –4th century) and Vagbhata (7th century) mention of the therapeutic uses of beef[24,25] as well, but this fact is no where mentioned by the proponents of cow’s urine. Eating beef is a sin and drinking cow’s urine or eating its

dung brings health, if these self-styled guardians of ancient Indian tradition are to be believed.

What about the much touted patents for cow’s urine? A patent is a set of exclusive rights granted by a state to an inventor to prevent or exclude others from making, using, selling, offering to sell or importing the invention.[26] Nothing more, nothing less. A patent in itself cannot be the proof for the utility of any product. It is hardly surprising that while International patents have been registered for cow’s urine and its products, no such patent has been obtained from the Govt. of India. An Indian patent may not make enough and weighty news, but an international patent, on the other,

helps to claim that even ‘foreigners’ have accepted the virtues of cow’s urine!

All the studies available in the literature about the therapeutic efficacy of cow’s excreta are small studies conducted in the labs and on animals or tissues. There are no reports of any controlled, double blind clinical studies in humans, other than some anecdotal reports and claims by the practitioners of ‘cow therapy’ and all these so called claims of research appear dubious by any scientific standards.[27]

Most of these papers contradict their own claims: the claims made about the gold and copper salts in urine, for example, are not supported by the data provided by the protagonists themselves.[8,28]

Urine is urine, the liquid waste that is filtered by the kidneys and excreted through the urinary system. It contains many solutes and biological products that are unnecessary for the living body and hence excreted and also some substances secreted by the urinary tract to facilitate this excretion. Chemical constituents of human and animal urine are almost alike.[28,29] For example, Urokinase is an enzyme secreted into the urine to prevent its clogging; today, it is extracted from

human urine and used to dissolve clots in the coronary arteries in patients who suffer a heart attack.[30] Does this justify drinking one’s own urine in case of a heart attack? Far from it. Is cow’s urine safe for mankind? There are reports of severe adverse effects, even fatal, of drinking cow urine concoctions, further supported by experimental evidence.[31] Cow’s urine can also be a source of infectious diseases, especially leptospirosis, [32] that can spread through oral mucosa. The claim that cow’s urine and cow dung have antiseptic properties is not only baseless, but also dangerously misleading. While cow dung (and all fecal matter) is teeming with bacteria excreted from the intestines, several bacteria have been isolated from Panchagavya too.[33,34] Application of

these bacteria-rich excreta onto wounds may lead to life threatening sepsis. Only those who are absolutely ignorant about such facts can daringly market cow’s excreta as antiseptics, but the tragedy is that some practitioners of modern medicine, blinded by their faiths in their ‘spiritual heads’ or ‘Mathadhipathis’ also appear to support such nonsense.

Conclusions:

It is clear that cow’s urine and other excreta are only the waste products rejected by the animal’s body and are similar to the excreta

of other animals and therefore, there is absolutely no reason why the cow’s urine or other excreta should be venerable over those of humans beings or other animals.

The claims of the efficacy of cow’s excreta (and their products) in the treatment of almost every disease are not supported by any evidence and there are no clinical trials reported on the use of these products in human beings. With reports available about the possible adverse effects of the use of cow’s excreta, it is shocking that such products are being allowed to be not only marketed but also trumpeted, even supported by the agencies of the govt. of India, as the ‘cure-for-all’ wonder drugs.

Propaganda regarding the utility of cow's excreta largely emanates from the obscurantist and Hindu fundamentalist forces and appears to be designed to condemn the ordinary human beings into ingesting cow's excreta under the alibi of 'treatment' and 'long life'. This is not surprising at all, given the several instances of the down trodden dalits forced into eating even human excreta by the same fundamentalists.[35]

Eulogising the cow (and not buffalo and other cattle that are equally 'useful') as 'second mother', 'God mother', 'mother of the world' etc., largely because it provides milk,[11] (and hopefully not because of its excreta) raises a fundamental question

about the concept of motherhood itself: Do we love and respect our own mothers solely because we have been breastfed and is motherhood only about milk?

This entire exercise of marketing the cow's products and promising huge economic benefits (a claim not supported by any data) of keeping the cows even after they have passed the age of secreting milk is part of the grand design to prevent the slaughtering of the cows so as to deprive the poor sections of the society from quality meat as well as some economic benefits of marketing the beef. But sustaining the livestock is proving to be very costly for the environment, with a large share of global warming attributed to the

livestock.[36,37] It is time we take a rational view of all the issues involved.

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Sati Pratha: The Burning of Widows

Sati Pratha is a Hindu practice where the wife ascends the funeral pyre of her husband and gives up her life. The word Sati may have been derived from the name of Shiva's wife. Sati, also called Dakshayani, was one of the daughters of Prasuti and Daksha. She loved Shiva, but her father Daksha forbade her marriage to Shiva. She married Shiva anyway, and Daksha got

revenge by not inviting Shiva to a festival during his absence. Sati killed herself by self-immolation on a fire. After Shiva returned and found Sati's body, he killed and decapitated Daksha, later replacing his head with a goat's. Sati Pratha was widespread during the Early Brahmanic Dark Ages (1500 BC – 500 BC). It was later enforced by the Brahmins on their usurpation of power during the Later Brahmanic Dark Ages (500 BC – 1000 AD). Sati Pratha can be found in almost every Hindu scripture.

There have been some cases of Sati Pratha in Independent India,

16/1/19 In Shahbazpur UP, kin and locals

stop woman from performing ‘Sati’

https://timesofindia.indiatimes.com/city/kanpur/in-up-kin-and-locals-stop-woman-from-performing-sati/articleshow/67550770.cms

21/11/18 On way to perform ‘sati’, woman Laungshree Devi resident of Angautha village dragged from pyre

https://www.deccanherald.com/national/way-perform-sati-woman-dragged-704033.html

1 April 2015 Maharashtra: Woman’s body found from husband’s pyre

http://www.dnaindia.com/india/report-maharashtra-woman-s-body-found-from-

husband-s-pyre-2073728

Dec 15 2014: In Bihar, 65-year-old woman jumps into husband’s funeral pyre

http://www.firstpost.com/india/bihar-65-year-old-woman-jumps-husbands-funeral-pyre-1849693.html

9 Sep 2009 Indian women still commit ritual suicides

https://www.rt.com/news/india-ritual-suicide-sati/

14 October 2008 Relatives arrested after widow burns to death on funeral pyre

https://www.theguardian.com/world/2008/

oct/14/india

22 September 2006 Brothers arrested for throwing 95-year-old mother on funeral pyre

http://www.dailymail.co.uk/news/article-406471/Brothers-arrested-throwing-95-year-old-mother-funeral-pyre.html

22 August 2006 India wife dies on husband's pyre

http://news.bbc.co.uk/2/hi/south_asia/5273336.stm

An unusual occurence in Bihar

"In 1987, 18-year-old Roop Kanwar was immolated in Rajasthan in front of the

whole village. Hers was the fortieth case in independent India, and the 28th in Rajasthan. In this case too it was glorified as the ultimate religious act of a married woman. Public pressure forced the government to enact the Rajasthan Sati Prevention Ordinance on October 1, 1987. Rajasthan Chief Minister Vasundhara Raje Scindia had maintained a stony silence on whether her government will appeal against the judgment. And it had to be filed before March 31. This would have meant going against her mother's professed views supporting sati. It would also have meant going against the Hindu revivalists in the BJP. Incidentally, VHP Vice-President Acharya Dharmendra was the master of ceremonies at the first death anniversary of Roop Kanwar."

http://archive.tehelka.com/story_main1.asp?filename=Ne040304bihar.asp

IN MAHABHARATA

Mahabharata 1.125.33 “Vaisampayana continued, ‘Having said this, the daughter of the king of Madras, the wedded wife of Pandu, ascended the funeral pyre of her lord, that bull among men.” Tr. K.M. Ganguli

Mahabharata 1.126.30 ” His wife Madri, beholding him placed in the funeral pyre and about to be consumed, herself

ascended the same pyre, and sacrificing her life thus, hath gone with her lord to the region reserved for chaste wives.” Tr. K.M. Ganguli

Mahabharata 1.95.63-64 “And (one day) Pandu, beholding Madri decked with ornaments, had his desire kindled. And, as soon as he touched her, he died. Madri ascended the funeral pyre with her lord.” Tr. K.M. Ganguli

Mahabharata 16.7.24-26 “The four wives of that heroic son of Sura ascended the funeral pyre and were consumed with the body of their lord. All of them attained to those regions of felicity which were his.The son of Pandu burnt the body of his uncle

together with those four wives of his, using diverse kinds of scents and perfumed wood. As the funeral pyre blazed up, a loud sound was heard of the burning wood and other combustible materials, along with the clear chant of Samans and the wailing of the citizens and others who witnessed the rite.”
Tr. K.M. Ganguli

IN RAMAYANA

Valmiki Ramayana, Ayodhya Kanda 3.66.12
“Today itself, I too in devotion to my husband, will meet my appointed end. I shall enter the fire, duly embracing this

body of my husband.” Shri K.M.K. Murthy

IN PURANAS

Devi Bhagavatam 6.25.35-50 …Once Madri, full of youth and beauty, was staying alone in a solitary place and Pandu seeing her embraced her and due to the curse, died. When the funeral pyre was ablaze, the chaste Madri entered into the fire and died a Sati…

Devi Bhagavatam 2.6.53-71 …Then those Munis, practising great vows, knew that Pandu was dead and performed duly, on the banks of the Ganges, the ceremony of burning the dead. At that time Madri gave

over to Kunti the charge of her two sons and followed the Sati practice along with her husband to go to Satyaloka…

Agni Purana 222.19-23 ”…The widow who practices self-control and austerities after the death of her husband, goes to heaven…the widow who burns herself on the same funeral pire wth her husband also goes to heaven.” Tr. M.N. Dutt

Kurma Purana 2.34.108b-109 ”A woman who enters the funeral pyre along with her husband, shall uplift him even if is a Brahmana-slayer, an ungrateful fellow or one defiled by great sins. learned men know this to be the greatest expiation for women.” Tr. Board of Scholars, Edited by

J.L. Shastri.

Vishnu Purana 5.38.1-11 “The 8 queens of Krishna, who have been named, with Rukmini at their head, embraced the body of Hari, and entered the funeral fire. Revati also embracing the corpse of Rama, entered the blazing pile, which was cool to her, happy in contact with her lord. Hearing these events, Ugrasena and Anakadundubhi, with Devaki and Rohini, committed themselves to the flames…” Tr. H.H. Wilson

Shiva Purana, KotiRudra Samhita 4.10. 23-24 ”The Brahmin lady desirous of entering the pyre in order to follow her husband cursed the Raksasa king. The chaste lady entered fire…”

Bhagwad Purana (Srimad Bhagvatam) 4.28.50 She then prepared a blazing fire with firewood and placed the dead body of her husband upon it. When this was finished, she lamented severely and prepared herself to perish in the fire with her husband.‘

Swami Prabhupada writes on this verse,

”It is the long-standing tradition of the Vedic system that a faithful wife dies along with her husband. This is called saha-maraṇa. In India this system was prevalent even to the date of British occupation. At that time, however, a wife who did not wish to die with her husband was sometimes forced to do so by her relatives. Formerly that was not the case — the wife used to enter the fire

voluntarily. The British government stopped this practice, considering it inhuman. However, from the early history of India we find that when Mahārāja Pāṇḍu died, he was survived by two wives — Mādrī and Kuntī. The question was whether both should die or one should die. After the death of Mahārāja Pāṇḍu, his wives settled that one should remain and the other should go. Mādrī would perish with her husband in the fire, and Kuntī would remain to take charge of the five Pāṇḍava children. Even as late as 1936 we saw a devoted wife voluntarily enter the fire of her husband.”
A.C Bhaktivedanta Swami Prabhupada on Bhagwad Purana 4.28.50 [Source: http://vanisource.org/wiki/SB_4.28.50]

He also wrote,

‘’In the Vedic culture there is a system known as satī or saha-maraṇa, in which a woman dies with her husband. According to this system, if the husband dies, the wife will voluntarily die by falling in the blazing funeral pyre of her husband. Here, in this verse, the feelings inherent in this culture are expressed by the wife of the brāhmaṇa. A woman without a husband is like a dead body. Therefore according to Vedic culture a girl must be married. This is the responsibility of her father. A girl may be given in charity, and a husband may have more than one wife, but a girl must be married. This is Vedic culture. A woman is supposed to be always dependent—in her childhood she is dependent on her father, in youth on her husband, and in old age on her

elderly sons. According to Manu-saṁhitā, she is never independent. Independence for a woman means miserable life. In this age, so many girls are unmarried and falsely imagining themselves free, but their life is miserable. Here is an instance in which a woman felt that without her husband she was nothing but a dead body.”Swami Prabhupada on Bhagwad Purana 9.9.32 [Source: http://vanisource.org/wiki/SB_9.9.32]

Bhagwad Purana 9.9.36 After this way cursing Mitrasaha [‘indulgent toward friends’ or Saudâsa] she, being devoted to be with her husband, found her destination by stepping into the fire that burned the bones of her husband.

Srimad Bhagavatam 11.31.19-20
Tormented by separation from the Lord, His parents gave up their lives at that very spot. My dear Parīkṣit, the wives of the Yādavas then climbed onto the funeral pyres, embracing their dead husbands. The wives of Lord Balarāma also entered the fire and embraced His body, and Vasudeva's wives entered his fire and embraced his body. The daughters-in-law of Lord Hari entered the funeral fires of their respective husbands, headed by Pradyumna. And Rukmiṇī and the other wives of Lord Kṛṣṇa — whose hearts were completely absorbed in Him — entered His fire.

Garuda Purana 1.107.29 "A Wife who dies

in the company of her husband shall remain in heaven as many years as there are hairs on his person” Tr. J.L. Shastri

Garuda Purana II.4.88-97 “…A woman who has been chaste and faithful to her husband should mount on the pyre after bowing to her (deceased) husband before the funeral rites start. One who gets away from the pyre due to fainting should observe the vow named prajapatya. One who ascends the pyre and follows up her husband stays in heaven for a period equal to the number of hair on the body, three and a half crore. Just as the snake-charmer takes out the snake from the hole so also she takes out her husband from hell and enjoys with him in paradise. She who ascends the pyre goes

to heaven. She is praised by the celestial nymphs and enjoys with her husband so long as the fourteen Indras rule in heaven successively. Even if the man has killed a brahmana or a friend or any other person of noble conduct he is purified of sins by his wife who ascends his pyre. A woman who enters fire after the death of her husband prospers in the heaven like Arundhati. Until and unless the woman burns herself after her husband's death she is never released from the bond of her sex. A woman who follows her husband purifies the three families on her mother's side, the three families on her father's side and the three families on her husband's side." Tr. J.L. Shastri

Another verse mentioned in Garuda Purana translated by Ernest and Subrahmanyam shows how a widow repented,

Garuda Purana 2.40 ”Not knowing my duty I did not serve my husband, nor after his death enter the fire. Having become widowed I performed no austerities;–O Dweller in the Body, make reparation for whatever you have done!” Tr. Ernest Wood and S.V Subrahmanyam, Edited by B.D. Basu.

Garuda Purana 10.42 ”When a woman burns her body with her husband’s, the fire burns her limbs only, but does not afflict her soul” Tr. Ernest Wood and S.V Subrahmanyam, Edited by B.D. Basu.

Garuda Purana 10.45-46 ”Likewise she who has joined her husband is never burnt. her inner soul becomes unified with that of her husband, by death. The woman who does not burn herself in the fire, on her husband’s death, is certainly never released from feminine bodies.” Tr. Ernest Wood and S.V. Subrahmanyam, Edited by B.D. Basu

Garuda Purana 10.48 ”The Woman who ascends the funeral pyre, when her husband is dead, becomes equal to Arundhati, and attains the heaven. [50] She who goes with her husband purifies three families her mother’s, her father’s, and that into which she was given.” Tr. Ernest Wood and S.V. Subrahmanyam, Edited by B.D. Basu

Brahma Purana Gautami Mahatmya 10.75 ”Dying Immediately after the husband is the greatest duty of women. This is the path laid down in the Vedas. [77] The woman who follows her husband shall stay in heaven for as many years as there are hairs in a man’s body, viz. three and a half crores of years.” Tr. Board of Scholars, Edited by J.L. Shastri

Brahmanda Purana 2.3.30.39 ”By entering this burning pyre, I will be slightly after a long time, the dear guest of my husband in the world of the Pitrs (Manes)[41] After saying these words with firm decision, Renuka decided to follow her husband by entering the fire.” Tr. Ganesh Vasudeo Tagare

Vamana Purana 46.4-22 A king died childless, and his wife wept bitterly and embraced his corpse until a bird told her that she would have seven sons if she mounted her husband’s funeral pyre. She obeyed, and as she entered the fire the king arose and flew into the sky with her, by his power of yoga. When the queen entered her fertile period the king felt it his duty not to neglect her. He made love to her in the air, and his seed fell down from the sky. Then he went with her to the world of Brahma to dwell eternally. But the wives of the Seven Sages saw the cloud like seed falling from the sky into a flower, and they thought it was Soma. Wishing to be young forever, they bathed ritually, honoured their own husbands, and drank the king’s seed. The

moment that they drank it [having thus unconsciously violated their chastity] they lost their holy lustre, and all their husbands abandoned them immediately as sinners. They gave birth to the seven Maruts (Storm Gods).

Padma Purana V.106.60 ”Having raised her, Narada said to the pure one about her dead (husband): ”O innocent one of large eyes, please go to your husband. O you of large eyes, your husband, abandoned by his kinsmen, is dead. O auspicious one, you should not weep. Enter fire (i.e. funeral pyre of your husband).”[65-68] If you will go to (i.e. desire to enter) fire there, then do not weep . O daughter, if you have committed a sin like enjoying another man (than your

husband) then make an expiation to purify that. On entering into the fire your minor sins will perish.” Tr. N.A. Deshpande

Padma Purana VI.252.89-90 ”Rukmaputri with Pradyumna, Usa with Aniruddha and all Yadava ladies honoured the bodies of their husbands and entered fire.” Tr. N.A. Deshpande

Skanda Purana III.i.12.115-116 ”Ere long thereafter, King Manojava abandoned his body and went to the world of Siva, due to the power of that Tirtha. O Brahmanas, his wife Sumitra embraced his body then and ascended his funeral pyre. She too attained the same world.” Tr. G.V. Tagare

Skanda Purana V.i.53.38-41 ”…The beautiful woman gathered fuel and twigs together and kindled the funeral pyre which she ascended along with her husband. She was mentally pleased in doing so…” Tr. G.V. Tagare

Skanda Purana III.ii.7.53-56 “A chaste woman who follows her husband from the house to the cremation ground for self-immolation undoubtedly attains the merit of a horse-sacrifice at every step. Just as a snake-catcher forcibly retrieves a snake from its hole, so also a chaste woman retrieves her husband from the messengers of Yama and goes to heave. On seeing a chaste woman the messengers of Yama flee. On seeing the splendour of a chaste

woman even the sun feels burning sensation, even the fire gets burnt and all other luminaries begin to tremble. A chaste woman sportingly enjoys heavenly pleasures along with her husband for as many crores and ten thousand years as there are hairs on her body.” Tr. G.V. Tagare

Narada Purana, Uttarabhaga 16.85-89 “She sold off her bangle and brought a great deal of fuel. She prepared the funeral pyre. After placing her dead husband on it, she poured ghee over the pyre (fuel). She too climbed on the funeral pyre joining her face to his face, her heart near his heart and O gentle lady, her buttocks near his buttocks. With her foot she dragged the fire. The auspicious lady of charming limbs set fire to the ailing body of the husband along with her body. As the fire blazed brightly, she

cast off her body and went to the world of the Devas taking her husband with her after annihilating many of his sins by means of her holy rites very difficult to be performed." Tr. G.V. Tagare

Narada Purana, Uttarabhaga 30.87 "With a great deal of merits the woman goes to the region of Visnu alongwith her husband if her body is cremated alongwith him. But a woman greedy of wealth and of her body (?) attains Yama's torture and the affliction of being born in base wombs of lower species." Tr. G.V. Tagare

Vamana Purana 46.51-53 "…Then after a long time that beloved slender-bodied queen of the king had pregnancy from that

best of kings. During the pregnancy of the wife the king died. She, loyal to her husband, while desiring to get upon (the funeral pyre of) her husband, was prevented by the ministers, but could not be stopped.” Tr. Anand Swarup Gupta

There is another fake story circulated on internet that, Wives of kings used to immolate themselves only if the Kings went into battle with Muslims, Jauhar wasn’t practiced when rival king was Hindu. Let’s not indulge in history and check what scripture says,

Vishnu Purana 3.18.51-55 “It is related that there was formerly a king named Śatadhanu, whose wife Śaivyá was a woman of great virtue. She was devoted to

her husband, benevolent, sincere, pure, adorned with every female excellence, with humility, and discretion…After a time the Rájá, triumphant over his enemies, died; and the princess ascended the funeral pile of her husband.” Tr. H.H. Wilson

There is no reference that King Satadhanu lived in the period of Muslims and here we read that the wife of the king ascended funeral pyre of her husband after he died in (or after) the battle. So this refutes the claim of people who tries to blame others for all evil practices of their religion. If self-immolation with husband is such a great virtue then why don’t Hindu scripture says the same about men? But not all women are suppose to practice Sati Pratha,

Brahmin women are barred from practicing it as it will be Brahmin slaughter, other than Brahmin women, following women are also exempted from ascending the funeral pyre of their husbands,

Narada Purana I.7.52 “O blessed princess! The following (ladies) do not ascend funeral pyre, viz. those with infant children (depending on them), pregnant women, those whose monthly course has not yet started and women in the menses.” Tr. G.V. Tagare

IN SMRITIS

Parasara Smriti 4.28 ”A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body.” Tr. M.N. Dutt

Brihaspati Smriti 24.11 A wife is considered half the body (of her husband), equally sharing the result of his good or wicked deeds; whether she ascends the pile after him, or chooses to survive him leading a virtuous life, she promotes the welfare of her husband.

Vishnu Smriti 25.14 ”After the death of her husband, to preserve her chastity, or to ascend the pile after him.” Tr. Various

Oriental Scholars

Atri Samhita 1.209 “The woman, who falls down from the funeral pyre, [of her husband], or who gets no menses on account of a disease, becomes purified by a Prajapatya and feeding ten Brahmanas.” Tr. Manmatha Nath Dutt

Daksha Samhita 4.19 “A woman, who, after the demise of her husband, ascends the funeral pyre, becomes of good conduct and lives gloriously in the celestial region.” Tr. Manmatha Nath Dutt

Vijnanesvara writes in Mitakshara on Yajnavalkya Smriti verse 88

‘’Moreover, though ”deprived of her husband,” or bereft of her husband, she should not be without her father, &c, Because, being without their protection, she ”becomes infamous,” becomes blameworthy. This is (the rule, in case the widow wishes to pass her life) as a Brahmachari or celebate. Because it is ordained in the Vishnu Smriti (Ch. XXXV. 14):- ”After the death of her husband (the widow should adopt one of these two courses) either to preserve her chastity (Brahmacharya) or to ascend the pile after him.” There is great virtue in Anvarohana (or self-immolation along with the deceased husband.)

Vyasa has shown the same thing, in the

form of the parable of the she-pigeon:-
”Devoted to her husband, she entered the raging fire, and thereafter she obtained her (dead) lord who was adorned with a variegated bracelet. Then afterwards the bird went in company with his wife to heaven, and enjoyed it with her being honored with all acts (of service.)”

The Status Of Women As Depicted By Manu In The Manusmriti

The Manusmriti also known as Manav Dharam Shastra, is the earliest metrical work on Brahminical Dharma in Hinduism. According to Hindu mythology, the Manusmriti is the word of Brahma, and it is classified as the most authoritative statement on Dharma .The scripture consists of 2690 verses, divided into 12 chapters. It is presumed that the actual human author of this compilation used the eponym ‘Manu’, which has led the text to be associated by Hindus with the first human being and the first king in the Indian

tradition.

Although no details of this eponymous author’s life are known, it is likely that he belonged to a conservative Brahman class somewhere in Northern India. Hindu apologists consider the Manusmriti as the divine code of conduct and, accordingly, the status of women as depicted in the text has been interpreted as Hindu divine law. While defending Manusmriti as divine code of conduct for all including women, apologists often quote the verse: “yatr naryasto pojyantay, ramantay tatr devta [3/56] (where women are provided place of honor, gods are pleased and reside there in that household), but they deliberately forget all those verses that are full of prejudice,

hatred and discrimination against women.

Here are some of the ‘celebrated’ derogatory comments about women in the Manusmriti :

1. “Swabhav ev narinam …..” – 2/213. It is the nature of women to seduce men in this world; for that reason the wise are never unguarded in the company of females.

2. “Avidvam samlam……..” – 2/214. Women, true to their class character, are capable of leading astray men in this world, not only a fool but even a learned and wise man. Both become slaves of desire.

3. “Matra swastra ……..” – 2/215. Wise people should avoid sitting alone with one’s mother, daughter or sister. Since carnal desire is always strong, it can lead to temptation.

4. “Naudwahay……..” – 3/8. One should not marry women who has have reddish hair, redundant parts of the body [such as six fingers], one who is often sick, one without hair or having excessive hair and one who has red eyes.

5. “Nraksh vraksh ……..” – 3/9. One should not marry women whose names are similar to constellations, trees, rivers, those from a low caste, mountains, birds, snakes, slaves or those whose names inspires terror.

6. “Yasto na bhavet ….. …..” – 3/10. Wise men should not marry women who do not have a brother and whose parents are not socially well known.

7. “Uchayangh……..” – 3/11. Wise men should marry only women who are free from bodily defects, with beautiful names,

grace/gait like an elephant, moderate hair on the head and body, soft limbs and small teeth.

8. “Shudr-aiv bharya……” – 3/12.Brahman men can marry Brahman, Kshatriya, Vaish and even Shudra women but Shudra men can marry only Shudra women.

9. “Na Brahman kshatriya..” – 3/14. Although Brahman, Kshatriya and Vaish men have been allowed inter-caste marriages, even in distress they should not marry Shudra women.

10. “Heenjati striyam……..” – 3/15. When twice born [dwij=Brahman, Kshatriya and Vaish] men in their folly marry low caste Shudra women, they are responsible for the degradation of their whole family. Accordingly, their children adopt all the

demerits of the Shudra caste.

11. “Shudram shaynam……” – 3/17. A Brahman who marries a Shudra woman, degrades himself and his whole family ,becomes morally degenerated , loses Brahman status and his children too attain status of shudra.

12. “Daiv pitrya……” – 3/18. The offerings made by such a person at the time of established rituals are neither accepted by God nor by the departed soul; guests also refuse to have meals with him and he is bound to go to hell after death.

13. “Chandalash ……” – 3/240. Food offered and served to Brahman after Shradh ritual should not be seen by a chandal, a pig, a cock,a dog, and a menstruating women.

14. “Na ashniyat……” – 4/43. A

Brahman, true defender of his class, should not have his meals in the company of his wife and even avoid looking at her. Furthermore, he should not look towards her when she is having her meals or when she sneezes/yawns.

15. “Na ajyanti……..” – 4/44. A Brahman in order to preserve his energy and intellect, must not look at women who applies collyrium to her eyes, one who is massaging her nude body or one who is delivering a child.

16. “Mrshyanti……..” – 4/217. One should not accept meals from a woman who has extra marital relations; nor from a family exclusively dominated/managed by women or a family whose 10 days of impurity because of death have not passed.

17. “Balya va……” – 5/150. A female child, young woman or old woman is not supposed to work independently even at her place of residence.

18. “Balye pitorvashay…….” – 5/151. Girls are supposed to be in the custody of their father when they are children, women must be under the custody of their husband when married and under the custody of her son as widows. In no circumstances is she allowed to assert herself independently.

19. “Asheela kamvrto……..” – 5/157. Men may be lacking virtue, be sexual perverts, immoral and devoid of any good qualities, and yet women must constantly worship and serve their husbands.

20. “Na ast strinam……..” – 5/158. Women have no divine right to perform any religious

ritual, nor make vows or observe a fast. Her only duty is to obey and please her husband and she will for that reason alone be exalted in heaven.

21. “Kamam to……” – 5/160. At her pleasure [after the death of her husband], let her emaciate her body by living only on pure flowers, roots of vegetables and fruits. She must not even mention the name of any other men after her husband has died.

22. “Vyabhacharay……” – 5/167. Any women violating duty and code of conduct towards her husband, is disgraced and becomes a patient of leprosy. After death, she enters womb of Jackal.

23. “Kanyam bhajanti……..” – 8/364. In case women enjoy sex with a man from a higher caste, the act is not punishable. But on the

contrary, if women enjoy sex with lower caste men, she is to be punished and kept in isolation.

24. “Utmam sevmansto…….” – 8/365. In case a man from a lower caste enjoys sex with a woman from a higher caste, the person in question is to be awarded the death sentence. And if a person satisfies his carnal desire with women of his own caste, he should be asked to pay compensation to the women’s faith.

25. “Ya to kanya……..” – 8/369. In case a woman tears the membrane [hymen] of her Vagina, she shall instantly have her head shaved or two fingers cut off and made to ride on Donkey.

26. “Bhartaram……..” – 8/370. In case a women, proud of the greatness of her

excellence or her relatives, violates her duty towards her husband, the King shall arrange to have her thrown before dogs at a public place.

27. “Pita rakhshati…….” – 9/3. Since women are not capable of living independently, she is to be kept under the custody of her father as child, under her husband as a woman and under her son as widow.

28. “Imam hi sarw……..” – 9/6. It is the duty of all husbands to exert total control over their wives. Even physically weak husbands must strive to control their wives.

29. “Pati bharyam …….” – 9/8. The husband, after the conception of his wife, becomes the embryo and is born again of her. This explains why women are called

Jaya.

30. “Panam durjan……” – 9/13. Consuming liquor, association with wicked persons, separation from her husband, rambling around, sleeping for unreasonable hours and dwelling -are six demerits of women.

31. “Naita rupam……” – 9/14. Such women are not loyal and have extra marital relations with men without consideration for their age.

32. “Poonshchalya……” – 9/15. Because of their passion for men, immutable temper and natural heartlessness, they are not loyal to their husbands.

33. “Na asti strinam……” – 9/18. While performing namkarm and jatkarm, Vedic mantras are not to be recited by women, because women are lacking in strength and

knowledge of Vedic texts. Women are impure and represent falsehood.

34. “Devra…sapinda……” – 9/58. On failure to produce offspring with her husband, she may obtain offspring by cohabitation with her brother-in-law [devar] or with some other relative [sapinda] on her in-law’s side.

35. “Vidwayam……” – 9/60. He who is appointed to cohabit with a widow shall approach her at night, be anointed with clarified butter and silently beget one son, but by no means a second one.

36. “Yatha vidy……..” – 9/70. In accordance with established law, the sister-in-law [bhabhi] must be clad in white garments; with pure intent her brother-in-law [devar] will cohabitate with her until she conceives.

37. “Ati kramay……” – 9/77. Any women who disobey orders of her lethargic, alcoholic and diseased husband shall be deserted for three months and be deprived of her ornaments.

38. “Vandyashtamay…….” – 9/80. A barren wife may be superseded in the 8th year; she whose children die may be superseded in the 10th year and she who bears only daughters may be superseded in the 11th year; but she who is quarrelsome may be superseded without delay.

39. “Trinsha……..” – 9/93. In case of any problem in performing religious rites, males between the age of 24 and 30 should marry a female between the age of 8 and 12.

40. “Yambrahmansto…….” – 9/177. In case a Brahman man marries Shudra woman,

their son will be called ‘Parshav’ or ‘Shudra’ because his social existence is like a dead body.

Vedic Contradiction: How the Creation came into Existence

The Qur’an states that Allah has created everything, the Bible states that God has created it, every religion whether Islam or Christianity takes a firm stand about the

creator of the universe. But Vedas seems to be confused as to who created the universe. Vedas doesn't answer who is the creator. There is no unanimous statement about who really created the universe among Hindus, some say Shiva created this entire universe, some say Vishnu or his avatars created it, some claim Brahma created it, All these stories are of Puranas and Upanishads, but we have to see only what the Vedas says about the creator because Vedas are the oldest scripture of Hinduism. Vedas also makes blunder about the process of creation. I won't be explaining Vedic verses briefly, verses are pretty easy to understand. Readers themselves can draw conclusions after reading the verses. I am using Hindi translations of Swami Karpatri, Shri Ram Sharma and Shripad

Damodar.

Veda mentions different gods as the creator of the universe, Rig Veda 2.20.1; 2.13.5 says Indra created the earth, Rig Veda 10.82.1 and Yajur Veda 17.25 says Vishwakarma created the heaven and earth, Rig Veda 10.190.3 says Dhatar created the heaven, earth, sun and the moon. Atharva Veda 9.5.20 says that the breast of the God Aja became the earth, we read in Purusha Sukta that the feet of the lord became the earth, all these Vedic verses contradict each other. Atharva Veda 13.1.6 states that Rohita created the heaven and earth. A verse states that Prajapati created the universe, another verse in Yajur Veda 14.30

states that Prajapati prayed to a Divine Speech and thence earth and heaven were produced. Some also say the creation took place after the association of father and daughter mentioned in Rig Veda 10.61.

Who created living creatures?

Vedas is confused about who created the humans or all creatures, It’s mentioned in Yajur Veda

Yajur Veda 14.28 With one they praised; creatures were produced…With five they praised; beings were created

According to scholars, Prajapati prayed to a divine speech and after that creatures were produced, So Prajapati is the creator of living beings here. Rig Veda says it were Vedic deities Indra and Varuna who created all living creatures,

Rig Veda 7.82.5 O Indra-Varuna, as ye

created all these creatures of the world by your surpassing might…

The Atharva Vedas has another story, it says Vedic god Rohita created the creatures,

Atharva Veda 13.1.52 Rohita made the earth to be his altar, heaven his Dakshina. Then heat he took for Agni, and with rain for molten butter he [Rohita] created every living thing [or universe].

Let’s analyse the Purusha Sukta. Purusha Sukta is often quoted to show the process of creation. Some Hindu scholars even say that scientists must read Purusha Sukta to know about the creation and cosmos, they say this Sukta is very unique. I can’t figure out what’s so unique about this Sukta. Later I found that its uniqueness lies in its riddles, It has so many contradictions. It’s about gods sacrificing Purusha and each of his body part becomes the creation. The word Purusha here may or may not denote Man. Purusha is literally translated as Man, but majority of scholars translates it (in this verse) as Supreme Soul (God), according to Mahidhara and Sayana it is Spirit or Man, other scholars translates it as Almighty God and Universe. If Purusha is the Almighty

god then how come the Almighty God (Purusha) himself was born? Veda says,

Rig Veda 10.90.5 From him Viraj was born; again Purusa from Viraj was born…

The word Viraj or Virat here is translated by some as universe. But scholars have different opinion on this word. Majority of scholars including Sayana and Mahidhara say it’s an egg. Some say it’s the egg from which the universe or Men were born, some also say it’s known as Adi Purusa. The word Viraj occurs in Atharva Veda 11.4.12 as

Prana (Vital Spirit), in Atharva Veda 9.2.5 Viraj is translated as milch cow, and by Arya Samaj scholars as Splendid Speech [Goddess]. Some interpret Rig Veda 10.90.5 as, The almighty God created Viraj, and Viraj then created the Men (Purusha) or living creatures, they translate the latter word Purusha literally as Men. This is wrong since the creation of men and other living beings occurs in verses 8, 10 and 12. There is also a reference (Manu 3.195) which shows that Viraj had sons. Maharishi Manu also makes blunder about the creation which contradicts Vedas also, but on this Viraj issue he tries to make it simple saying that it was Brahma who produced Viraj, He writes

Manu Smriti 1.31-32 But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet. Dividing his own body, the Lord became half male and half female; with that (female) he produced Virag.

So this affirms the statement of some scholars who say that Purusha is the unborn Almighty God and from him Viraj was born. But it makes the situation more

complex because Vedas states in the beginning only Viraj was present and from him Purusha was born,

Atharva Veda 19.6.9 In the beginning rose Viraj: Purusha from Viraj was born. As soon as he was born he spread westward and eastward o’er the earth.

Now this is senseless and as complicated as the saying ”What came first the chicken or the egg?” This is a clear contradiction, because Purusha is unborn they say and from Purusha, Viraj was born. But this verse

states the In the beginning rose (Sambhavat) Viraj and from him Purusha was born. To strengthen my argument I would like to quote next two verses of Atharva Veda 19.6.9 which would also clear the mist,

Atharva Veda 19.6.10-11 When Gods performed the sacrifice with Purusha as their offering. Spring was the butter, summer was the fuel, autumn was the gift. That sacrifice, first-born Purusha, they hallowed with the sprinkled Rains. The Deities, the Sadhyas, all the Vasus sacrificed with him.

So this shows that the sacrificed Purusha was born from Viraj. Purusha was the first to take birth from Viraj. So how is it possible that the Almighty God (Purusha) himself was born from an egg (Viraj)?

Who was Sacrificed?

Rig Veda 10.90.6 When Gods prepared the sacrifice with Purusa as their offering, Its oil was spring, the holy gift was autumn; summer was the wood.

It is mentioned in Krishna Yajur Veda,

Krishna Yajur Veda 6.3.5 The Sadhya gods were in this world and nothing else living. They offered Agni as a sacrifice to Agni [Fire], for they found nothing else to offer; thence indeed these creatures were born; in that he casts the fire on the fire after producing it, (it serves for) the propagation of offspring.

How the creation of universe (or of earth) took place?

While Purusha Sukta is often quoted, The Rig Veda 10.72 hymn is often ignored by

the scholars. Both have similarity and difference. The similarity is that both these Suktas talk about how the creation took place and the difference is that both these Suktas give a complete different picture about creation of universe. According to Purusha Sukta the earth was gendered from the Almighty god’s feet (Rigved 10.90.14), while the 72nd hymn states that the earth was born from a tree,

Rig Veda 10.72.1-4 Let us proclaim with a clear voice the generations of the gods (the divine company), who, when their praises are recited, look (favourably on the worshipper) in this latter age.

Brahmanaspati filled these (generations of the gods) with breath as a blacksmith (his bellows) in the first age of the gods the existent was born of the non-existent. In the first age of the gods the existent was born of the non-existent; after that the quarters (of the horizon) were born, and after them the upward-growing (trees). The earth was born from the upward-growing (tree), the quarters were born from the earth; Daksha was born from Aditi, and afterwards Aditi from Daksha. – Tr. Wilson

Founder of Arya Samaj Swami Dayanand Saraswati argued against the creation of universe out of nothing. He criticized the Qur’an’s concept of creation out of nothing

which is similar to this 72nd hymn of Rigved Mandal 10. Hindu scholars gave more importance to the Purusha Sukta and rejected the 72nd Sukta. Both these Suktas of the same Rig Veda are contradictory.

So who really created the universe?

Rig Veda 10.90.6 When Gods prepared the sacrifice with Purusa as their offering, Its oil was spring, the holy gift was autumn; summer was the wood.

Vedas doesn’t give the list of gods who sacrificed Purusha. But it’s mentioned in Atharva Veda 13.1.55 that Rohita brought

the world which rose from the sacrifice (of Purusha). It either means that Rohita alone sacrificed Purusha or Rohita was among the gods or Rishis who sacrificed Purusha. Rohita is considered a sage in that verse. It’s mentioned in Rigved,

Rig Veda 10.129.6-7 Who verily knows and who can here declare it, whence it was born and whence comes this creation? The Gods are later than this world’s production. Who knows then whence it first came into being? He, the first origin of this creation, whether he formed it all or did not form it, Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Swami Vivekananda’s English translation,

”[6] Who knew the way? Who there declared Whence this arose? Projection whence? For after this projection came the gods. Who therefore knew indeed, came out this whence?

[7] This projection whence arose, Whether held or whether not, He the ruler in the supreme sky, of this He, O Sharman! knows, or know not He perchance”- Rig Veda 10.129.6-7, Tr. Swami Vivekananda. [Source: http://www.swamivivekananda.org.in/main/e-library/hymns/the-hymn-on-creation/]

When Gods are later than this world’s production then who sacrificed Purusha? As we read in Purusha Sukta that it were the Gods who sacrificed Purusha. According to Vedas It was only after the sacrifice of Purusha that entire universe including this world came into existence. Manu also alludes that the Rishis were born after the creation of universe (Manu 1.34-35). So how is it possible that this creation took place without the gods? And who really sacrificed Purusha then?

When the Vedas which was believed by

every Hindu god as highest authoritative text doesn’t have the answer about who really created the universe, then why do you believe it to be the word of god? Some may try to twist and turn these verses to hide the fallacies of Vedas, but truth will remain truth. They may deceive themselves but intellectuals will definitely find the truth. It is clear that the composer or God of Vedas is not the creator. Vedas juggles about the creator, but it’s not difficult to find the real creator of this world.

Killing Infidels in Vedas

Some fanatic Hindus who are unaware of the violent passages in their book often mock other religious texts by misinterpreting them. They have no idea how violent Vedas are. Vedas are terror manual which turns humans into savages. Many tribes were destroyed as a result of the violent passages in Vedas. As per Vedas, you must kill a person who rejects

Vedas, who hates Vedas and Ishwar, who does not worship, who does not make offerings to ishwar, who insults god (Blasphemy), one who oppresses a Brahmin etc. There are several passages in Vedas which calls for death of disbelievers. I am mostly using Arya Samaji translations of Satya Prakash Saraswati, Satyakam Vidyalankar, Devi Chand, Vaidyanath Shastri, Kshemkarand Das Trivedi, Swami Dayanand Saraswati, Shripad Damodar Satvalekar, and orthodox translations of Swami Karpatri and Shri Ram Sharma Acharya (Gayatri Parivar) and I will be using Griffith's translation as well followed by Hindi translation of Hindu scholars. In the Vedas you will find numerous words to denote non-Hindus such as Adeva, Adevayu which means Godless, anindra which means

against Indra, Ayajyu, Ayajvan which means unsacrifcing, Abrahman, Anyavrata which means followers of other gods, apavrata, avrata which means riteless, devanid which means haters of gods, Brahmadvish which means haters of devotion and those who denounce Vedas.

Rig Veda 9.13.9 “May you (O love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidels who refuse to offer worship, come and stay in the prime position of the eternal sacrifice.” Tr. SatyaPrakash Saraswati

Rig Veda 7.6.3 “May the fire divine chase

away those infidels, who do not perform worship and who are uncivil in speech. They are niggards, unbelievers, say no tribute to fire divine and offer no homage. The fire divine turns those godless people far away who institute no sacred ceremonies.” Tr. SatyaPrakash Saraswati

Rig Veda 9.63.5 ”Augmenting the strength of resplendent self, urging the waters and rejuvenating all noble acts and destroying the infidels.” Tr. SatyaPrakash Saraswati

One who does not offer Sacrifice is inhuman

Rig Veda 8.70.11 “May your friend, the

cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire sacrificials, and who does not show reverence to Nature's bounties." Tr. SatyaPrakash Saraswati

Rig Veda 7.97.9 "O Lord of knowledge, this laudation is for you…destroy the godless and the malice of our enemy." Tr. SatyaPrakash Saraswati

Killing Avrata,

Rig Veda 9.73.8 "…he, the all-wise, looks over all worlds; he censures those who are hostile in action, and who do not offer

sacrifices and render no public good.” Tr. Svami Satyaprakash Sarasvati

Rig Veda 1.84. 8 When will he trample, like a weed, the man [Infidel] who hath no gift for him…

Yaska writes,

Nirukta 5.17 When, with his foot, will he trample the unworshipping man like a mushroom

Rig Veda 8.64.1-2 “May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the

infidels. May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are." Tr. SatyaPrakash Saraswati

Rig Veda 5.2.10 "May you roaring flames, O adorable Lord, be manifest in the sky as sharp weapons, to destroy infidels. In his exhilaration may his shining splendour inflict destruction. The godless hands try to bind him from all sides but do not succeed." Tr. SatyaPrakash Saraswati

Rig Veda 9.79.10 "The powerful flowing elixir…It is the conferer of wealth, the king of vigour; It crushes malignities and harasses the enemies." Tr. SatyaPrakash Saraswati

Rig Veda 8.76.11 “Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel.” Tr. Satya Prakash Sarawati

Atharva Veda 5.21.3 ‘Let this war drum made of wood, muffled with leather straps, dear to all the persons of human race and bedewed with ghee, speak terror to our foemen.”Tr. Vaidyanath Shastri

Rig Veda 9.19.6 ‘May you bring near to us those who stand aloof; may you strike terror into our foes; o pure flowing elixir, please transfer their riches to us.” Tr. SatyaPrakash Saraswati and Satyakam

Vidyalankar

Yajur Veda 17.33 “He is an ideal commander of the army, who is swift, keeps his arms sharpened, fearless like a strong bull, a zealous killer of foes, strikes terror in men…” Tr. Devi Chand

Atharva Veda 4.31.7 “Let the King [Varuna] and Manyu, the warm emotion give us the wealth of both kinds-earned and gathered. Let our enemies overwhelmed with terror in their mind and spirit and defeated in their design run away.” Tr. Vaidyanath Shastri.

Yaska Acharya also writes about terror,

Nirukta 10.21 …These are hemistichs. Like a spear hurled, it inspires terror (among enemies) or courage (among friends)…

Yajur Veda 7.36 “We learned persons accept as our ruler, thee, the introducer of new plans for our advancement, the master of loyal subjects, the embodiment of virtue, the most advanced in noble qualities and acts, the queller of the irreligious…” Tr. Devi Chand

Yajur Veda 7.44 “…This fourth warrior, full of delight, should subdue the irreligious foes.” Tr. Devi Chand

Yajur Veda 13.12 “O king, make progress in

thy duty of administration, extend happiness to the virtuous. O terrible chastiser, burn down the irreligious foes. O splendid person, humiliate and consume utterly like dried up stubble, him, who encourages our foe.” Tr. Devi Chand

Atharva Veda 11.2.23 He who dwells fixed in the atmosphere, smiting the blasphemers of the god that do not sacrifice, to him be reverence with ten sakvarî−stanzas!

Killing Women and Children

Atharva Veda 11.2.21 Do not covet our cattle, our men, our goats and sheep! Bend thy course elsewhere, O strong god (ugra), slay the offspring of the blasphemers!

Atharva Veda 5.20.4-5 “Let this war-drum victorious in the battle, loudly roaring and becoming the means of seizing whatever may be seized, be seen by all. Let this war-drum utter wonderful voice and let the army-controlling man capture the possessions of the enemies. Amid the conflict of the deadly weapons let the woman of enemy waked by the roar and afflicted run forward in her terror hearing the resounding and far reaching voice of the wardrum, holding her son in her hand.” Tr. Vaidyanath Shastri.

Rig Veda 10.118.8 So, Agni, with thy glowing face burn fierce against the female fiends, Shining among Uruksayas.

VEDIC GOD STEALS

GOD STEALING LIKE A THIEF

Rig Veda 1.103.6 “To him, who is the performer of all deeds, the possessor and giver of strength, the truly powerful Lord, we offer devotional prayers. He a highwayman, snatches wealth from the godless exploiters and gives it to honest devotees.” Tr. SatyaPrakash Saraswati

Griffith’s translation,

Rig Veda 1.103.6 “…The Hero, watching like a thief in ambush, goes parting the possessions of the godless.” Tr. Ralph T.H. Griffith

Rig Veda 1.93.4 Agni and Soma, famed is that your. prowess wherewith ye stole the

kine, his food, from Paṇi…

Rig Veda 9.61.25 “The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.” Tr. SatyaPrakash Saraswati

Rig Veda 7.19.9 ‘O bounteous Lord, pious devotees, skilled in reciting hymns, sing their songs to you for your adoration. May you select us also to join them who by their homage to you, have become entitled to appropriate the riches of infidels‘. Tr. Satya Prakash Saraswati

Rig Veda 8.75.12 ‘Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us.’ Tr. Satya Prakash Saraswati

Rig Veda 5.4.5 “…May you come to bless our fire ritual. May you having scattered all our adversaries, bring to us the possessions of our foeman.” Tr. SatyaPrakash Saraswati

Here god is prayed to eliminate the rivals and to bring their wealth. Yaska writes on this verse,

Nirukta 4.5 “Having destroyed all assailants, bring to us the treasures of our enemies, i.e.

having destroyed the forces of our adversaries, bring to us the treasures or the food from the homes of our enemies.”- Nirukta 4.5

ALL NON HINDUS ARE DEMONS, BARBARIANS.

The reason it is important to know who are Demons in Hinduism is because Hindu apologists find no problem with violent verses in the Veda because it says to kill ‘Demon’, they just say that these verses are referring to Demons and not to non-Hindus and try to get rid of the argument. As I said earlier Hindu apologists usually takes

violent verses in lighter vein because it says to kill demons. Vedas are said to be eternal, now the question is if those verses were applicable only to Demons then it means that those verses have become useless now. So why God revealed such verses for limited period of time in the eternal book?

Swami Dayanand Saraswati wrote,”The Dwijaas(the twice-born) – Braahmanaas, Kshatriyas, Vaishyaas are called Aryas, while the Shudras are called Anaryas, or Non-Aryas.”ATHARVA VEDA 19:62. In the face ofthese Vedic authorities how can sensible people believe in the imaginary tales of the foreigners. In the Devaasurawars, Prince Arjuna and King Dashrathaand others of Aryavarta used to

go to the assistance of the Aryas in order to crush the Asuras. This shows that the people living outside Aryavarta were called Dasyus and Malechhaas… Besides, Manu also corroborates our position. He says, “The countries other than Aryavarta are called Dasyus and Malechha countries.” MANU 10:45, 2:23. The people living in the north-east, north, north-west were called Rakshasas.” Satyarth Prakash, by Dayanand Saraswati, Ch 8, page 266, Tr. Chrinajiva Bhardwaja

Dasyu and Rakshasa mean demon. Here Swami Dayanand quoting Manu Smriti says that all people living outside Aryavrata and those who do not belong to four castes are demons (Rakshasa, Dasyu) and barbarians

(Mleccha). According to Hindu Dharma all the non Hindus are demons and barbarians. Here is the full translation of Manu Smriti,

Manu Smriti 10.45 All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlekkhas (barbarians) or that of the Aryans.

Now some say that this doesn’t refer to Non-Hindus but to caste Hindus who lost their status on account of their neglecting their religious rites which lead them to loss of caste. They aren’t convinced even after providing explanation by their own scholar.

Maybe they didn’t read verse 43 of this chapter 10 which says that by neglecting sacrifices the Dvijas made their successive generation fell to the status of Shudra not Dasyu. If Brahmins, Kshatriya, Vaishya and Shudra losing their caste made them Dasyu, the question is why they aren’t regarded as outcaste but as Dasyu? Because verse 43 and 45 aren’t correlated. Verse 45 is plain and clear that those tribe outside the pale of four Varnas are Dasyu and non-Hindus aren’t included in the four castes. Manu Smriti 10.45 also refutes the claim of apologists who claim that Dasyu means non-Human beings since Manu 10.45 states that Dasyu can be from four castes also who has abandoned their Vedic religion (if we go by the explanation of apologists) since they claim that Dasyu

refers to demons only. Hindu scriptures from Veda to Purana mentions demon, so where are all those demons now? Dayanand Saraswati wrote,

“You can still see that the description of Raakshasas given therein tallies with the ugly appearance of the negroes of today.” Satyarth Prakash, by Dayanand Saraswati, Ch 8, page 266, Tr. Chrinajiva Bhardwaja

So he is comparing Rakshasa with present day Negroes (black people) we can ascertain from this line that people living in north east and north west were not really monsters but were native people who are described in such racist manner. Swami Prabhupada also wrote,

Swami Prabhupada writes: “…An atheist is called a demon, and it is a fact that even a person born of good parents can turn into a demon by bad association…” Swami Prabhupada on Srimad Bhagavatam 3.3.6

http://vanisource.org/wiki/SB_3.3.6

An Indologist wrote about Dasyu,

“The picture of the dasyu that emerges from these passages is quite different from that of the raksas. There is nothing about taking the form of a bird and flying by night, no mention of disrupting sacrifices, and no connection with black magic. The dasyus seem to be human beings of a different

race from the Aryans and of a different (adevic and abrahamanic) religion. The mention of the proper names of various dasyus who are defeated for (or by) certain Aryan princes (e.g. Dabhiti) also makes the dasyu sound more like historical figures. There are occasional mentions of taking land from the dasyus (RV 4.38.1). The mention of dasyus in connection with fortresses (pur-) is also a characteristic which is in contrast to the raksases. Raksases do not build fortresses and fight from them. It seems quite safe to agree with the general conclusion of Vedic scholars that dasyu refers to the indigenous people of the land whom the invading Aryans conquered or absorbed.” by Wash Edward Hale, p.154, Asura in Early Vedic Religion, Published by Motilal Banarsidass

Publisher, 1986.

Moreover the Aryans were engaged in battle against the Dasyus and the reason given is Dasyus sings no [Vedic] hymns; Dasyus are riteless, Dasyus have alien laws; Dasyus differs from rites and rituals and doesn’t observe fire sacrifices; Dasyus are faithless, niggars, without belief, sacrifice and worship. The main reason given to fight them is that Dasyus do not offer any gifts to Vedic deities and Indra was often invoked to wage a war against the Dasyu. Refer my article Killing infidels in Hinduism for references. Dasa and Dasyu has been synonymously used in the Vedas. The

Persian word Dahae maybe related to the Dasyu tribe mentioned in the Vedas. “The Dahae were a Scythian people of ancient Central Asia. A confederation of three tribes – the Parni, Xanthii and Pissuri – the Dahae lived in an area now comprising much of modern Turkmenistan. The area has consequently been known as Dahestan, Dahistan and Dihistan” [end quote]. The word Parni is also believed to be the Iranian word for Panis tribe. The Panis and Dasyu may be have been closely related to each other that’s the reason they are mentioned together in Rig Veda 7.6.3; 5.34.6. Many Indologists have also opined that Dasa were a tribe of humans not demons. Apologist pathetic response would be that Dasyu in the Veda are described as having numerous eyes and hands which is a proof

that they were demons. Even Rishis who are said to be humans are described in some texts as of having three heads, Vedic deities as of having face of horse, animal getting pregnant after drinking semen of Rishis, does that prove that Rishis and Vedic deities were also demons? Hindus have a long history of using epithets against other religions, the Aryans used to consider Dasyu as Anasa which literally translates to noseless but it actually means flat nosed.

Now let’s move on to Panis tribe. Panis too are described as Demons, but Yaska in Nirukta also calls them Merchant (Nirukta 2.17). Panis tribe were rich traders and they

were consistently attacked by Aryans to plunder them since they did not patronize the priests who then invoked Vedic gods to attack Panis. Apologists gives lame excuse, when defending verses about killing and plundering Panis tribe, all that they say is Panis were demons and doesn’t explain the part where Aryans plundered them and were the first to fight the Panis tribe. If they were demons then why Aryans were so eager to get their donations? Veda reiterates that Panis brings no gifts to Vedic deities, so why crave for their wealth if they were so demonic in nature? Veda also mentions a member of Panis community named Bribu who is praised in Rig Veda 6.45.31 because he is said to have gifted many cows to Rishi Bhardwaj (Manu Smriti 10.107) in which he is referred to as a

carpenter. Now all of a sudden a Panis member is praised, what's the reason? Because the reason to kill and plunder them is clearly given in Atharva Veda 20.93.2 that the Panis brings no gifts, had they given donations like Panis Bribu then they would've been spared and would've also been praised in the Vedas. Panis were rich merchants, they also had carpenters they used to rear cattle, engaged in trade and amassed wealth. These are the characteristics of humans not demons.

Kikata too were plundered like Dasyu and Panis tribes because they didn't observe Vedic rituals and didn't make donations to

Vedic deities. Veda also mentions Zoroastrians and calls them demons (Asura). The Asuras mentioned in Vedas are non other than Zoroastrians. They are actually Ahura worshippers (Zoroastrians). Vedic religion and Zoroastrianism are roughly of the same age they have many similarities like Vedic Yagna is called Yasna in Zoroastriniasm, Soma is Homa, Deva in Veda are positive while Daeva in Zoroastrianism is neutral to negative, Zoroastrian text also mentions Aryans. From Rig Veda Mandal 1 to 7, Vedic deities are also called as Asur but the definition when applied to Vedic deities is ‘Mighty’. When the Aryans moved from Central Asia to India they brought with them the memories, thus the word Asura is used till Rig Veda Mandal 7 as a praiseworthy word.

And then it was turned negative and was also used later to describe enemies residing in eastern part of India such as Bengal and Assam like Asura king Naraka of Pragiyotisapura in Assam or Mahishasura. There’s also a tribe in India named Asur people who claim themselves to be descendants of Mahishasura.

People of Lanka in Ramayana has been described as Demons. Hanuman burned hundreds of demons inhabiting Lanka for no fault of their when Ram’s enmity was towards Ravana and not towards inhabitants of Lanka. Ramayana makes no mention of humans residing in Lanka but refers to the people of Lanka as demons. Go to Sri Lanka and tell me how many

demons you found there or at least try to find their bones.

Now let’s move on to the Puranas, which is the most important point here. Many Puranas especially Vishnu Purana book 3 chapters 17 & 18 states that demons embraced Buddhism and Jainism. The reason I quote Vishnu Purana again and again is because two chapters of this scripture are dedicated in denigrating Buddhism and Jainism and gives a picture of how Hinduism perceives other religions. Hindu text says that demons embraced Buddhism. Their disciples and disciples would continue to preach this religion. Now as you may know Buddhism’s history is not unknown like Hinduism’s. We know who its

founder was and when Buddhism was founded, we know that its founder really existed and was not a mythological figure. Buddhism was founded in the 6th century B.C. It was a time when humans had started recording history. So you tell me did any Greek, Roman or any traveller ever recorded that demons used to live in India and they embraced Buddhism as stated in Hindu scriptures? So what Hindus did is nothing but demonization of their enemies. Hinduism recognizes many tribes and Dasyus, Panis, Yavana… were among them and they have been demonized because as mentioned in Manu (10.45) all those who do not belong to four castes are Dasyu and Malechas. Now some also justify violent verses of Vedas saying that all violent verses about killing godless, riteless, those

who do not offer gifts actually refers to demons and not to human beings and that demons were averse to humanity. An Asura named Rambha who was the father of Mahishasur was a devotee of Vedic deity Agni. Vishnu Purana bk 3 ch 17-18 states that demons were Vedic followers who couldn’t be killed unless they apostatizes from Vedic Dharma and embraces other religions like Buddhism and Jainism. So what these incidents prove is that even demons could follow Vedic religion but still that wouldn’t make them Hindus or Humans since Hinduism believes in birth based and only those belonging to four castes can be considered Vedic followers. So this refutes the claim that demons were averse to Devas or Humanity.

It is mentioned in Sutras,

Apastamba Sutra, Prasna I, Patala 9, Khanda 27.11 The expression Krishna Varna, ‘the black race,’ is truly Vedic. In the Rig-veda it usually denotes the aboriginal races, and sometimes the demons.

Vedas also states that the one who offers no worship is inhuman, wicked, evil, miser etc.,

Rig Veda 9.20.5 “Preserve us from the reproach of every one, who makes no offerings, is vicious and wicked and who utters ill words, so that we may be free (from anxiety).” Tr. SatyaPrakash Saraswati

Shouldn’t Ishwar be friendly with entire creation? Why Ishwar is friendly only with those who make offerings? Was it invented by Rishis to get wealth in the name of god? What about the poor people who don’t even have money to feed their children. Will Ishwar forgive them or punish them as he commands to kill those who doesn’t pour gifts.

Beheading the Demons (Non Hindus)

Krishna Yajur Veda 6.2.10 “…Here do I cut off the neck of the Raksas, who hateth us, and whom we hate’, he says; there are two people, he whom he hates and he who

hates him; verily straightway he cuts their necks…”

Atharva Veda 1.7.7 O Agni, bring thou hitherward the Yatudhanas bound and chained. And afterward let Indra tear their heads off with his thunder-bolt.

Yajur Veda 5.26 By impulse of God Savitar I take thee with arms of Asvins, with the hands of Peahen.Thou art a woman. Here I cut the necks of Rakshasas away. Barley art thou. Bar off from us our haters, bar our enemies…

Rig Veda 6.26.3 Thou didst impel the sage to win the daylight, didst ruin Śuṣṇa for the pious Kutsa.The invulnerable demon’s head thou clavest when thou wouldst win the praise of Atithigva.

Rig Veda 8.14.13 With waters’ foam thou torest off, Indra, the head of Namuci, Subduing all contending hosts.

DEATH TO THOSE WHO DOESN’T POUR GIFTS TO ISHWAR

Rig Veda 6.44.11 “Give us not, O showerer of benefits, to the wicked. Relying upon your friendship, O Lord of riches, may we remain unharmed. Many are the boons you distribute amongst men; may you demolish those who make no libation, and root out those who present no offerings.” Tr. SatyaPrakash Saraswati

Rig Veda 1.176.4 Slay everyone who pours no gift, who, hard to reach, delights thee not. Bestow on us what wealth he hath: this even the worshipper awaits.

PLUNDERING THE PROPERTIES OF PEOPLE WHO DO NOT OFFER GIFTS

Ishwar commands to plunder the property of people who do not offer gifts and then to kill them.

Rig Veda 1.81.9 …Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

Atharva Veda 20.93.2 Crush with thy foot

the niggard churls who bring no gifts. Might art thou: There is not one to equal thee.

Rig Veda 9.22.7 “Thou, Soma, boldest wealth in kine which thou hast seized from niggard churls: Thou calledst forth the outspun thread.” Tr. Ralph T.H. Griffith

English translation by Arya Samaji scholar,

Rig Veda 9.22.7 “O elixir of bliss, you hold the wealth of kine which you win from the greedy persons; you are the force behind the extended thread (of creation).” Tr. Svami Satya Prakash Sarasvati

This verse refers to the Panis tribe, according to some scholars the Panis tribe were also part of the Vedic society but were plundered and killed because they made no offerings to Ishwar, this is why they are considered Niggards. But Yaska gives a different meaning, Yaska writes that Panis tribe were Demons. One is not to be deluded by the usage of the word Demon here as Demons and Barbarians are those who does not follow the Veda or who lives beyond the boundaries of Aryavarta. The Vedic followers are commanded here to crush the Panis tribe only because they make no offerings to Vedic Gods. There are more evidences to show that tribes were plundered and killed just because they made no offerings to Vedic gods.

Atharva Veda 20.56.6 These people, Indra, keep for thee all that is worthy of thy choice. Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

Plundering Godless (Adeva)

Rig Veda 10.138.4 He boldly cast down forts which none had e’er assailed: unwearied he destroycd the godless treasure-stores. Like Sun and Moon he took the stronghold’s wealth away, and, praised in song, demolished foes with flashing dart.

Following is the Hindi translation by Arya Samaji scholar Shripad Damodar Satwalekar

Dark races

Rig Veda 7.5.3 “Through your fear, O universal fire, the dark evil forces, though of many minds, come under a control, having abandoned their possessions. Adorable Lord, may you shine upon all men and blaze, consuming the cities of their foes.” Tr. Svami Satyaprakash Sarasvati

Another clear translation,

Rig Veda 7.5.3 “For fear of thee forth fled the dark-hued races, scattered abroad, deserting their possessions, When, glowing, O Vaiśvānara, for Pūru, thou Agni didst light up and rend their castles.” Tr. Ralph T.H. Griffith

Ishwar Behaving like a Thug

Rig Veda 7.93.5 “When two large, mutually defiant hosts, emulous in corporal vigour, contest, may you destroy the godless in favour of the god fearing and in favour of the person who pours out devotional

sentiments.” Tr. SatyaPrakash Saraswati

Rig Veda 4.25.7 (Indra), the drinker of the effused Soma, contracts no friendship with the wealthy trader who offers not any libation ; he takes away his wealth ; destroys him when destitute; but he is a special (friend) to him who presents the libation and oblation.

Rig Veda 5.34.8 When Indra, the possessor of opulence, discriminates between two men, both wealthy, and exerting themselves (against each other) for the sake of valuable cattle, he takes one of them [The

one who performs Yajna] as his associate, causing (his adversaries) to tremble, and the agitator (of the clouds), together with the Maruts, bestows upon him herds of cattle.

Other verses shows that Ishwar provides protection to those who make offerings to him, but Ishwar slays the person who doesn’t worship or make offerings. Why is Ishwar behaving like a thug? Shouldn’t Ishwar be equal and friendly to everyone irrespective of their offerings? All the verses I quoted above orders to kill those who make no offerings, there are several instances in Vedas wherein tribesmen were

killed just because they made no offering to Ishwar,

Rig Veda 3.53.14 “O bounteous Lord, of what avail are the cattle of infidels to you. Neither they yield milk nor do these faithless persons kindle sacred fire. May you bring wealth of these unbelievers to us and give us possession of people of low mortality and crush them.” Tr. SayaPrakash Saraswati

This verse is referring to the Kikata tribe who were plundered by Vedic heroes and killed. Maharishi Yaska explains this as,

Nirukta 6.32 What are the cows doing in

Kikata? Kikata is the name of a country where the non-Aryans dwell. Non-Aryan tribes are (so called because it is said),'What have they done? Or their assumption is that religious rites are useless. They neither get the milk to mix with the soma, nor kindle fire.

Here the Vedic god is invoked to plunder the cows of of Kikata people and to plunder the wealth of the king of Kikata tribe. As I said earlier, many tribes were plundered and looted by Vedic gods just because they made no offering to Ishwar, Kikata and Panis tribes are few examples. Here is another translation by Arya Samaj,

Rig Veda 3.53.14 "O learned king! you

possess admirable wealth, what do the cattle do among the atheists because they have no faith in the Vedic teachings and rites or in place inhabited by them. They yield no milk to mix with the Soma, and do not perform the Yajna with the ghee of the cows. Therefore, bring them to us, so that we may use them for hospitality (giving the milk mixed with Soma) to teachers and preachers. Give us wealth taken away from the wicked persons for the use of those who hailing from a good family come to us. Remove far away from us a man who uses his power for doing mean or inglorious acts or keep him under us." Tr. Acharya Dharma Deva Vidya Martanda

Swami Dayanand Saraswati wrote on this

verse, “As the cows do not grow among the wicked atheists, in the same manner, Dharma and other virtues do not grow among the persons lacking faith. Among the enlightened persons atheists can never have the upper hand. Therefore, good scholars should blot out atheism.” Tr. Acharya Dharma Deva Vidya Martanda

KILLING THOSE WHO HATE ISHWAR AND WHOM ISHWAR HATES

The entire hymn of Atharva 2.19 is dedicated in burning those who hate Ishwar and to whom Ishwar hates,

Atharva Veda 2.19.1 Burn thou, O Agni, with that heat of thine against the man who hates us, whom we hate.

Atharva Veda 10.5.15 “…By him we attack on him who hates us and whome we abhor. We overthrow and slay him through this knowledge, through this act and through this fatal weapon.” Tr. Vaidyanath Shastri

Atharva Veda 10.5.25 …from earth we bar him who hates us and whom we hate.

The Arya Samaj commentary states that a, ‘Man [Brahmin] should satisfy himself by killing his enemies with the miraculous powers given by God’.

Rig Veda 3.53.21 “O resplendent Lord, brave and opulant, protect us this day against our foes with many and excellent defences, may the vile wretch who hates us fall before us; May the breath of life depart from him whom we hate.” Tr. SatyaPrakash Saraswati

Yajur Veda 15.15 This one in front, golden-tressed, with sunbeams; the leader of his host and his chieftain are Rathagritsa and Rathaujas, and Puñjikasthalâ: and Kratusthalâ his Apsarases. Biting animals are his weapon, homicide his missile weapon; to them be homage: may they protect us, may they have mercy upon us. In their jaws we place the man whom we hate and who hates us.

Atharva Veda 10.3.3 This charm shall conquer and cast down thy foemen. Be

thou the first to slay the men who hate thee.

Is it right to kill someone just because they hate you or Ishwar? What kind of God is Ishwar who commands to kill the person who just hates him. The above verse explicitly says to be the first one to kill those who just ‘Hate’ you. Is this justifiable? If you just oppress a Brahmin you are liable to be killed according to Vedas, but the Brahmin can kill you, deprive you of your property, there is no sin in this, but oppressing a Brahmin is a grave sin in Vedas,

‘Atharva Veda 13.3.1 ‘…O Rohita (King)

agitate destroy and entangle in snares the man doing wrong to Brahman.” , Tr. Vaidyanath Shastri.

Atharva Veda 12.5.52 Rend, rend to pieces, rend away, destroy, destroy him utterly. Destroy Angirasi! the wretch who robs and wrongs the Brahmans, born.

Poor Shudra’s fate is to be oppressed by Brahmins,

Manu Smriti 8.417 A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his

possessions.

Maharishi Manu says that a Brahmin can even kill anyone who hurts him without bringing notice to the King,

Manu Smriti 9.31-33 A Brahmana who knows the law need not bring any (offence) to the notice of the king; by his own power alone be can punish those men who injure him. His own power is greater than the power of the king; the Brahmana therefore, may punish his foes by his own power alone. Let him use without hesitation the sacred texts, revealed by Atharvan and by Angiras; speech, indeed, is the weapon of the Brahmana, with that he may slay his enemies.

KILLING THOSE WHO REJECT AND HATE VEDAS

Atharva Veda 12.5.62 “Rend, rend to bits, rend through and through, scorch and consume and burn to dust, the one who rejects the Vedas”

[This verse is translated from the Hindi Bhasya]

Arya Samaj commentary states:

“Godly persons shall always be ready to kill irreligious people”

[Kshemkarandas Trivedi (Arya Samaj) on Atharva Veda 12.5.62, page 576]

[Source: http://aryasamajjamnagar.org/atharvaveda_v2/pages/p576.gif]

He writes on Atharva Veda 12.5.54

“Vedic followers should destroy infidels“- Kshem Karan Das Trivedi on Atharva Veda 12.5.54, page 574 [Source: http://aryasamajjamnagar.org/atharvaveda_v2/pages/p574.gif]

Hindu god Vishnu says,

Vishnu Purana 3.17 When the glorious Vishnu heard their prayers he emitted from his person an illusory form wliich he gave to the celestials and said. “This illusory form shall so deceive the Daityas, so that being led astray from the path of the Vedas, they may be put to death ; for all gods, demons and others, who shall transgress the authority of the Veda, shall perish by my prowess which I exercise for the

preservation of the universe. Go then ; be not affraid ; this illusory form shall go before you. celestials, it shall be of great service to you, this day.

Veda also commands to kill the enemies of Vedas,

Atharva Veda 2.12.6 …Burn down the enemies of Vedas.

Griffith has translated the word Brahmadvish as “Haters of Prayer/devotion” which is also correct but

the definition “Those who hate Vedas” is precisely correct, other correct definition is ‘Enemies of Vedas’. Dayanand Saraswati founder of Arya Samaj gives the following meaning,

“Brahmadivsh = The enemies of Vedas and Ishwar.

[Rig Veda Dayanand Saraswati Hindi Bhasya, Mandala 2, page 323]

Vidya Martanda also endorsed his Guru’s definition,

[Rig Veda, By Acharya Dharma Deva Vidya Martanda, Vol 3, p.469, Published by Sarvadeshik Arya Pratinidhi Sabha, April 2002 Reprint]

Satya Prakash Saraswati defines Brahmadvish as,

[Rig Veda Samhita, by Satya Prakash Saraswati and Vidyalankar, Vol 4, page no 1294, Published by Veda Pratishthana, New Delhi, 1977]

Swami Prabhupada the founder of ISKCON

gives the following meaning,

“One who is envious of the Vedas, of a qualified Brahmana or of the Brahmana caste is called Brahma-dvis”

[Krishna The Supreme Personality of Godhead: A Summary Study of Srimad-Bhagavatam’s Tenth Canto, Part 2, by A.C Bhaktivedanta Swami Prabhupada, page 304, Publisher Bhaktivedanta Trust, 2003 Edition]

Besides Pandit Jaydev Sharma also translates it as ‘The enemies of Vedas’, Almost every commentator and translator has given the same meaning.

Rig Veda 2.23.4 “O God and learned person! you take the people to the target through the path of religion and justice and protect them. If you commit a sin, the soul or God is not infested with it. Those who denounce the Vedas and God, you cast your anger on them. Therefore, we should admire your greatness.” Tr. Acharya Dharma Deva Vidya Martanda (Arya Samaj).

Atharva Veda 20.93.1 …destroy the enemies of Vedas

Rig Veda 6.22.8 …burn down the enemies of God, Vedas and the malice…

Rig Veda 6.52.3 …cast your destroying weapon for the destruction of the enemies of Veda, wealth and crops.

Atharva Veda 20.96.4 …he slays, unasked, the enemies of Vedas.

Rig Veda 6.22.8; 6.52.3, Atharva veda 20.96.4; 2.12.6 are translated into English from the Hindi Bhashya.

KILLING THE BLASPHEMERS

Rig Veda 6.72.1 …ye killed all darkness and the Gods’ blasphemers.

It is mentioned in Bhagwad Purana (Srimad Bhagvatam)

Srimad Bhagvatam 4.4.17 Sati continued: If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer’s tongue and kill the offender, and after that one should give up his own life.

ISKCON scholar writes on this verse,

“If possible she should have cut out

Daksha’s tongue because he blasphemed Lord Siva. In other words, since Lord Siva is the protector of religion, a person who vilifies him should be killed at once, and after killing such a person, one should give up one’s life…The instruction set forth here in Srimad-Bhagavatam is that one should not tolerate at any cost the activities of a person who vilifies or blasphemes an authority. If one is a Brahmana he should not give up his body because by doing so he would be responsible for killing a Brahmana; therefore a Brahmana should leave the place or block his ears so that he will not hear the blasphemy. If one happens to be a Kshatriya he has the power to punish any man; therefore a Kshatriya should at once cut out the tongue of the vilifier and kill him. But as far as the Vaisyas

and Sudras are concerned, they should immediately give up their bodies.”
[http://vanisource.org/wiki/SB_4.4.17]

Rig Veda 6.61.3 Thou castest down, Sarasvati, those who scorned the Gods…

Vedas and World Peace

Islam is being severely attacked, bashed, mocked by a certain dedicated team in cyberspace. A large number of these ‘Islam Haters’ happen to be Hindu fanatics. Obviously, their sole agenda is to create aversion in the minds of common people against Islam. Their full time job is to prove that the Islam promotes violence and terrorism. Some of these people are zealous evangelists of Vedas and claim that Vedas are the only books promoting peace. They claim that once everyone accepts the Vedas, peace and prosperity would been seen everywhere. How true is this claim? For those of you who have been conditioned to believe that Vedas promote peace, this article might change your perception of the Vedic Dharma.

According to Hindus, in Satyug, people were pious and upright, who did not know fighting. The use of lethal weapons was unknown. It was like Heaven on Earth. Hindus also tell us that Vedas are from the beginning of the world. Combining these two beliefs, it follows that Vedas must have nothing corcerning warfare, killing, plunder, etc. However, if Vedas do speak about warfare and killing, there are two only two choices for Hindus; accept that Vedas are not from the beginning of the world, but were written much later or accept that Vedas introduced killing and warfare in the world.

The Warrior Gods of Vedas

The Vedic gods are always depicted as being busy in war and destroying the enemies. Let us see god Indra

https://i1.wp.com/www.islamhinduism.com/images/stories/rig_10_48_6to7.gif

“These, breathing loud in fury, two and two, who caused Indra to bring his bolt of thunder to the fray, The challengers, I struck with deadly weapon down: firm stand what words the God speaks to his worshippers. This One by stronger might I conquered singly; yea, also two: shall three prevail against me? Like many sheaves upon the floor I thrash them. How can my foes, the

Indraless, revile me?” [Rigveda 10:48:6-7]

Indra Ji cannot tolerate anyone opposing him and whoever is guilty of opposing him will be crushed like sawdust.

Indra Ji was invoked by the Aryans to loot the cows of non Aryan tribes and Indra Ji did not disappoint the Aryans. In Vedic times, there lived an untouchable people in a village named Kikat, in todays Bihar. The used to rear cattle. Obviously to the Aryans this was a crime. So they invoked their god Indra to wage war against them and loot their cows.

“O Indra, what do the cows make for you

among the Kikatas. They neither yield milk for your offerings, nor do they warm the vessel of libation. Bring to us these cows, bring to us also the wealth of Pramagand (their King). O Brave one, grant us the possessions of the people of low status." [Rigveda 3:53:14]

On the basis of this clear pronouncement, non-Aryans and untouchables have no right to keep cows. Aryans and Brahmins whenever they wish can kill them and appropriate their possessions. Hindu culture thus becomes the culture of the progress, civilization and welfare of the Aryan people alone.

Indra Ji is very ruthless against his

opponents. He can go to any extent to ruin them, even kidnapping women. Rigveda 5:30:7-9 mentions the following

https://i0.wp.com/www.islamhinduism.com/images/stories/rig_5_30_8.gif

7 Thou, Maghavan, from the first didst scatter foemen, speeding, while joying in the milk, the Giver. There, seeking man’s prosperity, thou torest away the head of Namuci the Dasa.

8 Pounding the head of Namuci the Dasa, me, too thou madest thine associate, Indra! Yea, and the rolling stone that is in heaven both worlds, as on a car, brought to the

Maruts.

9 Women for weapons hath the Dasa taken, What injury can his feeble armies To me? Well he distinguished his two different voices, and Indra then advanced to fight the Dasyu.

Indra Ji is given many epithets like Vajradhaari, vṛtrahan, Dasyuhan, etc. How can peace prevail in the world when these kinds of prejudiced teachings are there in the Vedas?

Vedic wars were mainly fought to gain cattle and other booty, as is clearly mentioned in Rigveda 6:26:1-2

1. O INDRA, hear us. Raining down the Soma, we call on thee to win us mighty valour. Give us strong succour on the day of trial, when the tribes gather on the field of battle.

2 The warrior, son of warrior sire, invokes thee, to gain great strength that may be won as booty: To thee, the brave man’s Lord, the fiends’ subduer, he looks when fighting hand to hand for cattle.

Like Indra, other deities are also of a warrior mentality. Again and again prayers are made to them to obtain the wealth of the

enemies and conquer their territories.

Inhumane Principles of Vedic Warfare with special reference to Arya Samaj

Now see the extreme sadist mentality of Vedic followers, who fought wars to gain cows and wealth. Their are specific prayers in the Vedas about conquering the foes and gaining their wealth. The conquered people were later humiliated in the most abusive ways. For example, Rigveda 10:166 says,

“1. MAKE me a bull among my peers, make me my rivals, conqueror: Make me the slayer of my foes, a sovran ruler, lord of kine

2 I am my rivals’ slayer, like Indra unwounded and unhurt, And all these enemies of mine are vanquished and beneath my feet.

3 Here, verily, I bind you fast, as the two bow-ends with the string. Press down these men, O Lord of Speech, that they may humbly speak to me.

4 Hither I came as conqueror with mighty

all-effecting power, And I have mastered all your thought, your synod, and your holy work.

5 May I be highest, having gained your strength in war, your skill in peace my feet have trodden on your heads. Speak to me from beneath my feet, as frogs from out the water croak, as frogs from out the water croak.”

BURN THE ENEMIES ALIVE

Yajurveda Chapter 13; Mantra 12 says

“O King, make progress in thy duty of administration, extend happiness to the religious. O terrible chastiser, burn down the irreligious foes. O splendid person, humiliate and consume utterly like dried up stubble, him, who encourages our foe.”

BURN THE KITCHENS/KITCHEN GARDENS OF THE ENEMIES

Yajurveda Chapter 13; Mantra 13 says

“O King, rise high, punish the wicked foes righteously, manifest the objects prepared by our steady scholars, enhance pleasures. Destroy the kitchens and other places of plundering of the vigorous enemies. Kill the foes. I settle you with fire’s ardour.”

PUT YOUR ENEMIES IN THE JAWS OF FEROCIOUS ANIMALS

Yajurveda Chapter 15; Mantra 15 says

“…Let injurious animals like Lions and others that eat fresh and grass be destroyed. Let murderous crowds of men that destroy others like a powerful weapon, be killed. Let virtuous rulers protect us from those animals, and make us comfortable. In the jaws of these animals we place the ferocious man whom we hate and who hates us.“

I am sure that our society will not allow Vedic followers to kill the Lions. A person who has common sense, will never accept this unscientific teaching. Lions by nature, eat flesh. This verse wants to make them herbivorous. If this teaching is implemented, Lions will become extinct.

WHO ARE THE ENEMIES?

But there is still one thing unclear. Who are the enemies whose inhumane killing is being encouraged in the above mantras? Well, let the Vedas answer for themselves.

Atharvaved 12:5:62 says,

“Rend, rend to bits, rend through and through, scorch and consume and burn to dust, the one who rejects the Vedas.”

I do not think the above verse leaves any ambiguity as to who the enemies mentioned in the Vedas are. The mantra speaks for itself. It also prescribes the most gruesome forms of slaughter of those who disbelieve in the Vedas.

The same Sookt (hymn) also commands the following in mantras 65-71,

65) So, O Goddess, do thou from him, the Brāhmans' tyrant, criminal, niggard, blasphemer of the Gods, 66) With hundred-knotted thunderbolt, sharpened and edged with razor-blades, 67)Strike off the shoulders and the head. 68) Snatch thou the hair from off his head, and from his body strip the skin: 69) Tear out his sinews,

cause his flesh to fall in pieces from his frame. 70) Crush thou his bones together, strike and beat the marrow out of him. 71) Dislocate all his limbs and joints.

I wonder what type of mindset would have written this horrendous stuff? This extreme sadist mentality which relishes in instructing such horrible torture deserves to be banned forever before it is put to practice. One can imagine what would have happened at the time when such teachings would have been enforced thousands of years back. These teachings were recently put into effect when innocent Muslims were burnt alive and tortured in the Indian State of Gujrat, Christians were burnt alive in many places of India especially in Orrisa.

Jains and Buddhists in ancient times and Muslims, Christians and Sikhs in recent times have been made the experimental mice of these teachings.

Also supportig the idea that the enemies mentioned in the Vedas in fact refer to people of other religions, we have the following prayer made in Atharvaved 20:93:1.

May our hymns give you great delight. Display your bounty, Thunderer. Drive off the enemies of the Vedas.”

The next mantra mentions

“Crush with your foot the niggard churls who bring no gifts. Mighty are you: There is not one to equal you.”

The above mantras also make the identity of the enemy clear. The enemies are those who do not pray to the Vedic gods and bring them no gifts. The same is mentioned in Rigveda 8:53:1-2.

PLUNDER THE ENEMIES WEALTH

As has been said before that Vedic wars were motivated to a great extent by capturing more wealth, I will now provide even more evidence for this.

“Handless be these our enemies! We enervate their languid limbs. So let us part among ourselves, in hundreds, Indra! all their wealth.” [Atharvaved 6:66:3]

Rigveda 1:7:4 mentions,

“Help us, O Indra, in the frays, yea, frays, where thousand spoils are gained, With awful aids, O awful One.”

In Rigveda 10:84:2 it is said,

Flashing like fire, be thou, O conquering Manyu, invoked, O Victor, as our army’s leader. Slay thou our foes, distribute their possessions: show forth thy vigour, scatter those who hate us.

At many places such prayers are made to destroy the enemies and gain their wealth.

BOOTY OF WAR

What constitutes the booty of war in the Vedic religion? Maharishi Manu describes the war booty on the basis of the Vedas.

“Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor).”

“A text of the Veda (declares) that (the

soldiers) shall present a choice portion (of this booty) to the king; what has not been taken singly, must be distributed by the king among all the soldiers.”

[Manu Smriti 7:96-97]

Women also are considered part of the war booty in the above passages and are to be divided like other objects.

No Universal Brotherhood in the Vedas

The texts of the Vedas and other Hindu

scriptures clearly show that they do not regard non-Aryans races as brothers, nor did they wish any good to the non-worshippers of the Aryan gods. They only wished their extirpation and their annihilation. Out of a large number of passages bearing on this subject, I quote the following:

“He who dwells fixed in the atmosphere, smiting the blasphemers of the god that do not sacrifice, to him be reverence with ten sakvarî-stanzas!” [Atharvaved 11:2:23]

The texts of the Vedas seem to leave no doubt that they recognize a distinction between the tribe to which the authors of the hymns belonged and a hostile people

who observed different rites, and were regarded with contempt and hatred by the superior race. Their is no doubt that in many passages of the Rigveda the words Dasa and Dasyu are applied to the aboriginal tribes of India. Let us see what Maharishi Manu says,

“All those tribes in this world, which are excluded from (the community of) those born from the mouth, the arms, the thighs, and the feet (of Brahman), are called Dasyus, whether they speak the language of the Mlecchas or that of the Aryans. [Manu 10:45]

The distinction between Aryas and Dasyus is not on the basis of character but on the basis nationality as is clearly demarcated by Manu Smriti 2:21-23.

“21. That (country) which (lies) between the Himavat and the Vindhya (mountains) to the east of Prayaga and to the west of Vinasana (the place where the river Sarasvati disappears) is called Madhyadesa (the central region).

22. But (the tract) between those two mountains (just mentioned), which (extends) as far as the eastern and the western

oceans, the wise call Aryavarta (the country of the Aryans).

23. That land where the black antelope naturally roams, one must know to be fit for the performance of sacrifices; (the tract) different from that (is) the country of the Mlecchas (barbarians).”

Only Aryavarta aka India is the place where noble people are found and the rest of the world is filled with evil people. Thus as per the Vedic worldview, Aryas as called Aryas (Noble) because they belong to the Aryavarta and Mlecchas and Dasyus are called so not because they are evil but because they are foreigners.

So, Vedas give the following solution to deal with the Dasyus who do not share the faith of the Aryas.

“Slay everyone who pours no gift, who, hard to reach, delights thee not. Bestow on us what wealth he hath: this even the worshipper awaits.” [Rigveda 1:176:4]

What language could be stronger against one’s enemies than this? This is sheer bigotry. The quotations already made sufficiently illustrate the hatred of the Aryans for the other religions. For more of

this bigotry you can see Rigveda 8:2:18, 8:45:23, 8:51:12, 8:53:1,2.

As far as we have seen, there is no trace to be found in the hymns of the Vedas about the brotherhood of man. On the other hand, there is abundant evidence of an intense hostility cherished towards the non Aryan tribes.

There was also not the very best of feelings even among the Rishis towards one another. There are unmistakable references in the hymns to a deadly feud between Rishi Vashishtha and Rishi Vishvamitra and of a curse laid on the former by the latter. The details of these feuds will be dealt with in another article.

This article is an attempt to refute the Vedic propagandists who are so eager to malign Islam and yet choose to turn a blind eye to their own scriptures. I can only remind them of this wise saying of Jesus Christ (peace be upon him),

“Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? ” [Mark 7:1]

In this part we will see some more heinous acts legislated by the barbaric Vedas. We've seen how Hindūs are ever zealous in maligning Islām, alleging it to be 'violent' , intolerant but have the people seen the true 'teachings' of this self-claimed 'ahinsac'(non-violent) religion? Let's read the 'unholy' verses of their so-called Holy book 'vedas'.

Intolerance and killing in vedas –

"Food to him who knows the science of air, and to him who is the chief killer. Homage to the expert in the construction of houses,

and to their protector. Food to the wealthy, and to him who makes the wicked weep. Homage to him who abhors sin and to him who practices Virtue”

– [Yajurveda Ch 16, verse 39, pg.173, Tr. Devi Chand]

“We learned persons accept as our ruler, thee, the introducer of new plans for our advancement, the master of loyal subjects, the embodiment of virtue, the most advanced in noble qualities and acts, the queller of the irreligious, the pure, the specimen of endurance, the master of prowess, and the helper and educator of all.”

– [Yajurveda Ch 7, verse 36, pg.77, Tr. Devi Chand]

The verse quoted above speak for themselves, the second verse commands killing of irreligious and here this is one of the reasons why‘learned person’ are accepting, a ruler, due to his intolerance towards who are irreligious! While the first verse praises ‘Chief-killer’ by stating food to him who’s the chief killer! We need no more statements from the vedas; these amply put our point in place. And these are the verses from the book of a religion which often labels itself as ‘ahimsac’ (non-violent). Such cults and religions often label themselves as non-violent in order to hide

the true face of their creed.

Killing irreligious foes in Vedas-

“O king, make progress in thy duty of administration, extend happiness to the virtuous. O terrible chastiser, burn down the irreligious foes. O splendid person, humiliate and consume utterly like dried up stubble, him, who encourages our foe.”

– [Yajurveda, Ch 13, verse 12, pg.138, Tr. Devi Chand]

Above verse commands protestant Hindū King to burn down irreligious foes like

stubble, this is what protestant Hindūs call ‘tolerance’. And this is reagarded as progress in the administrative duty of a Hindū King! We’ve always found Hindūs criticizing Muslims and belittling them as barbarians, because few so-called Muslims rulers allegedly have been intolerant and have killed thousands of Hindūs, while conquering India. This is the ‘Classical hypocrisy’ of Hindūs; they’ve always criticized people for being barbaric, intolerant and violent against Hindūs, but what about these unholy verses from their so-called holy books? Islām never allowed such barbaric acts , but if some Muslim indulge into such acts then he’s to be blamed not Islām, but Islāmophobes like Agniveer have always blamed Islām – this shows their bias, irrationality and

unreasonable state of mind. But now we question, what about Hindūism which quite evidently is commanding Hindūs to kill innocents because they are irreligious?

Burning of irreligious people! , still we find protestant Hindūs adamantly criticizing Islām and other faiths with so-called intolerance, extremism, fundamentalism and violence, when their religion itself is the paragon of such barbaric things.

Mass-carnage, killing of innocents – children, females, sick, old, commanded and encouraged in vedas:

Now let’s see what the barbaric Vedas have

to say about this, we'll show our readers what the so-called "Ahinsac" (non-violent) Vedas command.

"O friendly countrymen, encourage the commander of the army, and begin the battle with him, who with his physical, mental and militarystrength, cleaves the enemies' families, usurps their land, is armed with weapons, slay's the foes, subdues the enemy in the battle, and conquers him." – [Yajurveda, Chapter 17, verse 38, pg-182, Tr. Devi Chand]

"May the commander of the army, who, with surpassing vigour pierces in the battles the families of the enemies, is pitiless, wild with anger, unconquerable by foes, conqueror of

the enemy’s forces, unequalled in fight, and victor, protect our armies.”

– [Yajurveda, Chapter 17, verse 39, pg-182, Tr. Devi Chand]

Interestingly, Vedas teach protestant Hindūs to usurp the lands of those who’ve been invaded, annihilate, and tear apart the families of the enemy! Another Vedic verse commands the King (in Hindi translation and ‘Indra’ in English translation and Original Sanskrit) to expel the enemies out of their homes and kill/demolish those who fight Hindūs

alt

–[Atharvaveda, Khand 6, Sūkta 75, Mantra 1]

Translation:

“I thrust you man out of home, the rival who fights [us], with the oblation of ejectment ; Indra hath demolished him.”

– [, Atharvaveda, 6.75.1]

Look at these inhuman verses from the vedas! Now what does the hatemongers (agniveer et .el)say? We know they do not have any answers nor will they will dare to answer us. This is what is called ‘hypocrisy’

and Mūlshankar and his blind-followers are full with it. We wonder why these people cry about the alleged killing of innocents by Arab invaders, when their own ‘holy’ book orders to Hindu commander-in-chief to mercilessly kill the whole families including children, old, sick, women …etc Why these islamphobes complaining when their own ‘holy’ book, call for mass carnage of innocents! Why? Because they are Hypocrites, what more proof will an unbiased person need?

Looting is the way to prosperity according to vedas (‘battle is the source of thy (hindūs) prosperity’):

Now let’s go to looting, . Let’s see what the

Hindū scriptures state about it. Looting is the way to prosperity this is the principle expounded by the Vedas, and other protestant Hindū texts.

“Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metalsbelong to him who takes them (singly) conquering (the possessor).”

– [Manu Smriti, Chapter 7, verse 96, pg 231]

Now, when Manu Shāstra itself says that all the marketable goods and other materials belong to the conqueror, then why is it the followers of Manu Shāstra (protestant

Hindūs) are found crying when Arab invaders took few things similar to it? Why? Answer is Hypocrisy! It’s not this simple, in fact according to Vedas battles are considered as source of prosperity as battles include looting. Read with your own eyes.

“Thou, head of the state, the conqueror of enemies, the lord of five classes of subjects under thy sway, and armies, strong in body and soul, take with thy meals, invigorating herbs, for pleasure and conquest. Fill thy belly with the sweet flow of well-cooked meals. Thou art the sovereign of all great deeds and requiring deep thought. Thou hast been initiated in the rules of administration ; we harness thee for battle

involving the use of arms and weapons. This battle is the source of thy prosperity; hence we goad thee to that battle.”

– [Yajurveda, Ch 7, verse 38, pg. 78, Tr. Devi Chand]

Also see Sāmaveda exposing the greed of Hindūs,

alt

-[Sāmaveda, Prapāthaka 1,Daśti 9, mantra 1]

Translation:

“By Garga. O Agni, to whose going no obstruction can be made, bring us strength imparting provisions, lead us into the way of acquiring wealth and abundant supplies of food”–[Sāmaveda Prapāthaka 1,Daśti 9, mantra 1,]

And another verse even more explicitly exposes the greed and craves for wealth and glory,

“O Commander of the army, may we fulfill our desires through thy protection. O Lord of wealth, may we get the riches which give us valiant sons. Waging fight may we succeed in battles. O Commander free from old age, with thy aid, may we win undecaying wealth and glory.”

– [Yajurveda, Ch. 18, Verse 74, pg-202-203, Tr. Devi Chand]

The Vedas also order its fanatic blind –followers to mutilate and faze enemies during battle, and usurp the wealth of the enemy dividedly.

alt

– [Atharvaveda, Khand 6, Sūkta 66, Mantra 3]

Translation:

“Handless be these our enemies! We enervate their languid limbs. So let us part among ourselves, in hundreds, Indra ! all their wealth.”

– [Atharvaveda 6, Hymn 66, verse 3]

And what do these looting tips provided by Vedas, when implemented, lead those conquered to? Well, this is the command of Vedas, it states its blind-follower barbarians to reduce people to poverty, while asks the Hindū soldiers to enjoy the booty- fragrant substances.

“O King, our saviour from degradation, lord of wealth, driver of foes to the abyss of

poverty, robed in blue and red dress, terrify not these people and cattle, nor make them diseased. Let not us or any one else be sick.”

– [Yajurveda, Ch 16, Verse 47, pg 174 Tr. Devi Chand]

While the poor people who are conquered and brutally killed by these barbarian Hindūs, suffer from poverty the Hindūs are commanded to enjoy the booty- fragrant substances.

“O’ nice, brave soldiers, serve your commander, acquire wisdom and food, win battles, and enjoy fragrant substances.”

– [Yajurveda Ch 9, verse 9, pg. 93 Tr. Devi Chand]

Moreover, Hindūs are commanded to harass these poor people, who are conquered, destroy their means of sustenance, so that those who escaped the barbarism die out of starvation and hunger.

“When he has shut up his foe (in a town), let him sit encamped, harass his kingdom, and continually spoil his grass, food, fuel, and water.Likewise let him destroy the tanks, ramparts, and ditches, and let him assail the (foe unawares) and alarm him at night.”

– [Manu Smriti, Chapter 7, verse 195-196, pg 247]

The Vedas also order the Hindū Kings to ruthlessly destroy kitchens of the enemies' house so that the surviving enemies (those who escaped Vedic barbarism) and their families may die out of starvation, hunger and Malnutrition.

"O King, rise high, punish the wicked foes righteously, manifest the objects prepared by our steady scholars, enhance pleasures.Destroy the kitchens and other places of plundering of the vigorous enemies. Kill the foes. I settle thee with fire's ardour."

– [Yajurveda Ch. 13, verse 13, pg. 138 Tr. Devi Chand]

Just compare these barbaric teachings of Vedas to the divine merciful teachings of Islām; we've stated the Islāmic stance of the issues relayed above. May we question, how can such people claim their religion to be "Ahinsac"?

Vedas and 'World domination':

How many of you have heard the cry of Islāmophobes, "Islām will take over!", "Stop Islām, before it dominates the world!", "Help us stop, Islām!", "Islām will not be a threat,

if…” Well such sentences are common nowadays, and more common are the claims that Islām will dominate the world with force, power…etc nonetheless, has anyone ever thought about vedas and what they command to the Hindūs about preaching vedic dharma, about the duties of the King? Well, if no then let us explore these things right from the vedas.So does vedas ask Hindūs to dominate the world, by occupying it and conquering it with force? Does vedas ask Hindūs to spread Vedic dharma with sword? Nope we won’t answer! Let the vedas speak for themselves,

“With military weapons let us win the Earth, with them the battle, with cannon let us win the ease-loving army of our foes. War-like

weapons destroy the ambitions of the foeman. Armed with the bow may we subdue all regions.”

– [Yajurveda, Ch. 29, Verse 39, pg. 293, Tr. Devi Chand]

The verse, speaks for itself! We need not expound on it in detail, simply put the above verse asks Hindūs to subdue all the regions of the world, and win it with force and destructive military weapons. This verse asks Hindūs to dominate the world, and subdue it, still we find these Hindūs claiming to be Ahinsac?

And, so does another verse in the vedas ask

Hindūs to conquer and dominate the world with force,

“May food be before us, in the midst among us. May food eaten enhance our noble qualities. Yea, food hath made me rich in brave sons. As lord of food may I conquer all regions.”

– [Yajurveda, Ch. 18, Verse 34, pg-197, Tr. Devi Chand]

Nope, Vedas have more to say, they ask the Hindū King to take everything under his control right from animals to every human on earth, everything.

“O king, thou art the repository of knowledge like a sage. The learned subjects obey thee in all directions. May riches fit for men be secured by this intelligent devotee. Thou art lustrous like the beams of the sun. May all people on the earth and all beasts of the forest be under thy control.”

– [Yajurveda, Ch. 6, verse 6, pg.63, Tr. Devi Chand]

So why do we find, Hindūs criticizing Muslims, for conquering and invade India? When their own vedas asks them to invade every nation, every part on earth, subdue it, conquer it and take everything under control! Coming to the duties of king as legislated

by, and what do vedas legislate and sanctify the King for?

“O king, just as the wise and aged persons, in this world, created by the Effulgent God, accept thee, with the force and strength of vital breaths, and attraction and retention of breath, the source of strength; so do I. Just as I cut the throats of the sinners, so shouldst thou. Oking, thou hast the power of imparting virtue and removing vice, remove from us our despisers and foes. Just as I sanctify thee, the exponent of justice, for the display of knowledge, thee, the embodiment of truth, for spiritual advancement; thee,the administrator, for rule over the Earth; so should these justice-loving people do. O king thou art a father

unto thine subjects, rear them up. O Queen, thou also shouldst behave similarly.”

– [Yajurveda, Ch. 6, verse 1, pg.62, Tr. Devi Chand]

What did our readers read? Yes, Vedas santify the Hindū king to ruler over the world, in short asking him to conquer the entire world, cut the throats of sinners, remove the foes of Hindūs! And these people call themselves Ahinsac! Is there any bigger lie than this? And here again we prove how vedas command Hindūs to subdue other civilizations and religions and rule the world with brute-force.And what more duties do the vedas, have legislated for the Hindū kings? Again let the Vedas

speak for it,

“O king, thou art our leader; thou putteth upon the path of rectitude, even the leaders of a high order. Know thou this art of government. God the creator will rule over thee. Just as the state officials anoint thee with sweet juices and flower-laden herbs, so should the subjects do.Thy first duty is to undertake the spread of knowledge and the administration of justice. Thy second dutyis to propagate religious truths. Thy foremost duty is to strengthen thy rule over the Earth.”

– [Yajurveda, Ch. 6, verse 2, pg.62, Tr. Devi Chand]

So we learn, that the foremost duty of a Hindū king is to maintain and strengthen Hindū (Vedic) supremacy and rule over the earth, another very important duty is to propogate so-called religious truths (i.e. Vedic Dharma) And still we find Hindūs (protestant and Orthodox) criticizing Islām, for proselytisation and conquering the world with force (an allegation!), whereas the same things are taught, legalised and prescribed by vedas, so why criticize Islām?Let’s move further and see some how do the vedas ask its followers to preach the vedic dharma, we’ve seen how the vedas asks Hindū kings to uphold the Vedic Supremacy and spread the so-called vedic-truths.So do vedas allow using “sword” for the spread of vedic Dharma? Or

is sword used by Hindūs to spread their religion? Or what do a Hindū King have to do to spread his Vedic truth and how? And how is a Hindū King need to spread Vedic dharma? Well, parts of these questions are pretty clear, from the earlier quoted Vedic verses, but let’s focus a bit more on preachng of Vedic dharma and the methods shown by vedas.

Vedic dharma and the sword – An unbreakable relationship:

So why do vedas sanctify Hindū Kings or command Hindū Kings to subdue all regions, conquer all parts of the earth and control every being?Why is this the foremost duty of a Hindū King? Well, so that

the same sword used to subdue all the civilizations of earth could be used to spread the Vedic dharma! And this is quite explicit from the following verse.

“O learned person, just as the sun kindled in forefront of Mornings, with forward light, long-active, waxing mighty, with thirty three supernatural powers of nature, the Thunder-wielder, smites dead the cloud, and throws light on the portals, so do thou with the helpof warriors kill the foes, and open the doors of knowledge and religion.”

– [Yajurveda Ch 20, verse 36, pg.221, Tr. Devi Chand]

This is crystal clear! Above Vedic verse commands killing foes and opening the doors of knowledge and religions, meaning that the Vedic dharma is to be spread with sword after conquering the lands, curtailing the army of enemies! And we find protestant Hindūs claiming Islām was spread with sword when their own religion commands to spread their Vedic dharma with sword so what should such a behaviour be labeled as? Hypocrisy! Look how Hindū Kings and soldiers are asked to spread their religion with sword! What more proof will an unbias person need to acknowledge the hypocrisy of Mūlshankar and his cult?

Once a Hindū King is in power or is ruling

any tribe/nation/island his foremost duty according to vedas is to “strengthen thy rule over the Earth”, (foremost because this same sword and rule then can be used to force vedic dharma on the conquered people) then he is to look after the administration…etc of the earth and then he is “propagate the religious truth”.So we see that the reason behind subduing the entire earth and controlling it is the “foremost” duty of king so that vedic dharma can easily be forced upon the people!

Now let’s see how vedas are to be preached? Well, again let vedas talk,

“For them, who are the protectors of paths and pedestrians, the producers of corn on

the earth, who fight with full force, against their enemies, we transport our weapons to places a thousand leagues afar. For them, who with arrows in their hand, and armed with sword, preach the study of the vedas and the use of ships, we send out weapons to places a thousand leagues afar.”

– [Yajurveda, Ch. 16, verses 61-62, pg175-176, Tr. Devi Chand]

This is the way how vedas are preached! Hindūs fight the enemy with full force and transport weapons to thousands of leagues far so as to spread their Vedic dharma.And Hindūs are also commanded, to preach the study of vedas armed with sword and arrows, and using the ships to send out

weapons to the Hindū armies killing, looting, usurping lands and forcing Vedic dharma on other civilizations, preaching with swords and hands in arrow inorder to awe-inspire the people so that they may leave their religions and embrace the vedic dharma..The above verse clearly instructs the Hindūs to launch a dharma Yudh against other civilizations and nations; so as to annihilate their enemies and spread the vedas with sword, nothing can be clearer than this.Sword and deadly weapons used for preaching!

No wonder the vedas, praise those who carry swords, quiver sharp weapons and bows!

“Food to the bold, the prudent and the mild. Homage to him who carries sword and quiver. Homage to him who hath sharp weapons, and is equipped with brave warriors. Food to him who possesses good weapons and good bows.” – [Yajurveda, Ch. 16, Verse 36, pg. 172. Tr. Devi Chand]

People carrying harmful and deadly weapons are praised by vedas! And now we know why! We think it is crystal clear that vedas instruct Hindū kings, and Hindūs to dominate the world, subdue other civilizations and religions on it and control everything on it, so as to open the door for Vedic dharma and spread it and preach it with sword.

We’ve seen protestant Hindūs spewing venom against Islam alleging that it was spread through swords whereas their own “Holy” books instruct them to do so. So what is such behaviour called?

Were Buddhists persecuted by Hindus?

Intolerance towards Buddhists

The Brahmanical hostility towards Buddhism was a major reason of the decline of Buddhism in India, the place of its birth. It is quite true that at a later date the Brahmins accepted Buddha as one of the avataras but it was just another srewd Brahmin way of showing contempt towards the Buddha. The Hindus never really showed any friendly attitude towards the followers of the religion of the Buddha, as it shown from various historical records. The

Bramins first sowed the seeds of hatred towards the Buddhists in their scriptures to gain the sympatheis of the common people in slaughtering Buddhists.

In the Ayodhya Kaanda of Valmiki Ramayana, a Buddhist was compared to a thief and the Tathagatas to atheists (Naastiks). It said:

यथा हि चोर स्स तथा हि बुद्ध-

स्तथागतं नास्तिकमत्र विद्धि।

As a thief, so is Buddha. Know that Tathagatas are atheists. [Sarga 109; shloka 34]

The Yajnavalkya Smriti says that the very

sight of a monk with red robes and shaven head (referring to Buddhists), even in a dream, is a bad sign. [Yajnavalkya SmritiI/272-273]

The Agni Purana[16/1-3] and Vishnu Purana[18/13-18] refer to Buddha as an embodiment of Grand Deception (māyamohasvarup) and that he deluded the people from the Vedic Religion. His path is a sure ticket to hell.

The great philosopher of Hinduism, Shankaracharya, said that the Buddha was suffering from what we know as schizophrenia. Shankaracharya said that

“he (Buddha) was a man given to make incoherent assertions or else that hatred of all beings induced him to propound absurd

doctrines by accepting which they would become thoroughly confused.–So that–and this the Sûtra means to indicate–Buddha's doctrine has to be entirely disregarded by all those who have a regard for their own happiness."

[Shankar Bhashya on Brahmasutra 2/2/32]

The writer of Saankhyakaarika, Vachaspati Mishra, uses the words 'Mleccha (filthy)', Purushaapsad (low people) and PashuPraay (Animal like) for Buddhists, Jains, etc. He writes:

आप्तग्रहणेनाऽयुक्ताः शाक्यभिक्षुर्नि ग्रन्थकसंसारमो चकादीनामागमाभासाः परिहृता भवन्ति . अयुक्तत्वं चैतेषां विगानात्, विच्छन्न मूलत्वात्, प्रमाणविरुद्धार्थाभिधानात् कैशिचदेव मलेच्छादिभिः पुरुषापसदैः पशुप्रायैः परिग्रहाद् बोद्धव्यम् .

“By saying ‘true revelation’, all pretended revelations such as those of Shaakya, Bhikshu (Buddha),etc have been set aside. The invalidity of these systems is due to their making unreasonable assertions, to want of sufficient basis, to their making statements contradictory to proofs, and lastly to their being accepted only by Mlecchas, or by mean men or by animal like people. “

Were Buddhists persecuted by Hindus? Yes, they were

Buddhism suffered a great decline owing to the hostile activities of some philosphers of Brahminical thought and preachers of South India. Kumarila Bhatta was regarded

as the fiercest critic of Buddhism. He was the strongest protagonist of Vedic ritualism. Kumarila is said to have been a Brahmin of Bihar who raged with the ardour to preach against Buddhism. The Shankar Digvijayaof Madhava (earliest authentic biography of Shankaracharya) refers to Malayali King Sudhanva’s brutal extermination of Buddhists at the instigation of Kumarila Bhatta.

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The king (Sudhanva) commanded his servants "kill all Buddhists from Himalaya to Rameshvaram, even children and elderly. Whosoever will not kill them, will be killed at my hands." [93]

At the instigation of Kumarila Bhatta, the king killed the Buddhists, the opponents (of the Hindu religion) just like a Yogi destroys the disturbances. [95]

[Madhava-Vidyaranya, Sankara Digvijaya

Sarg 1; shlokas 93-95]

This was about Kumarila's brutal persecution of Buddhists. Now let us turn to Adi Shankaracharya, the Brahmin of South India, who did a great job of glorifying the Vedas and the Advaita Vedanta philosophy. He was vigorously anti-Buddhism. I have already quoted his remarks on Buddha, which show his 'regard' for the Buddhist religion (Refer Shankar Bhasya on Brahmasutra 2/2/32). With regards to the Sringeri matha built by Shankaracharya, Sir Charles Eliot in his book Hinduism and Buddhism (1921 Ed. Page 211) says,

"There is some reason to suppose that the Matha of Sringeri was founded on the site

of a Buddhist Monestary”

The 15th Sarga of his biography Madhava-Vidyaranya Sankara Digvijay refers to his campaigns against the Buddhists, being escorted by King Sudhanvan’s army wherever he went from the Himalayas to the India Ocean. Owing to his anti Buddhist activities, Buddhism fell on its evil days.

This royal persecution of Buddhists by some Brahminic rulers was the most potent factor which contributed to bring the decline of Buddhism in India. The Budaun Stone Inscription of Lakhanapaala refers to one Varamasiva, a Saiva ascetic, who destroyed an idol of Buddha in the South (Dakshinapatha) before his arrival in Vodamayuta (Epigraphia Indica vol.1, Page

63)

A Chalukya Inscription of 1184 A.D. refers to a feudatory chief, Mahaamandaleshvara Viruparasadeva, who is described as a'forest-fire to the Jain religion', a 'destroyer of the Buddha religion', a 'demolisher of Jain basadis' and 'establisher of the Sivalinga-Simhaasana (Shiva Linga Throne).He destroyed several samayas at Pariyalige, Anilevada (Anhilwad), Unukallu (Unkal), Sampagadi (Sampagaon), Ibbaluru (Ablur?), Marudige (Maradigi), Anampur (Alampur), KaTahada (Karad), Kembhavi, Bammakuru and other places. [Annual report of the archaeological survey of India 1929-30 Page 171]

We know from the record of the Nalanda Inscription of Vipulasrimitra, that a Vangala

army killed a Buddhist monk namedKarunasrimitra of Somapura and burnt down his house, which was actually a monastery. [Epigraphia Indica vol.21 Page 97]

Another fierce Hindu king who showed his great hostility towards Buddhism was Shashanka, the King of Gauda. He was a notable example of anti-Buddhist Brahminical fanaticism. He is said to have uprooted the sacred Bodhi-Tree at Bodh-Gaya but in order to destroy it totally, he burnt its remains. A Buddha image from a temple east of the Bodhi tree was removed by him and in its place, he installed an image of Siva. [On Yuan Chwang’s Travels in India vol. 2 by Thomas Watters, 1905, Pages 115,116]

This is corroborated by The Life of Hiuen Tsiang by the Shaman Hwui Li who mentions that a certain Kumaara-Raja threatened the monks of Nalanda with a behaviour similar to Shashanka, and with the destruction of the whole monastery unless Hiuen Tsang was sent to his court. Kumara-Raja wrote in his letter,

“I have again sent a messenger with a written request: If he (Hiuen Tsang) does not come, your disciple will then let the evil portion of himself prevail. In recent times Shanshanka-Raja was equal still to the destruction of the law and uprooted the Bodhi tree. Do you, my Master, suppose that your disciple has no such power as this? If necessary then I will equip my army and

elephants, and like the clouds sweep down on and trample to the very dust that monastery of Nalanda. These words (are true) as the sun!" [The Life of Hiuen Tsiang by the Shaman Hwui Li ; Translated by Samuel Beal; 1911; Pg. 171]

Another cruel persecutor of Buddhism was Mihirakula, who had occupied the throne of Kashmir. Kalhana Pandit, the famous chronicler of Kashmir and the author of Rajatarangini, says that for his atrocities he was like Yama, the god of death. Kalhana describes further: "One's tongue would become polluted if one attempted to record his cruelties and evil deeds in detail" [Rajatarangini I, 289,290 and 304; Translated by M. A. Stein]. From his

account it is known that Mihirakula played an important role in the development of Brahmanism. He was a worshipper of Shiva and built a Shiva temple in Srinagara [Rajatarangini I, 306; M. A. Stein]. The view that he was a Shaivite is upheld by M. A. Stein as he writes,

“The impression which this tradition retained of Mihirakula’s religious propensities, is in full accord with the evidence of his coins which, in the emblems of bull and trident and in the legends of jayatu vrsa, jayatu vrsadhvaja, display a distinct leaning towards Shaivism.”

[Rajatarangini; M. A. Stein; Footnote to I, 289]

Mihirakula oppressed the Buddhists and behaved with them cruelly. At his instigation not only were many Buddhists murdered but many Stupas, Caityas, Vihaaras, and other Buddhist establishments were destroyed in Punjab and Kashmir. The description of his cruelties as described in the Rajatarangini is corroborated by the description given by Hiuen Tsang in his book Si-Yu-Ki. He writes,

“He exterminated the royal family and the chief minister, overthrew stupas, destroyed the sangharamas, altogether one thousand six hundred foundations.”

[Si-Yu-Ki. Buddhist Records of the Western World Tr. Samuel Beal, 1969; Book iv, Page 171]

Mihirakula’s hostility towards the Buddhist was shared by the Shaivite Brahmins. Kalhana comments in the Rajatarangini on the greed of the Brahmins who eagerly accepted grants of land from Mihirakula.

“Brahmins from Gandhara, resembling himself in their habits and verily themselves the lowest of the twice-born, accepted Agraharas from him.”

[Rajatarangini I, 307; M. A. Stein]

This shows that the Brahmins were hand in glove with his slaughter of Buddhists and the destruction of the Buddhist establishments. So, the fake polemics of

some Hindu writers that Mihirakula was not a Hindu or that his destruction of Buddhists establishments cannot be tied to Hindus are unfounded.

Another hateful persecutor of Buddhists was Pushyamitra Sunga, founder of the Sunga Dynasty. Several Chinese and Japanese historians mention Pushyamitra's name at the head of the list of persecutors. Buddhist writers portray Pushyanitra as a cruel persecutor of the religion of Sakyamuni (Buddha). Pushyamitra, a militant follower of Brahminism, assassinated the last Mauryan Emperor Brhadratha, capturing the throne of Magadha and founded the Sunga Dynasty. It ruled for a period of one hundred and twelve years. Pushyamitra had to justify his position as head of the Brahmanic reaction

by persecuting the Buddhists and destroying Buddhist monasteries on the one hand and restoring the sacrificial ceremonies of the Brahmanic faith on the other, for which his principal helpers were Patanjali and also perhaps Manu, the author of the Manusmriti. who was also his contemporary according to some scholars. The persecution of the Buddhists by Pushyamitra, was a logical sequence of the Brahmanic reaction and the political coup d'etat. The Buddhist text Divyavadana mentions the persecutions of Pushyamitra and his destruction of Buddhist stupas and monasteries. Hindutva apologists such as Dr. Koenraad Elst have tried to refute these charges on Pushyamitra, saying that they are "rendered improbable by external evidence". Elst then claims that "he

(Pushyamitra) allowed and patronized the construction of monasteries and Buddhist universities in his domains, as well as the still-extant stupa of Sanchi." Although he gives no reference for this claim, it is possible that he was referring to the epigraph on the gateway of Barhut, which mentions its erection "during the supremacy of the Sungas". The inscription uses the words सुगनं रजे (During the reign of Sungas). It does not necessarily include the reign of Pushyamitra. It only means 'during the reign of Sungas'. The gateway was constructed during the reign of his successors who were more tolerant to Buddhism than the founder of the dynasty and leader of the Brahmanic reaction. That the gateways were erected long after the time of Pushyamitra is also the opinion of

eminent archaeologists like Mr. N. G. Mazumdar, who writes,

“The Sungas referred to in this inscription formed a dynasty which was founded by the general (Senapati) Pushyamitra, succeeding the Mauryas about 180 B.C. The gateways, however, appear to have been set up about a century later, towards the close o the Sunga period.”

[A Guide To The Sculptures In The Indian Museum, Pt.I N. G. Mazumdar, 1937 Ed., Page 13]

Dr. Elst also quotes the historian of Buddhism, Etienne Lamotte, who wrote, “To judge from the documents, Pushyamitra

must be acquitted through lack of proof”. [History of Indian Buddhism, Institut Orientaliste, Louvain-la-Neuve 1988/1958, p.109] Firstly, this reference is incorrect as the page number is 392. Even then, let me provide the complete quote of Etienne Lamotte. He writes,

“To judge from the documents, Pushyamitra must be acquitted through lack of proof. Nevertheless, as was remarked by H. Kern, in view of the varied opinions, it is possible that, in some localities, there may have been pillages of monasteries, perhaps with the tacit permission of the governors. “

Prominent Indian historian, professor

Romila Thapar writes,

“Buddhist sources claim that they (Sungas) persecuted the Buddhists and destroyed their monasteries and places of worship. This could have been an exaggeration, but archaeological evidence reveals that Buddhist monuments in the Sunga domain were at this time in disrepair and being renovated. However, if the chronology of these monuments shifts forward as is now being suggested, then this would make them post-Sunga renovations. Nevertheless, even if some renovations were of a later date, the damage to the stupa at Sanchi, and to the monastery at Kaushambi dates to Shunga times. Added emphasis is given to this from Pushyamitra having performed

ashvamedhas, or horse sacrifices. This is sometimes viewed as indicating support of Vedic Brahmanism and a disapproval of heterodox sects.”

[The Penguin History of Early India from the origins to AD 1300, Romila Thapar, 2002 Edition, Pg. 210]

This view of Professor Thapar was confirmed when Deorkothar Stupaswere excavated by P. K. Mishra (Archaeological Survey of India) in 1999 till 2000. The story about this Stupa was published by P. K. Mishra on the official website of the Archaeology magazine, a publication of the

Archaeological Institute of America. P. K. Mishra wrote,

“The ancient Buddhist text Divyavadanam speaks of the death and destruction brought about by Pushyamitra Sunga, who ruled in the first quarter of the second century B.C., in a bid to glorify Hinduism. During his reign, Buddhist monuments were wantonly destroyed. Although archaeological evidence is meager in this regard, it seems likely that the Deorkothar stupa was destroyed as a result of Pushyamitra Sunga’s fanaticism. The exposed remains at Deorkothar bear evidence of deliberate destruction datable

to his reign. The three-tiered railing is damaged; railing pillars lie, broken to smithereens, on stone flooring. Twenty pieces of pillar have been recovered, each fragment itself fractured. The site offers no indication of natural destruction."

[SOURCE: http://archive.archaeology.org/online/news/deorkothar/]

Etienne Lamotte wrote his book in 1958, when he did not have the new archaeological findings before him. To hang on to his quote is an example of a drowning man clutching at straws.

Further Reading

Buddhist scholars have also laid claim to

many Hindu temples being original Buddhist Shrines. A book written by Dr. K. Jamnadas was titled ‘Tirupati Balaji was a Buddhist Shrine’. In this book, the author has given huge stock of evidence to prove that the temple which is today sacred to Hindus was once a Buddhist Shrine. Readers are advised to make up their own mind after reading the book themselves and verifying the proofs.The book can be downloaded from the link http://www.ambedkar.org/Tirupati/Tirupati.pdf

Hinduism and Overpopulation

India is the second most populated nation after China with 1.2 Billion people. Hinduism encourages begetting several sons. Hindus started propaganda against Indian Muslim community, one of them being the population explosion. According to Hindus, Muslims would soon become majority in India. The joke is on you if you believe 14% population would become

majority couple of years. I fail to understand why Hindus are so scared of becoming minority? Aren’t Hindus living as minority in Muslim majority countries like Malaysia, Indonesia, UAE and Bangladesh without facing any sort of discrimination which non Hindus face in India? Are they scared that once the become minority they would be treated the same way they treat minorities and Dalits presently in India? On the one hand they spread fear mongering that Muslims would soon become majority but on the other hand they are indulged in changing demographics of states which sizeable Muslim population. Muslims were once a majority community in Jammu and were reduced to minority via ethnic cleansing in Jammu massacre by Kashmiri Hindus more particularly by the Dogra

Hindus. Attempts are made to change demographics of Muslim majority Kashmir and same is happening with states like Bengal and Assam which has 30% each Muslim population, these states were excluded from Inner Line Permit which means Hindus coming from Bangladesh and Pakistan would not be settled in any North-Eastern states of India but in these two states Bengal and Assam. It was decided that people with more than 2 children would not get government jobs in Assam, this was cleverly implemented as Hindus as Total Fertility Rate less than 2 in Assam while Muslims have higher than 2. But such law was not implemented in states like Madhya Pradesh, Bihar, Rajasathan… where Hindu fertility rate is higher than 2. Assam Chief Minister from

BJP Hemanta Biswa specifically appealed to the Muslim immigrants to adopt family planning. Two Child norm has been implemented in Assam and people with more than 2 children will not be able to avail some government benefits, but this law is not applicable to some Hindu classes such as SC, ST and the Tea tribe. He says he want upliftment Muslims from poverty by implementing the two child policy norm.Family planning has been a issue since independence but Hindutvadis want to implement two child policy norm in states which has Hindu TFR less than national average, two child policy would probably be implemented when Hindu TFR falls below 2.

Without wasting anymore time let’s see what Hindu scriptures says about population control. It is mentioned in RigVed,

Rig Veda 10.85.45 O Bounteous Indra, make this bride blest in her sons and fortunate. Vouchsafe to her ten sons, and make her husband the eleventh man.

Rig Veda 3.24.5 Grant, Agni, to the worshipper wealth rich in heroes, plenteous store, Make thou us rich with many sons.

It is mentioned in Grihya Sutra,

Sankhayana Grihya Sutra 1.19.6 ‘Give birth to a male child; may after him (another) male be born; their mother shalt thou be, of the born, and (to others) mayst thou give birth…

It is mentioned in Upanishad,

Khandogya Upanishad, 1 Prapathaka, Kanda 5, verse 4. ‘Him I sang praises to, therefore art thou my only son,’ thus said Kaushitaki to his son. ‘Do thou therefore sing praises to the breath as manifold, if thou wishest to have many sons.’

It is mentioned in the Purana that Hindu god Krishna had ten sons from each wife,

Srimad Bhagvatam (Bhagvat Purana)
10.61.1 Sukadeva Gosvami said: Each of Lord Kṛiṣhṇa's wives gave birth to ten sons, who were not less than their father, having all His personal opulence.

Swami Prabhupada writes on this verse,

"Lord Kṛṣṇa had 16,108 wives, and thus this verse indicates that the Lord begot 161,080 sons" He also writes on Srimad Bhagavatam 3.5.19

http://vanisource.org/wiki/SB_10.61.1

He wrote,

”…The birth of a human being is a great science, and therefore reformation of the act of impregnation according to the Vedic ritual called Garbhādhāna-samskāra is very important for generating good population. The problem is not to check the growth of the population, but to generate good population on the level of Vidura, Vyāsa and Maitreya. There is no need to check the growth of population if the children are born

as human beings with all precautions regarding their birth. So-called birth control is not only vicious but also useless.” A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 3.5.19 http://vanisource.org/wiki/SB_3.5.19

He also wrote,

“…In every state all over the world, such activities are encouraged by the government in the form of birth control. Women are supplied pills, and they are allowed to go to a clinical laboratory to get assistance for abortions. This is going on as a result of sense gratification. Actually sex life is meant for begetting a good child, but because people have no control over

the senses and there is no institution to train them to control the senses, the poor fellows fall victim to the criminal offenses of sense gratification, and they are punished after death as described in these pages of Śrīmad-Bhāgavatam.” A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 3.30.21 http://vanisource.org/wiki/SB_3.30.21

Shankaracharya Vasudevananda Saraswati of Badrikashram tells Hindu women to produce 10 children.

http://www.dnaindia.com/india/report-now-shankaracharya-vasudevanand-says-hindus-must-produce-10-kids-for-narendra-modi-to-become-pm-again-2053573

https://scroll.in/latest/825148/rss-backed-seer-asks-hindus-to-have-10-children-says-god-will-take-care-of-them-toi

Hindu religious and political leader Sakshi Maharaj asks Hindu women to produce 4 children. http://www.bbc.com/news/world-asia-india-30706431

http://time.com/3657201/hindu-women-4-kids-sakshi-maharaja/

‘Hindus should beget four children till

Uniform Civil Code is implemented', says senior priest Swami Govindadev Giriji Maharaj of Bharat Mata Mandir in Haridwar

http://indianexpress.com/article/india/hindus-should-beget-four-children-till-uniform-civil-code-is-implemented-says-senior-priest-4954128/

Sadhvi Prachi says asked Hindus to have 4 children, not 40 puppies

http://www.news18.com/news/politics/prachi-puppies-sotimam-sot-965076.html

How the Gita Press opposed birth control to

shore up the Hindu population

https://scroll.in/article/750775/how-the-gita-press-opposed-birth-control-to-shore-up-the-hindu-population

To save religion, Hindus should follow ‘we 2, our 8’ policy: religious guru Swami Prabodhananda Giri

http://www.deccanchronicle.com/nation/current-affairs/010517/to-save-religion-hindus-should-follow-we-2-our-8-policy-religious-guru.html

Sadhvi Pragya Thakur appeals Hindus to have more children, says she will take care of them.

https://www.jansatta.com/trending-

news/malegaon-blast-accused-sadhvi-pragya-appeal-to-hindus-that-do-more-babies-i-will-take-care-of-them/581952/

Now, Saffron leaders ask Hindus to have 10 kids to ensure survival of religion

seer Ramanandacharya Raghvachrya said Hindus were facing threat across the world. “Lord Krishna had 16,108 wives and he had 10 children from each of them. The world will be ruled by those who have maximum population. Lord Ram too had asked his brother Bharat to have more sons for protection of the religion“

Slogan of ‘hum do, hamare do’ will not work. Each Hindu family should have at least eight children,” said Kanhaiyya Das, a top priest from Ayodhya.

http://indianexpress.com/article/india/india-others/now-saffron-leaders-ask-hindus-to-have-10-kids/

Couple hands over 13th girl

Kamli gave her 13th daughter to the Devarakonda Shishu Vihar.

http://www.deccanchronicle.com/nation/in-other-news/300117/nalgonda-couple-hands-over-13th-girl.html

One son, 13 daughters and counting — all for another boy

Kanu confesses that her body is now unable to bear the stress of pregnancies.

http://indianexpress.com/article/india/india-news-india/gujarat-one-son-13-daughters-and-counting-all-for-another-boy-2773664/

Every Hindu family with five children will get Rs 2 lakh: Shiv Sena

Each family that has five kids between 2010 to 2015 will get Rs 2 lakh.

http://indianexpress.com/article/india/politics/every-hindu-family-with-five-children-will-get-rs-2-lakh-shiv-sena/

Produce more children, RSS tells Hindu couples

http://www.thehindu.com/news/national/other-states/Produce-more-children-RSS-tells-Hindu-couples/article14582028.ece

Make it 5 kids: BJP leader Shyamal Goswami from West Bengal to Hindu women

http://indiatoday.intoday.in/story/make-it-5-kids-bjp-leader-from-west-bengal-hindu-women-sakshi-maharaj/1/413062.html

At the same time, there are also demands

by leaders like Giriraj Singh and Baba Ramdev to implement two-child policy. Confusing, isn't it? Let me explain it to you. Firstly one needs to question them why there's a demand for 2 child policy and not 1 child policy?

How much a community reproduces is reflected in the fertility rate. The fertility rate of Muslims is 2.6 while that of Hindus is 2.1. Hindu religious and political leaders are exhorting Hindus to have more babies so that their population may increase, they hope that Hindus will produce more babies if they urge Hindus to have more babies, whereas there are also leaders like Giriraj and Ramdev who don't see the possibility of Hindus having more babies, hence they

want to implement 2 child policy as Hindus are already producing 2.1 children on average. So basically 2 child policy won't affect them and only Muslims would be affected with the implementation. Event was held in Delhi on world population day attended by Hindu leaders and made inflammatory speeches against Muslims, Giriraj Singh said that "to tackle declining population of Hindus and to stop the increasing population of Non-Hindus we need a law." From his statement, one can easily understand that he wants two-child policy because he is hopeless about Hindus producing more babies.

The day when Hindu fertility rate falls below 1.0 then demand for 1 child policy will grow.

Hindu fanatics want others to produce less babies than them, they want others to eat what Hindus wants them to eat, they want others to learn what Hindus wants to teach them, in short, they are enforcing their religion on non-Hindus.

Hindu population in several Arab countries are going to more than double by 2050, imagine if Muslims harass Hindus there like Hindus are unnecessarily harassing Muslims using the bogus myth of Muslim population explosion. As per PEW Research, Hindu population in Muslim majority Middle East and North Africa is going to double.

Now let’s come to Pakistan and Bangladesh. Hindu population is consistently increasing in Bangladesh 1, 2 and Pakistan 1, 2 whereas Hindu fanatics in India are busy peddling fake data of declining Hindu population in Pakistan and Bangladesh. As per Newslaundry Hindus in Pakistan were 1.3% in 1951 after mass migration which increased to 1.85% in 1998 as per Pakistan Government Census, as per official census Hindu population in Pakistan in the year 1951 was 1.6%. According to the 1961 census, the non-Muslim population was recorded at 2.83%. A decade later in 1972, the census recorded non-Muslim population at 3.25% of the total population. That means, it increased by 0.42%. In the 1981 census, the non-Muslim population

was 3.30%. In the next census carried out in 1998, it was recorded as 3.70% of the total population. Population after the mass migration should be taken into consideration not post Independence survey. The second wave of mass migration happened in Bangladesh after the 1971 Liberation war. There were approx 33% Muslims in Delhi, 57% in Punjab, 67% in Jammu (before Jammu massacre). Using these figures one cannot say that Muslim population has been reduced to 14%.

Abortion is clearly prohibited in Hinduism,

Garuda Purana 1.105.48 “Willful abortion and hatred of the husband are great sins in women without any expiation. Hence, she shall be shunned from a distance.” Tr. Board of Scholars, edited by J.L. Shastri

Parasara Smriti 4.20 What sin is incurred in killing a Brahman, abortion causes a sin twice as great; there is no atonement for that sin. The abandonment of such a woman has been ordained by law.

Gautama Dharma Shastra 21.9. A woman becomes an outcast by procuring abortion, by connection with a (man of) lower (caste)

and (the like heinous crimes).

Vasistha Samhita 28.7. Those versed in the sacred law state that there are three acts (only) which make women outcasts, (viz.) the murder of the husband, slaying a learned Brâhmana, and the destruction of the fruit of their womb.

Now a days Hindus are mocking Muslims of having ten children which isn’t true, after reading this will they still criticize Muslims with such taunt? Maharishi Manu also had ten sons,

Vishnu Purana 3.2 …and the ten sons of the Manu will be Sukshetra, Uttarnaujas, Harisheń a, and others.

It is mentioned in Devi Bhagvatam

Devi Bhagvatam 8.4.1-4 The Risi Narayana said :– The eldest son of Svayambhuva, Priyavrata served always his father and was very truthful. He married the daughter of the Prajâpati Vis’va Karma…He begat ten sons, very spiritual and well qualified and one daughter named Ûrjasvatî….

It is mentioned in Mahabharata,

Mahabharata 1.115 “Vaisampayana said, ‘Meanwhile, O Janamejaya, Dhritarashtra begat upon Gandhari a hundred sons, and upon a Vaisya wife another besides those hundred. And Pandu had, by his two wives Kunti and Madri, five sons who were great charioteers and who were all begotten by the celestials for the perpetuation of the Kuru line.’

Hindu god Shiva had eight children, Ganesha, Jalandhar, Kartikey, Ashok Sundari, Ayappa, Andhaka, Manasa, and Jyoti. So its not other religion but Hinduism which encourages couple to have more children. Hinduism considers women as a

child production machine,

Mahabharata 5.39.67 “The fruits of the Vedas are ceremonies performed before the (homa) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of women are the pleasures of intercourse and offspring.” Tr. K.M. Ganguli

Narada Smriti 12.19 Women have been created for the sake of propagation, the wife being the field, and the husband the giver of the seed. The field must be given to him who has seed. He who has no seed is unworthy to possess the field.

Skanda Purana V.iii.103.9-16 “[Atri said]…It is cited by expounders of the Vedas that a woman is one who gives sexual pleasure and a son…” Tr. G.V. Tagare

The roots of Rape in India

Rape has, of late, become an acute disease in the Indian society. Prima facie, this is a problem arising out of a mental disorder, but there is also a larger cultural context that, to an extent, explains how the Indian male became so brutal.

Our cultural upbringing conditions male minds to behave in a cruel fashion with women. Family upbringing, societal conditioning, religious sagas and political animus, all construct our men and women into being what they are — men as aggressive and women as submissive.

Which is why men here, in India, are different from men in other countries.

Their cultural milieu is different. Their spiritual systems train them differently. It’s not that only Indian men rape and kill children aged three or five. This happens in other countries too, but they are the rarest of rare cases. Daily reports of infants being raped across the length and breadth of a country is a phenomenon unique to India, a society that’s otherwise highly conservative. Clearly, the institutional upbringing, including that in family, needs to undergo change.

Every time a gruesome rape gets reported, we all are ashamed and angry. That's one thing; but working out ways and means to eradicate such evil is another thing. We cannot leave it entirely to the police or the judiciary to tackle such heinous acts. For, rape is also a cultural problem; and it is a more serious problem because of the extermination of the victim. We need to treat the malaise from its very roots.

We are a society that derives its sense of good and bad from our mythologies and spiritual ethics. Our gods and goddesses are not only worshipped but also adored. And it is our lifelong endeavour to emulate them. This is the cultural environment that shapes the lives of most people in India. So

it’s natural that what gods do influences us much more than the moral lesson at the end. Now consider this: we have gods who, for instance, have cut the nose and ear lobes of a woman who approached them professing her love (Lakshman is depicted as having done this to Shurpanakha), and yet we adore him and see him as a symbol of loyalty, sacrifice and righteous indignation.

Lord Krishna stole the clothes of women while they were bathing in the Yamuna river. He did so to tease them and for the pleasure of watching the beauty of their naked bodies. We hang miniature paintings of the same act in our homes proudly. The young men who grow up seeing this, or

listening to the story told in an amused tone are bound to not find such an act abhorrent.

We also have a god, Shiva, who insisted on entering the bathing arena of Goddess Parvati and did so by eliminating a child who was keeping guard at the open door. Lord Ganesha is said to have emerged out of such a union. Is this right or wrong? Our mythology tells us that what a husband does is right, that his will is greater than the woman's. If a mythological hero is praised for his acts of killing, drinking and fornicating with multiple women (like Indra did with Rambha, Urvashi, Menaka, Tilottama and so on), it is glorification of such behaviour.

When such stories are a part of the mythological texts, they should, at least, be critically evaluated and given a more contemporary, political reading which is rooted in the concept of equality. Instead, the tendency is to not question what our gods did, but simply admire such acts.

Barring a few exceptions, there is no appreciation, per se, of a healthy man-woman relationship which is rooted in the concept of equality. Indian women are shown as lathangi (a person of delicate body), never strong enough to resist her dehumanisation. Though Durga and Kali are shown as strong, in real life such militancy is not seen as feminine.

Now let us turn to the political spectrum. We have had many great men — Mahatma Gandhi, Jawaharlal Nehru, Sarvepalli Radhakrishnan etc — who got married at a young age with girls of much younger age, went abroad for higher studies, leaving their wives at home totally illiterate or semi-literate. We do not know how these men, or Gokhale and Tilak, treated their wives.

But we know that they were all devotees of the deities mentioned above. The only man who treated his wife as a friend and educated her right from the first day of his marriage, Mahatma Jyotirao Phule, is not taught as an example to be emulated in our texts. Somehow, in our patriarchal cultural milieu, unkind and inhuman treatment of

women has never been a matter of concern. It’s considered sacrilegious, for example, to question Lord Ram for leaving his dutiful wife on the random outburst of a dhobi.

And Sita’s action, in turn, to not question, but to commit suicide, is considered the epitome of all that is pious. Even Gautam Buddha left his young wife, with an infant child. Questioning such acts has never been part of our public discourse.

Or, look at our cinemas. Ever since the industry came into being, silent or talkie, it has used woman’s body as a money-making object. The song and dance sequence that it has adopted as an art form falls into a common pattern — every hero is

licensed to misuse the body of the heroine. The romance in our film industry is not romance; it is vulgarity bordering on the criminal.

So is it a surprise that men of this country see it as their right to violate women in all spheres of life?

The writer is director, Centre for the Study of Social Exclusion and Inclusive Policy, Maulana Azad National Urdu University, Hyderabad

Textual Corruption of the Vedas

After reading about the origin of Vedas, we now move on to the textual corruption of the Vedas. A lot of claims are made by many modern Hindus about the perfect preservation of the Vedas. Mr. Agniveer too makes such high flying claims. I have analyzed this topic objectively and want to present the result before the readers.

Let me start by sharing with you an interesting yet ludicrous story that is mentioned in the Shanti Parv of Mahabharata; the story of the Vedas being stolen from the Creator of the Worlds by two demons, Madhu and Kaitabha. We read about this in Shanti Parv, Section 348. The two mighty Danavas (demons), having seized the Vedas, quickly dived into the ocean of waters which they saw and proceeded to its bottom. Seeing the Vedas forcibly taken away from him, Brahma Ji became filled with grief, and started wailing. The Vedas were later recovered by Vishu Ji’s timely intervention but still it shows the insecurity of the Vedic texts from the very beginning. If Brahma Ji had memorized the Vedas, how could the Vedas have been

stolen? Perhaps his memory was not that strong after all. I only shared this story to give the readers an idea of a book which according to Mr. Agniveer is the ‘greatest wonder of human civilization’. Truly a wonder it is.

What is the total number of the Vedas?

Three, Four or Five Vedas?

One opinion is that there are three deiies, and from them originate the three Vedas or three types of mantras.

“1. Prajapati brooded over the worlds, and from them thus brooded on he squeezed out the essences, Agni (fire) from the earth, Vayu (air) from the sky, Aditya (the sun) from heaven.

2. He brooded over these three deities, and from them thus brooded on he squeezed out the essences, the Rik verses from Agni, the Yagus verses from Vayu, the Saman verses from Aditya.” [Chandogya Upanishad - Adhyay 4, Khanda 17, Mantras1 and 2]

The same view is expressed in Shatpath Brahman 11:5:8:1,2. Note only three Vedas are spoken here. Further Manu 1:23 says,

“But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagus, and Saman, for the due performance of the sacrifice.”

Also see Manu 2:118, 2:118, 2:230, 9:188, where only three Vedas have been mentioned.

Even Swami Dayanand writes in Satyarth Prakash, Chapter 3, on the authority of Manu Smriti 3:1,

“Thus after joining the school at the age of 8 years, if a student studies the Vedas with their subsidiary subjects for 36 years, (i.e.,

he devotes 12 years to the study of each of the three Vedas), he completes his education at the age of 36+8=44.”

Therefore, according to Swamiji and Manu Smriti, Vedas are only 3. Is Atharvaved really a genuine Veda?

The popular opinion is that Vedas are four in number viz. Rigved, Yajurved, Samved and Atharvaved. Another opinion is that Vedas are five in number because Atharvaved is actually two Vedas; one is Atharvaved and the other Angirasved.

The divergent opinions regarding the number of Vedas do not end here. Another

authoritative view which holds its place is that Vedas number 1131 as we shall see.

1131 Vedas?

According to the Mahabhasya of Patanjali, there were 21 Shakhas of Rigveda, 9 of Atharvaveda, 101 of Yajurveda (86 of Krishna Yajurveda and 15 of Shukla Yajurveda, according to later authorities) and a 1000 shakhas of Samaveda. All these add to give the figure 1131. All these Shakhas are considered to be Vedas. The words Shakha means a ‘branch’ or a ‘limb’ and refers to a particular traditional text followed, as in the phrase śākhām adhite, (“he recites a particular version of the Veda”).

However, out of these 1131 Shakhas, only 11 Shakhas remain alive. As far as Rigved is concerned, only one Shakha, Shaakal Shakha alone remains alive out of the 21 that existed at one time. Another shakha that may have survived is the Bāṣhkala, although this is uncertain. Out of the 101 Shakhas of Yajurveda, only 6 are alive. In fact, Yajurveda is classified broadly into Shukla Yajurveda (White) and Krishna Yajurveda (Black). The former is popular in North India while the later is popular in South India. Shukla Yajurveda is also known as Vajasaneyi. The Vajasaneyi Samhita has forty chapters or adhyayas and

there are two extant Shakhas of Shukla Yajurveda viz. Kanvaand Madhyandina. Krishna Yajurveda has 4 extant Shakhas viz.

Taittirīya

Maitrayani

Kaṭhak

Kapiṣṭhala

There are three surviving Shakhas out of 1000 of the text of the Samaveda Samhita:

the Kauthuma Shakha is current in Gujarat, Uttar Pradesh, Orissa and since a few decades in Darbhanga, Bihar,

the Jaiminiya in the Carnatic, Tamilnadu and Kerala,

and the Rāṇāyanīya in the Maharastra.

Out of the nine Shakhas of Atharvaveda, only two have survived

Paippalāda, in regions south to Narmada river

Shaunakīya, in regions north to Narmada river

What we know today as Rigveda, Yajurveda, Samaveda and Atharvaveda are actually Shakhas from the multitude of other Shakhas. The so called Vedas are never named as Vedas in their hymns. In other words, Rigveda is never called Rigveda in the Rigveda itself. If it be said that in other scriptures they have been called as Vedas, we can respond that so many other things

have been called as Vedas also. For example, Ayurveda (Medicine), Sarpaveda (snakes), Dhanurved (weapons), Itihasaveda (History), Puranaveda (Stories). These words are based on Shatapath Brahman 13:4:3.

Hence, 1121 versions of Vedas have been lost. If someone will say that the Shakhas are not Vedas but only the explanations/commentaries that would be erroneous. The presently known Vedas are also Shakhas. So are these commentaries or actual Vedas? To say that Shakhas are not the Vedas will be to undermine the present Vedas (read Shakhas) also. Considering the two opposing Shakhas of Yajurveda we may ask, “Is Madhyandina

Shakha (Shukla Yajurveda) the original or Taittirīya Shakha (Krishna Yajurveda)?”.

The above analysis makes it clear that a large portion of the Vedas has been lost.

A topical study of the corruption of the Vedic text

Missing Verses

After the collection and codification of Vedas, many different manuscripts gained currency amongst the Brahmin groups. The number of mantras in every manuscript continued to be changed. The current

version of Rigveda was collected by Shaakal Rishi and was thus called Shaakal Samhita. It is divided into 10 Mandals (Books).

Nirukt 7:8 mentions the following,

“There is a joint oblation offered to Agni and Vishnu in the ten books of the Rigveda.”

However, in the entire Rigveda, there is not a single mantra jointly praising Agni and Vishnu. What is meant by joint oblation here? An oblation is an offering (Late Latin oblatio, from offerre, oblatum, to offer), a term, particularly in ecclesiastical usage, for

a solemn offering or presentation to God. Where is an offering jointly made to Agni and Vishnu, we would like to see? This is a clear evidence that the Rigveda at the time of Yaska Muni had the joint oblation offered to Agni and Vishnu, but it is not found in today's Rigveda, demonstrating corruption of the text.

Corruption in recitation

The oral tradition of the Vedas (Śrauta) consists of several pathas, "recitations" or ways of chanting the Vedic mantras.The padapatha consists of dividing the sentence into individual pada or words. The kramapatha consists of pairing two words at a time. There has been a lot of corruption

in the former recitation. I will give some examples to demonstrate this.

Example 1

Yask Muni, the author of Nirukt and Nighantu, writes that Vaayah is one word [See Nirukt 6:28]. But in the Shaakal Shakha's (Rigveda's) padapatha, it has been divided and hence became meaningless. Rigveda 10:29:1 is the place which has made the mistake.

"As sits the young bird on the tree rejoicing,

ye, swift Pair, have been roused by clear laudation,…”

Yaska himself criticizes Shakalya and says,

“Sakalya has analyzed Vaayah into Vaa and yah, then the finite verb would have had the accute accent and the sense have been incomplete.”

Example 2

Rigveda 5:39:1 goes as follows,

“O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is. With both hands bring that wealth to us, O treasure-knower”

Yaska says on this,

“Sakalya the author of Rigveda padapatha, does not analyze the word Mehanaa, while Gargya the author of Samaveda padapatha analyzes it into Me-iha-naa.” [Nirukt 4:4]

Let us see what Samaveda, Book 4; Chapter 2; Decade 1; Mantra 4 does,

Now there is a world of difference between Mehanaasti and Me-iha-naasti. The former means ‘I have wealth’ and the latter means ‘I do not have’.

Different versions of Rigveda

Shaakal Rishi is called as the collector of Rigveda. He had a number of students, who later expressed many differences and compiled their own versions of Rigveda. numbering upto 21. There are major differences between the Shaakal and Baskal samhitas of Rigveda. The Śākala recension has 1,017 regular hymns, while the Bāṣkala samhita has a total of 1025

hymns. Thus, around some 50 mantras are missing in Śākala samhita. There are differences even over the total number of mantras.

According to Anuvakanukramani Rigveda has 10,580 mantras

According to Gayatri Parivar Rigveda has 10,552 mantras

According to Sayanacharya it has 10,000 mantras

According to Swami Dayanand Saraswati it has 10,589 mantras

As per these figures, some 500 mantras are doubtful or interpolated. However, the story does not end here. Pandit Ram Govind Trivedi, mentions another surprising fact in

the preface to his Hindi translation of the Rigveda. He says,

“According to one Mantra of Rigveda (Page 1403, Mantra 8), we come to know that it has 15,000 Mantras. However, when we count the total Mantras, we get 10,469 Mantras. It is possible that like a large portion of the books of Vedic literature and Vedas were destroyed by the anti-religious, similarly, Mantras too suffered destruction for many reasons.”

The Mantra he is talking about is Rigveda 10:114:8, which says,

GAYATRI PARIVAR TRANSLATION

According to this analysis, Vedas have easily lost about 4,500 Mantras.

Different versions of Yajurveda

As I said earlier, out of 101 Shaakhas of Yajurveda only 6 are extant. There are two principal texts of the Yajur-Yeda, called respectively the White and the Black, or the Vajasaneyi and Taittiriya Samhitas.

The Vishnu Purana gives the following explanation of their names : Vaisampayana, a pupil of the great Vyasa, was the original teacher of the Black Yajur-Veda. Yajnavalkya, one of his disciples, having displeased him, was called upon by his master to part with the knowledge which he had acquired from him. He forthwith vomited the Yajur-Yeda. The other disciples of Vaisampayana, assuming the form of partridges (tittiri), picked up from the ground its several dirtied texts. From this circumstance it received the name of Taittiriya Krishna Yajur-Veda. A more rational explanation is that Vaisampayana taught it to Yaska, who taught it to Tittiri, who also became a teacher. Yajnavalkya afterwards, by the performance of severe penances, induced the Sun to impart to him

those Yajur texts which his master had not possessed. The Sun then assumed the form of a horse (Vajin), and communicated to him the desired texts. Hence the Sanhita was called Vajasaneyi, and also White (or bright) because it was revealed by the Sun.

There are a lot of differences between the two versions. The first mantra of both is same despite some difference in the wording. The arrangement and wording of White Yajurveda upto Adhyay 15 is radically different from the Black Yajurveda. The mantras of the 39th Chapter of Shukla Yajurveda are not found in Krishna Yajurveda.

An amazing information about Shukla Yajurveda is that the last chapter (Chapter

40) is actually an Upanishad, the Ish Upanishad. As per the belief of Arya Samaj, Upanishads are not revealed scriptures. It is worth noting that while it is counted with the Upanishads, the Ish Upanishad remains non-revealed and when it is added to the Veda it become revealed.

The Ish Upanishad is not the only addition to this Yajurveda. A lot of Brahamanas have been inserted into the text of the Yajurveda. For example, Adhyay 24 is entirely a Brahman; Adhyay 30: verses 7 through 15 are all Brahmanas and not Mantras.

Not only in the ancient period, but in recent times too there have been many changes in the Vedic texts by Swami Dayanand Saraswati and his followers.

Following is a list of changes that have been made.

In the Yajurveda Bhasya of Dayanand Ji, Adhyay 9, Mantra 20 has been distorted by adding the word Gamyaat, which is not to be found in the text. Where did this word come from?

Comparing the Yajurveda of Gayatri Parivar and Arya Samaj, there are many mantras missing in one or another of the versions. For example, the 25th Chapter of Gayatri Parivar Yajurveda has 47 mantras. Even the Yajurveda of Ralph Griffith has 47 mantras. But, the Arya Samaj version has an

additional Mantra 48.

No one can call these interpolations and alterations to be printing errors, because the translations also have been made of the interpolations. These are examples of deliberate interpolations.

Corruption of Samaveda

Samaveda is heavily borrowed from the Rigveda. It consists of a collection of hymns, portions of hymns, and detached verses, all but 75 taken from the Sakala Sakha of the Rigveda, the other 75 belong to the Bashkala Sakha, to be sung, using specifically indicated melodies, called

Samagana. There are differences regarding the exact number of mantras in the Samaveda. As I said earlier, according to Patanjali's statement, "sahasravartma samvedah" सहस्रवर्त्म

समवेदः, "There are thousand branches of Samaveda". However, only three survive:

the Kauthuma Shakha is current in Gujarat, Uttar Pradesh, Orissa and since a few decades in Darbhanga, Bihar,

the Jaiminiya in the Karnatak, Tamilnadu and Kerala,

and the Rāṇāyanīya in the Maharastra.

The total mantras in the Jaimniya Shakha is 1687. Kauthama Shakha has 1869 mantras . Thus, 182 mantras are missing

fromKauthama Shakha. An analysis of both these versions reveals lots of Paath-Bhed (variant readings). Besides this, there is a difference in number of songs attributed to different branches. Shri Satvalekar in his preface to Samaveda Samhita has given the following table of songs (Samagana).

	Songs of Jaiminiya Branch	Songs of Kauthamiya Branch
Gramgeyo-gān:	1233	1197
Aranyageya-gān:	291	294
Ooh-gān:	1802	1026
Oohya-gān:	356	205
Total	3681	2722

We can easily see that the Samaganas of

Jaiminiya Version are 1000 more than those of Kauthamiya Version.

Corruption in Atharvaveda

Atharvaveda, also known as Brahmaveda is considered the youngest amongst all other Vedas. As I mentioned earlier, out of the nine versions of Atharvaveda according to Patanjali, only two are extant

Paippalāda, in regions south to Narmada river

Shaunakīya, in regions north to Narmada

river

Both versions have lot of differences in the words and arrangement. Paippalada Shaakha can further be divided into two parts; Atharvaveda and Angirasveda. It is mentioned in Shatapath Brahman 13:4:3:4-8 in the context of the Ashvamedha sacrifice; after theYagya (ritual) is completed, the householders should be instructed in Rigveda of the first day. old men should be instructed in Yajurveda on the second day, handsome youths should be instructed in Atharvaveda on the third day and handsome maiden should be instructed in Angirasveda on the fourth day. Angirasveda is attributed to Rishi Angiras who is in the fourth generation after Rishi Atharva. There is no mention of Samaveda in this reference of Shatapath Brahman.

Patanjali Rishi, in his Mahabhasya, has given the first mantras of all the four Vedas. In the present Atharvaved (Shaunak Shaakha) it is not the first mantra, but the 26th mantra. This means 25 mantras are extra in that Shaunak shaakha.

Following is an exmaple of textual corruption in the Atharvaveda.

Atharvaveda Khand 20 and Sookt 127 is part of the Kuntap Sooktas. In the third mantra of this Sookt there has been an alteration. The Atharvaveda of Arya Samaj and Gayatri Parivar both have it as follows:

http://vedkabhed.files.wordpress.com/2018/06/060218_0652_testingtext18.gif

The word preceeding Maamahe is Eeshaai. However, in the Atharvaveda of Pandit Raja Ram Shashtri of Arya Samaj as well as the Atharvaveda printed in Germany, the text differs as follows:

http://vedkabhed.files.wordpress.com/2018/06/060218_0652_testingtext19.gif

Here the word preceeding Maamahe is Rishye and not Eeshaai. This makes a difference in the meaning of the mantra.

Conclusion

The above analysis proves beyond the shadow of a doubt that Vedas have suffered heavy interpolations and changes. Talking strictly, even if one accusation of the above analysis stands, the entire Vedic literature will be unacceptable as a genuine inspired document.

Vedic Paradise: An Overview

The concept of Paradise or a similar concept is found in almost all religious scriptures. Arya Samaj/agniveer rejects this reality, and hence we need to scrutinize it in detail. They claim that the difficulties and happiness of this worldly life are the NARK (Hell) and SWARG (Paradise) respectively. They claim that these are only states and not actual places. This claim is not only against the spiritual intuition of man, but also opposes the Vedas. Following exposition clearly proves this.

In the Vedas, Paraside is mentioned by the names स्वर्ग (Swarga), द्यो (dyo), नाक (Naaka),सुकृतस्य (Sukratasya), etc. These words have always been used in combination with the Sanskrit word लोके(loke) which means ‘a place’, ‘a region’, ‘a world’, all Locative cases. This proves that the word Swarga in the Vedas does not refer to any condition that affects an individual, but it is a distinct place.

Vedic Paradise is not on this earth

According to the Vedas Paradise is a place

where only joy is found and misery is absent. This place is always mentioned by words which indicate that it is far from us; while as the present life is always mentioned by the words which indicate its nearness. If Swarga was only a state or feeling which one experiences in this world, it is illogical to speak of it as though it is found elsewhere. For example see the following mantras:

7 O Pavarnana, place me in that deathless, undecaying world, wherein the light of heaven is set, and everlasting lustre shines. Flow, Indu, flow for Indra’s sake.

8 Make me immortal in that realm where dwells the King, Vivasvat’s Son, where is the

secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra’s sake.

9 Make me immortal in that realm where they move even as they list, in the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra’s sake.

10 Make me immortal in that realm of eager wish and strong desire, the region of the radiant Moon, where food and full delight are found. Flow, Indu, flow for Indra’s sake:

11 Make me immortal in that realm where happiness and transports, where Joys and

felicities combine, and longing wishes are fulfilled. Flow, Indu, flow for Indra’s sake.

(Rig Veda – Mandal 9; Sookt 113, Mantras 7-11)

These references amply prove that Paradise is not in this world but it is a distinct place which we can only inherit after death. The mantras quoted above show that

1) There is no death in Paradise

2) It is eternal

3) It is resplendent with eternal light

4) That world is under King Vivasvat’s Son i.e. Yama

5) It has fresh water

6) It is the third region

7) Food is abundant there

8) It is the place of the Sun

9) It is a place where all desires are fulfilled

Where is this Paradise?

Having established that Vedic Paradise is not on this earth but is a distinct world altogether, we will now see where that Paradise is located. In several Vedic mantras, Paradise has been identified as the third region, the other 2 being the earth and space. Thus it is written in Rig Ved

“In the third region which distils a thousand streams, may the Exhaustless Ones descend with procreant power.” [Rig Veda –

Mandal 9; Sookt 74; Mantra 6]

“Whether, O Indra and Agni, you be dwelling in highest Paradise, in central region, or on earth, come hither, from wherever you may be and drink libations of the flowing Soma.” [Rig Veda- Mandal 1; Sookt 108; Mantra 10]

“In the third heaven above us stands the

Asvattha tree, the seat of gods. There the gods sought the Kushtha Plant, embodiment of endless life.” [Atharva Ved Kaand 5; Sookt 4; Mantra 3]

“May we be free in this world and that yonder, in the third world may we be unindebted. May we, debt-free, abide in all the pathways, in all the worlds which Gods and Fathers visit.” [Atharva Ved Kaand 6; Sookt 117; Mantra 3]

“Dwelling with zeal I mount in spirit after the lofty sacrifice as it departs. Agni may we, beyond decay, invited, in the third heaven, feast and enjoy the banquet.” [Atharva Ved Kaand 6; Sookt 122; Mantra 4]

“From the back of the earth, I have ascended to the mid space. From the mid space, I have ascended to the heaven. From the top of the heaven, the sorrow less world, I have reached the world of light.”[Atharva Veda Kand 4; Sookt 14; Mantra 3]

It is evident from all the above references that the Paradise promised in the Vedas is neither a condition nor or this earth. Rather, it is the third region above the earth and space, according to the sequence given in these mantras. Vedas speak of this Paradise being the third region in numerous other mantras, but I only gave few samples. These mantras also prove that real joy and happiness is found only there.

How far is the Vedic Paradise?

Most religions which speak of Paradise do not raise this question nor are required to answer it. It seems that Vedic Dharm is perhaps the only religion which addresses this question uniquely. Thus it is said,

“This gold-hued Hansa’s wings, soaring to heaven, spread over a thousand days’ continued journey, supporting all the Gods upon his bosom; he goes his way beholding every creature.” [Atharva Ved Kaand 13; Sookt 2; Mantra 38]

It is mentioned in Aitareya Brahman,

“For the heavenly world is at a distance of about thousand days’ travelling on a horseback (ashveen)” [Aitareya Brahman-Panicka 2: Paragraph 17; words in braces mine]

The ancient Indian Sanskrit Grammarian, Panini writes

“One ashveen is the distance travelled over or traversed by a horse in one day” [Ashtadhyayi- Book 5; Chapter 2; Sootra 19]

From these mantras we come to know that according to the Vedas the distance travelled by a horse in thousand days is the distance of Vedic Swarg from this earth. In other words, the distance of Vedic Paradise from the earth is about hundred thousand miles!!

Who inherits Vedic Paradise and How?

So far the previous mantras also imply that Vedic Paradise is not a Karma Jeevan (world for performing deeds) but a Bhog Jeevan(reaping the fruits of one’s deeds). To know more about this, it is good enough to take a look at more Vedic Mantras.

Atharva Veda says,

“Joy have you found, and left ill-will behind you: you have attained the happy world of virtue.” [Atharva Ved Kaand 2; Sookt 10; Mantra 7]

“May we, fame-seekers, reach the world of virtue by service of the Gharma and through fervour, whereby the Gods went up to heaven, the centre of life eternal, having left the body.” [Atharva Ved 4:11:6]

“With milk and butter I anoint the mighty, celestial Goat, strong-winged, and full of juices. Through him will we attain the world of virtue, ascending to the loftiest cope, to heaven.” [Atharva Ved 4:14:6]

“Strongest is this, performed, of sacrifices: he has reached heaven who has prepared Vishtāri. [Atharva Ved 4:34:5]

“High up in heaven abide the Guerdon-givers: they who give steeds dwell with the Sun forever. They who give gold are blest with life eternal. They who give robes prolong their lives, O Soma.” [Rig Veda – 10:107:2]

“The Goat Panchaudana, when cooked, transports, repelling Nirriti, to the world of Svarga. By him may we win worlds which Sūrya brightens.” [Atharva Ved 9:5:18]

“…This wealth I place among the Brāhmans, making a path that leads to heaven among the Fathers.” [Atharva Ved 11:1:28]

To sum up, according to most mantras in Atharva Ved, feeding the Brahmins with milk and rice (Kheer), offering goats, gold, and otherDakshina earns one Paradise. Displeasing a Brahmin gives you a one way

ticket to Hell. In the Rigveda, often we find ways to earn Paradise by praying to the gods and as per Yajurveda Paradise is earned by animal sacrifice.

Of course, good deeds are also said to earn one Paradise as per the Vedas and other scriptures. Bad deeds earn one a place in Hell. The Judgement in the life hereafter based on the weight of good and bad deeds is mentioned in Shatpath Brahman as follows:

“Now, as to that balance, the right (south) edge of the Vedi. Whatever good deed man does that is inside the Vedi; and whatever evil deed he does that is outside the Vedi. Let him therefore sit down, touching the

right edge of the Vedi; for, indeed, they place him on the balance in yonder world; and whichever of the two will rise, that he will follow, whether it be the good or the evil. And, verily, whosoever knows this, mounts the balance even in this world, and escapes being placed on the balance in yonder world; for his good deed rises, and not his evil deed." [Shatpath Brahman- Kaand 11; Adhyay 2; Brahman 7; Kaandika 33]

In common Hindu parlance it is called Dharm Tula and in Islamic terminology as Meezanul Amaal.

Is Vedic Paradise physical or spiritual?

After presenting so many references regarding the world of Swarga, it was not necessary to again bring up this topic, because all the previous mantras abundantly prove that Vedic Paradise is not spiritual but a physical dwelling. However, the following mantras throw more light on Vedic Paradise:

“If Agni Jātavedas, as he bore you hence to the Fathers’ world, had left one single limb of your bodies, here do I restore it. Fathers, rejoice in heaven with all your members!” [Atharva Veda- Kaand18; Sookt 4; Mantra 64]

“…The three-and-thirty Deities attend them. As such, conduct us to the world of Svarga. Unto the world of Svarga shalt thou lead us: there may we dwell beside our wife and children…” [Atharva Ved 12:3:16,17]

“There where our virtuous friends, who left behind them their bodily infirmities, are happy, free from distortion of the limbs and lameness, may we behold, in heaven, our sons and parents.” [Atharva Ved 6:120:3]

All these mantras convincingly prove that Vedic Paradise is physical and material, where people will get material blessings. In my next article, Vedic Paradise: The Inside Story, we will take a look at the inner scene of the Vedic Paradise. All the mantras that I have produced till now, refute the strange, anti-Vedic view of Arya Samaj/agniveer.

Scene 1: The trees and flowers of Vedic Paradise

3. “In the third heaven above us stands the Asvattha tree (Banyan tree i.e. Ficus Religiosa), the seat of gods. There the gods

sought the Kushtha Plant, embodiment of endless life."

4. "There moved through heaven a golden ship, a ship with cordage wrought of Gold. There the Gods won the Kushtha Plant, the blossom of eternal life."

5."They sailed on pathways paved with gold, the oars they piled were wrought of gold: All golden were the ships wherein they carried Kushtha down to earth." [Atharvaved Kaand 5; Sookt 4; Mantras 3-5]

It is clear from these mantras that Vedic Paradise contains the Banyan tree and the Kushtha plant. The fruit of Banyan will feed

the people of Vedic Paradise and juice of the Kushtha plant will be their drink.

Scene 2. The beverages of Vedic Paradise

38 “Make me immortal in that realm where dwells the King, Vivasvat’s Son (i.e Yama), where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra’s sake.” [Rigveda Mandal 9; Sookt 113; Mantra 8]

“Look you happily along the road of righteousness, by which go the Angiras, well doers; by those paths go you to heaven, where Adityas feed on honey; that sorrowless world, spread you out upon the third heaven.” [Atharvaved 18:4:3-4]

38 “What Fathers of yours went away earlier and what later, for them let there go a brook of ghee, hundred-streamed, overflowing.” [Atharvaved 18:3:72]

38 “Full lakes of butter with their banks of honey, flowing with wine, and milk and curds and water, abundant with their overflow of sweetness, these streams shall reach you in the world of Svarga, whole lakes with lotus-blossom shall approach you.” [Atharvaved 4:34:6]

Here, the word Sura (सुरा) has been used, which undoubtedly means wine, according to all Sanskrit lexicons. Chandogya Upanishad also throws light on this.

“..Ara and Nya are two lakes in the world of

Brahman, in the third heaven from hence; and there is the lake Airam madiya…” [Chandogya Upanishad – Prapathak 8; Khanda 5; Mantra 3]

Commenting on this, Sri Sankara says,

“There is also the lake Airam madiya, ‘Aira‘ is guel, ‘ira” being grain and that which is full of this gruel, and serves to intoxicate or exhilirate those that partake of it.”

The study of Vedas reveals that during the Vedic period, wine was offered to the devatas and was known as Sura Archan. For example Atharvaved 10:6:5

“Before it (the amulet [1] as a guest) ghee, surâ (liquor), honey, and every kind of food we place. The amulet having gone to the gods shall, as a father for his sons, plan for us growing good, more and more day after day!”

It means that the ghee, liquor and honey that we present in the name of the devatas

will be presented to us in Vedic Paradise. Nevertheless, Vedas clearly mention that streams of ghee, milk, curd, wine and honey will be attained by the inmates of Vedic Paradise. Other scriptures such as the Upanishads and the Brahmanas affirm the same. We also saw that during the Vedic Period, liquor was not considered abhorrent and was offered to the gods. Indra was often invited to consume liquor mixed with Soma. For example see Yajurved Adhyay 21; Mantra 60.

“To-day the divine Vanaspatî has done good service to the Asvins with a goat, to Sarasvatî with a ram, to Indra with a bull.

They have eaten these from the marrow onwards, they have accepted the cooked viands, they have waxed strong with the rice -cakes. The Agnis, Sarasvatî, and Indra have drunk the wine and Soma draughts.”

Scene 3. The Musicians and Musical Instruments of Vedic Paradise

Vedic Paradise is a world of ultimate desires and tastes. So far we have seen the tastes in food and drink. Let us now turn to

another Vedic luxury.

“Never does want or evil fortune visit those who prepare oblation called Vishtāri. He goes unto the Gods, he dwells with Yama, he joys among Gandharvas meet for Soma.” [Atharvaved 4:34:3]

625 The word Gandharva that occurs in this mantra is worth attention. People who inherit Vedic Paradise will enjoy among the Gandharvas. Sanskrit lexicons as well as Vedic study tells us that these Gandharvas are beautiful singing men with long hair.

Arya Samaj considers Gandharvas not as a heavenly singers but Vedic scholars. However, this is an erroneous view as the features of Gandharvas mentioned in the Vedas do not resemble Vedic scholars. For example,

The wives of Gandharvas are called Apsaras (beautiful celestial maidens). [See Athavaved 2:2:4, They dance to the music made by their husbands. Urvasi, Menaka, Rambha and Tilottama are the most famous among them. For example see Atharvaved 2:2:5

2) Gandharvas identified as distinct from

humans

No mortal beings slay him, no Gāndharvas, no Apsaras; O’er all the regions he is king, the man who wears this Amulet.
[Atharvaved 8:5:13]

3) Gandharvas are lovers of women and chased women if they found them attractive.

“Youthful, completely decked with hair, one monkey-like, one like a dog,— So the Gandharva, putting on a lovely look, pursues

a dame. Him with an efficacious charm we scare and cause to vanish hence.”
[Atharvaved 4:37:11]

All these mantras show that Gandharvas are distinct creatures from humans. In Sanskrit lexicons Gandharva means a heavenly singer, a celestial musician. Even Swami Dayanand Saraswati was compelled to write the known meaning of Gandharva in his translation, even though he has heavily twisted Vedic verses. For example, see Yajurveda 30:8, and 12:99.

We also find many other things in Vedas

about Gandharvas, which are so obscene that they cannot be produced here.

The heavenly musical melodies and musicians have also been mentioned by Chandogya Upanishad 8:2:8

“And he who desires the world of song and music, by his mere will song and music come to him, and having obtained the world of song and music, he is happy.”

Scene 4: The Ultimate luxuries in Vedic Paradise- Hordes of maidens and beautiful women

It is mentioned in Rigveda 9:113:11

“Make me immortal in that realm where happiness and transports, where Joys and felicities combine, and longing wishes are fulfilled. Flow, Indu, flow for Indra’s sake.”

In this mantra, there is a mention of fulfillment of KAMA (sexual) desires. This mantra also mentions three levels of joy and pleasure viz. Mod (मोद), Mud (मुद) and Pramud (प्रमुद). Let us analyze these three words in the light of Sanskrit lexicons and Vedas. These three words and their derivatives occur more or less 40 times. For example,

“Those in which Soma joys and is delighted, as a young man with fair and pleasant damsels. Go you to those Waters, O

Adhvaryu, and purify with herbs what you infuse.” [Rigveda 10:30:5]

“I will not fold mine arms about thy body: they call it sin when one comes near his sister. Not me,-prepare your pleasures with another: your brother seeks not this from you, O fair one.” [Rigveda 10:10:12]

From these references we come to know that although all three words Mod (मोद), Mud (मुद) and Pramud (प्रमुद) denote the intimate joy between a man and woman, however, the word Pramud (प्रमुद) especially

denotes sexual intimacy in the Vedas as used in Rigveda 10:10:12, Atharvaved 18:1:13, and Yajurved 30:10. Other than this meaning it has no other meaning in the Vedas. Even Swami Dayanand Saraswati has interpreted Pramud as sexual intercourse in Yajurved 30:10.

According to the Vedas, humans who inherit Paradise will enter it with all their organs. One particular verse is produced here

“If Agni Jātavedas, as he bore you hence to the Fathers’ world, had left one single limb

of your bodies, here do I restore it. Fathers, rejoice in heaven with all your organs!” [Atharvaveda 16:4:64]

So the private organs will be there in Vedic Paradise. Supporing this view Shatpath Brahman

Kaand 10, Adhyay 4, Brahaman 4, Kaandika 4 says,

“Wherefore let him who knows this by all means practise austerities; for, indeed, when he who knows this practises austerities, even to (abstention from) sexual intercourse, every (part) of him will

share in the world of heaven”

It is clear from these mantras that sexual powers will be present in Vedic Paradise. Now the question is how and for what will these powers be used in Vedic Paradise. Atharvaved 4:34:2 answers this question as,

“Boneless, pure, cleansed with the wind, brilliant, they go to a brilliant world. The fire does not burn their male organ. In Swarga they get plenty of women.” [Atharvaved 4:34:2]

This mantra strikes a death blow to all those so-called Brahmacharis who sweat at the mere mention of women in Paradise, fearing that this will violate their Dharma. Vedas reject such apprehensions. There will not be just one, but numerous women to fulfill the desire of sex. In this mantra, the word Strenam (सत्रैणम) is used which means ‘a collection of women’. This is the meaning given by the ancient Indian Grammarian Panini in his book Ashtadhyayi – Adhyay 4; Paad 1; Sootr 87. Lest any Arya Samji tries to do some word gymnastics as they are so renowned for, we have given this source. Also the word Shishan (शिशन) used in this mantra only means ‘phallus’ according to Nirukt 4:19.

These beautiful women which the people of Vedic Paradise will receive, are called as Apsaras in Vedic terminology. At many places in the Vedas, prayers are made to get these Apsaras. For example, see Atharvaved 2:2:5 that I have already quoted. Vedas also list many types of Apsaras. Six types of Apsaras are spoken of in Rigveda 10:95:6 and Atharvaved 8:10:27,28 and the details about them can be found in many references of the Upanishads. A some places they are called as the Lovers of Devatas. For example in Atharvaved 6:118:3 it is said

“My creditor, the man whose wife I visit, he,

Gods! whom I approach with supplication,
Let not these men dominate me in speaking.
Mind this, you Apsaras, Gods’ Consorts!

The authentic Upanishads also mention about numerous women being given in Paradise. Chandogya Upanishad 8:12:3 says

“Thus does that serene being, arising from this body, appear in its own form, as soon as it has approached the highest light. He is

the highest person (uttama purusha). He moves about there laughing, playing, and rejoicing, be it with women, carriages, or relatives, never minding that body into which he was born.”

Here also we find a subtle similarity with Rigveda’s three forms of enjoyment. Some will laugh with women, some with play with women and others will rejoice (?) with them. This perfectly explains what Mod (मोद), Mud (मुद) and Pramud (प्रमुद) denote. In this Upanishad the ultimate enjoyment is called Rammanah (रममाणः). This word is derived from Ramah which means that pleasure which is generated by the affinity between a

man and woman. NIrukt, speaking about this word says that Ramah is a woman only for enjoyment and not for any sacred purpose (Nirukt 12:13).

Katha Upanishad narrates a dialogue between Yama and Nachiketas, the son of Vahasrava. Yama offers Nachiketas three boons. The first two boons are granted by Yama, the third however disturbs Yama, so Yama tries to bargain. Yama says,

“Whatsoever objects of desire are difficult to obtain in the realm of mortals, ask them all as thou desire; these lovely maidens with

their chariots and musical instruments, such as are not obtainable by mortals–be served by these whom I give to thee. O Nachiketas, do not ask regarding death.”

Here also, like Rigved and Chadogya Upanishad, three classes of women are given.

Conclusion

Arya Samaj from its very birthday has

indulged in making fun of the beliefs of other religions and considered belittling others as the only way to feel superior. They often make fun of the Islamic concept of Paradise but forget to read their own books.

No Inheritance for Woman in Vedas

Many reforms were introduced in the 18th century in India who aimed at women empowerment, education for women, inheritance for women in the Hindu society. It was due to the influence of other religions like Islam that some Hindu revivalist found the need to reform Hindu society. Hindu scholars fail to furnish any Hindu text which entitles a woman to inherit her father’s property, this is because there isn’t a single authoritative text which allows a woman to inherit paternal property. It is mentioned in Vedas,

Krishna Yajur Veda 6.5.8.1 Women are powerless, have no inheritance, and speak more humbly than even a bad man.

It is mentioned in Baudhayana in the inheritance section,

Baudhayana Dharma Shastra 2.2.3.46 The Veda declares, ‘Therefore women are considered to be destitute of strength and of a portion.’

In the Rig Veda,

Rig Veda 3.31.2 “The son does not transfer paternal wealth to his sister. He makes her receptacle of the embryo of her husband. When parents procreate children of either

sex, one (the male) becomes the performer of holy rites (he is the legal inheriter), the other (the female) is to be enriched with gifts.” Tr. Svami Satyaprakash Saraswati

Below is the Hindi translation by Shri Ram Sharma,

This verse is further elaborated by Yaska,

Nirukta 3.6 ‘Na Jamaye’ means not for the sister. Jamih (sister) is (so called because)

others beget ‘Ja’, i.e. offspring, on her, or the word may be derived from (the root) jam, meaning to go : she has mostly to go (to the husband’s family). The legitimate, i.e. one’s own son, left, i.e. gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered Vahni, i. e. a son, and Avahni, i.e. a daughter, one of them, i.e. the son and the heir, becomes the procreator of children, and the other, i.e. the daughter, is brought up and given away (in marriage) to another person.

The verse speaks for itself. This is enough to prove whether women could inherit her paternal wealth or not. Svami Satya Prakash Saraswati wrote in the brackets of

the verse that the son is the legal inheritor ” (he is the legal inheriter)” Below is the snapshot from his book

The Hindu law is governed by Mitakshara and Dayabhaga schools of law and not by the Hindu scriptures. In the Hindu Undivided Family (HUF) the head of the family is known as Karta. Usually Karta is a male member and only male members enjoy coparcener’s interest. After the death of the Karta the eldest son takes the property (as per Manu Smriti), although property can be

divided in the presence of Karta as Maharishi Manu himself divided his property among his sons while he was alive.

Krishna Yajur Veda 3.1.9 Manu divided his property among his sons.

A daughter can inherit property only if she has no brother that too only if her father makes her the Appointed Daughter. If the daughter begets a Son then the son becomes the legal heir and is adopted by his maternal grandfather. Yaska states,

Nirukta 3.5 One should not marry a brotherless maiden, for his (the husband's) son belongs to him (to the father of the girl). From this, the prohibition of marrying a

brotherless maiden and the father’s right to appoint his daughter as a son are evident. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind.

Pandit Jaydev Sharma (Arya Samaj) writes on Rig Veda 3.31.1

”The grandson shall be the legal heir of his grandfather’s property”

It is mentioned in Purana,

Bhagwad Puran 10.57.37 “Since Satrajit had no sons, his daughter’s sons should receive

his inheritance. They should pay for memorial offerings of waler and pinda, clear their grandfather’s outstanding debts and keep the remainder of the inheritance for themselves.

It’s clear that Vedas does not give rights of inheritance to women, Vedas nor the Brahmanas enables the daughter to inherit property. Even an appointed daughter can’t hold her father’s property after she begets a son. Inheritance in Hinduism is the exclusive right of Sons only.

Female Foeticide- The Bitter Truth

Female foeticide is undoubtedly one of the most inhuman practices that plagues our society today. A lot has been said and written on this sensitive topic. The recent discussion on Aamir Khan’s show Satyamev Jayate has once again brought the issue to public attention.

In the discussions that followed the verse यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता (Devatas reside where women are worshipped) was

used repeatedly. This painted a misleading picture of the ancient indian society suggesting that misogyny sprung up from nowhere. A closer examination reveals, however, that this verse from Manu Smriti has been divorced from its context and the word “पूजन” or “पुजा” has been interpreted rather arbitrarily to suit a particular view. We reserve the discussion of this verse for future articles.

Earlier there were 40 accepted Vedic sanskar (sacraments), now however only 16 of these are conducted. The first of these 16 sanskar is that of “Garbahabhan” (conception), the second being “Punsavan”. Before coming to the main subject of the

article, I would like to place before the reader a few facts about these sanskar (sacraments).

Varna System or Death System?

What follows is a brief analysis of these sanskar (sacraments) and the caste system. In Hinduism the evil of caste gets associated with the person from his birth itself. On the face of it Swami Dayanand and Arya Samaj seem to reject the birth based caste system and accept a social system based on merit but do they practice what they preach? To investigate this let us consider the following three verses from Manu Smriti. The first two of these occur as they are in Swami Dayanand’s Sanskar

Vidhi published by Arya Sahitya Prachar Trust (Arya Samaj)

(A)”Garbhan and other Sanskar (sacrament) of dwija should be performed with holy rites prescribed by the Veda. Because these sanctify the body and purify in this life and after death” (Manu Smriti 2-26)

(B)”By womb related sacraments (Garbhadan, Punswan, Simantyan), Jatkarma, Chudakarma and Upanyan sanskar (sacraments) the defects related to the womb and the semen of the Dwijas is removed” (Manu Smriti 2-27).

(C)“Let (the first part of) a Brahmana’s name (denote something) auspicious, a Kshatriya’s be connected with power, and a Vaisya’s with wealth, but a Sudra’s (express something) contemptible.

(The second part of) a Brahmana’s (name) shall be (a word) implying happiness, of a Kshatriya’s (a word) implying protection, of a Vaisya’s (a term) expressive of thriving, and of a Sudra’s (an expression) denoting service.” [Manu Smriti 2/31-32]

The third verse is not from the above mentioned book however the idea is mentioned in the book in following manner

“The male child born should be named thus – if the child is Brāhman – name him ‘Devsharmā’, if he is Kshatriya- name him ‘Devvarmā’, if he is Vaishya – name him ‘Devgūpta’,if he is a Shūdra name him ‘Devdās’.

Here it has been advised to name a child in the naming ceremony (10 days after birth) according to the above mentioned rules.

Whether such practices can remedy deficiencies of semen or womb is irrelevant but a number of questions arise after

reading the above, why is this practice limited only to the Dwijas (Brahman, Kshatriya and Vaishya)? What is the basis of this distinction drawn between the Dwijas (referred to as ‘twice-born’ henceforth) on one hand and the Shudras on another? Certainly there is no difference in merit of 10 days old twice-born and Shudra, then why is a child born in Shudra family believed to be a ‘Shudra’ and has ‘das’ appended to his name? These people who keep insisting that Varna system is not based on birth but on merit have no answers to these questions.

Punsavan Sanskar (Sacrament)

What exactly is this Punsavan Sanskar

(sacrament)? Pandit Shripad Damodar Satvelkar while explaining the ‘Punsavan’ sukta from Atharvaved, in his commentary of Atharvaved writes,

“The birth of son is called ‘Punsavan’ and birth of girl is called ‘Straishuya’”

Shri Damodar has named the section where he explains this sukta as “Certain birth of son” this in itself explains the term ‘Punsavan’. Swami Dayanand’s associate who later became the leader of Sanatan Dharma, Pandit Bhimsen Sharma while explaining the ‘Punsavan’ writes,

उत्पत्स्यमानगर्भस्य बेजिकगार्भिकदोषपरिहारार्न्थ

पुंरूपत्वसंपत्तये च पुंसवनम्

(षोडशसंस्कारविधी, तृतीय संस्करण,1926, पृ. 72-73)

“Punsavan Sanskar (sacrament) is conducted to remove the semen and womb related deficiencies of the unborn child and to make it male”

In other words the sanskar (sacrament) is conducted so that a male child is born and if the unborn child is female then it should be transformed to a male child. This is the ancient Vedic way of getting rid of female foetuses. Even if we leave aside the question of effectiveness of such a procedure, the mentality operating behind

such practices can be easily seen. If the female foetus itself is converted to male foetus then there is no question of birth of girls. This indicates that why even today people do not wish a girl child to be born to them.

While today, scientific methods are used to detect the sex of the foetus and to kill it if it is a girl, in Vedic times the foetus itself was transformed (at least people wished to do so) to a male foetus. The underlying mentality is same, only the methods have changed.

Swami Dayanand presents five proofs related to Punsavan Sanskar, without mentioning their meaning. However, the

meanings given by other Arya Samaji Scholars make the picture clearer. Below is the meaning given by Ramgopal Vidyalankar in his book titled Sanskar-Prakash Arthart Mahrshi Dayanand Sarsvati Parnit Sanskarvidhi on pages 43-44

पुमानग्निः पुमानिन्द्रः पुमान्देवो ब्रहस्पतिः पुमांसं पुत्रं विन्दस्व तं पुमाननु जायतां स्वाहा [मंत्रब्राह्मण 1/4/9]

“Agni, Indra, and learned scholar of diverse disciplines – give you strength. May you get a strong son and let even his descendent be strong.” [Mantra Brahman 1/4/9]

शमीमश्वत्थ आरूढ़स्तत्र पुंसवानं कृतम् तद्वै पुत्रस्य वेद्नं तत्स्त्रीष्वाभरामसि [अथर्ववेद 6/11/1]

“’Punsavan is done after a man as virile as a horse conceives a woman calm by nature as it is the best solution to get a son. The sanskar (sacrament) is conducted on women.” [Atharvaved 6/11/1]

Let me also mention the interpretation of Pandit Shripad Damodar Satvelekar

“(अश्व–त्थ:) Peepal tree (शमी आरूढ़:) where it grows on Shami tree (तत्र पुंसवनं कृतं) Punsavan is done there. (पुत्रस्य वेदनं) This ensures birth of a son (तत् स्त्रीषु आ भरामसि) we give this to women ”

Shri Damodar explains the procedure of this

sanskar (sacrament) in his exegesis of this verse

“1. The Peepal tree that grows on the Shami tree makes the foetus in the womb take male form. That is if a woman takes the medicine prepared out of this then she will definitely give birth to a son. 2. Such a Peepal tree ensures the birth of a son. 3. The consumption of it ensures the birth of a son. 4. Women should be given the medicine prepared from such a Peepal tree to ensure the birth of a son.”

Shri Damodar continues

“The peepal tree growing on a Shami tree

should be powdered and should be consumed with honey or milk etc. This makes the woman’s womb capable of producing a son. This medicine should be given to a woman who gives birth only to girls. This changes their womb and may generate strength to produce a male child.”

Now let us take a look at the second verse of ‘Punsavan’

Ramgopal Vidyalankar writes

पुंसी वै रेतो भवति तत् स्त्रियामनुषिच्यते तद् वै पुत्रस्य वेदनं तत्प्रजापतिरब्रवित् [अथर्ववेद 6/11/2]

“God Prajapati has said that semen

definitely is in man, this is nurtured in the woman and thus a son produced.”

Shri Damodar explains this as

(पुंसी वे रेतः भवति)Semen definitely is in the man (तत् स्त्रियो अनु षिच्यते) it is nurtured in the women (तद् वै पुत्रस्य वेदनं)it is a means to get a son,(तत् प्रजापतिः अब्रवित्) this is said by Prajapati .

Let us turn to the 3rd verse.

Ramgopal Vidyalankar –

प्रजापतिरनुमतिः सिनीवाल्यचीक्लृपत् स्त्रैषूमन्यत्र

दधत्पुमांसमु दधदिह [अथर्ववेद 6/11/3]

“Prajapati, Anumati and Siniwali (Sanvatsar, Pournima and Amavasya) complete the foetus. The rules concerning the birth of female are mentioned elsewhere, the rules related to male are described here.”

Shri Damodar writes –

“(प्रजापतिः अनुमतिः) Father should be determined to get a son (सिनी–वाली अचीक्लृपत्) and the mother should be capable (of bearing a son) only if this happens (पुमांसं उ इह दधत्) a male foetus is formed (अन्यत्र स्त्रैषूयं दधत्) otherwise a female foetus is formed..”

Whatever has been said about this third verse of ‘Punsavan’ sukta of Atharvaved is quite clear except the second part which can have three meanings

The first and second are given these scholars

The rules concerning the birth of female are mentioned elsewhere the rules related to men are described here.

This interpretation could have been accepted if the rules concerning the birth of females had been mentioned in the Vedas elsewhere but we have to say with great disappointment that perhaps this is not true.

For this reason this interpretation is unacceptable. However, even with this interpretation the importance given to the birth of a son can be clearly seen.

Male foetus is formed (in the conditions mentioned above) otherwise a female foetus is formed.

This interpretation given by Shri Damodar is accepted but the implications of such an interpretation are noteworthy. If this interpretation is true then definitely birth of a son would be wished for since ‘Punsavan’ is performed by everyone.

Third interpretation would be – Let girl/female foetus be placed in some other

womb and male fetus be placed in this womb. Even this meaning exposes the underlying mentality which wishes for a male child and rejects a female child.

So, these are the verses used to prevent a female child from taking birth and ensuring the birth a male child. It would not be wrong to call this the ancient and Vedic version of female foeticide. The Hindu scriptures enjoining ‘Punsavan’ fail to even mention the sanskar (sacrament) named “Straisuy”

As far as Vedas are concerned women are not allowed to give birth to a female child, there however, is the command to give birth to 10 sons. A verse from Rigveda reads

इमां तवमिन्द्र मीढ्वः सुपुत्रां सुभगां कर्णु । दशास्यां पुत्राना धेहि पतिमेकादशं कर्धि || -ऋग्वेद 10/85/45

Swami Dayanand writes the meaning of this verse as follows

O majestic man capable of nurturing semen! Give a married woman or widow the best son and grant her good fortune. Produce 10 sons for a married woman and consider the 11th to be a woman.

This makes it clear that the birth of a girl is neither desired nor considered good since ancient times. However such verses can neither change the way sex is determined nor can they prevent the birth of a girl child.

As such a girl once born has to be accepted. But nothing changes after this

In the ‘Harish-Narad dialogue’ in Aitreya Brahman which is an explanation of the Rigved, Narad says:

कृपणं ह दुहिता

“Daughter leads to suffering and is a cause of misery”

While explaining this, scholar Sayancharya quotes an ancient verse

संभवे स्वजनदुः खकारिका संप्रदानसमयेर्थदारिका

योवनेपि बहुदोषकारिका दारिका ह्रदयदारिका पितुः

“When a girl is born, she makes relatives unhappy; when she gets married she takes away wealth. She commits a lot of mistakes in her youth that is why it is said that she cleaves her father’s heart”

Yaska Acharya writes with respect to ‘daughter’ in his Nirukt

“Daughter is called Duhita because she is Durhita (one who does bad) and Durehita (it is better if she stays far away). She is Dogdha (one who sucks parent’s wealth)” – (Nirukt Adhayay 3, Khand 4)

In the next Adhyay of the same book, while explaining the word ‘Kanya’ Acharya Yaska writes,

क्वेयं नेत्व्य

(Nirukt Adhyay 4 Khand 15)

“Kanya is so called because as soon as she takes birth parents start worrying about her marriage”

These examples show the negative view associated with the birth of girl in Hindu culture and Hindu religious scriptures.

The Menace of Dowry and its Origin

Newspapers in India carry reports of rape and burning of women for not bringing sufficient dowry or their inability to satisfy the demands of greedy in-laws. The Indian National Crime Records Bureau (NCRB) reports that there were about 8172 dowry death cases registered in India in 2008 [1]. Dowry (known as Dahejin Hindi) has been traditionally practiced in the Hindu society

since centuries. Dowry is given by the parents of the girl and it consists of various household things like dresses, ornaments, electrical goods, bedroom furniture, etc. at the time of the marriage. Additionally, rich people also give cash, car, property or land as part of dowry. But for middle class people, and those who are not so well off, the custom of dowry has become an evil. Ordinary people with average wages spend all their savings in preparation of a dowry for their daughter to take with her after her marriage. The Indian government has banned giving and accepting dowry in Hindu marriage. This article will give historic background to the age old tradition of dowry in Hindu marriage.

Dowry in Hindu Scriptures

Vedas are considered as the oldest Hindu texts. Several passages in the Vedas make mention of dowry in Hindu marriages.Rigveda Mandal 1, Suktas 125 and 126 talk of the dowry King Swanaya paid to Kakshivat on the marriage of his daughter with him. Rigveda 1/126/2-3 mentions,

शतं राज्ञो नाधमानस्य निष्काञ्छतमश्वान परयतान सद्य आदम |

शतं कक्षीवानसुरस्य गोनां दिवि शरवो.अजरमा ततान ||

उप मा शयावाः सवनयेन दत्ता वधूमन्तो दश रथासोस्थुः |

षष्टिः सहस्रमनु गव्यमागात सनत कक्षीवानभिपित्वे अह्नाम ||

“From which generous prince, soliciting (my acceptance), I, Kakshivat, unhesitatingly accepted a hundred nishkas, a hundred vigorous steeds, and a hundred bulls, whereby he has spread his imperishable fame through heaven. Ten chariots drawn by bay steeds, and carrying my wives, stood near me, given me by Swanaya ; and a thousand and sixty cows followed : these, after a short interval of time, did Kashivat deliver (to his father).”

The legend which is cited by the

commentator of the four Vedas, Acharya Sayana, relates that Kakshivat, having finished his course of study, and taken leave of his preceptor, was journeying homewards, when night came on, and he fell asleep by the roadside: early in the morning, Raja Swanaya, the son of Bhavayavya, attended by his retinue, came to the spot, and disturbed the Brahmin’s slumbers: upon his starting up, the Raja addressed him with great cordiality, and being struck by his personal appearance, determined, if he was of suitable rank and birth, to give him his daughters in marriage. After ascertaining his fitness, he took Kakshivat home with him, and there married him to his ten daughters, presenting him at the same time with a hundred ‘nishkas’ of gold, a hundred horses, a hundred bulls, one

thousand and sixty cows, and eleven chariots, one for each of his wives and one for himself, each drawn by four horses. With these presents Kakshivat returned home, and placed them at the disposal of his father, Dirghatamas.

This evidence is corroborated by Rishi Shaunaka’s Brhaddevata which also repeats these mantras explaining their purport.Brhaddevata 3/146-150 says,

‘I am a son of the seer Dirghatamas, son of Ucathya, O king.’ Thereupon he (Swanaya) gave him ten maidens decked with

ornaments. and the same number of chariots, strong-bodied bay steeds going in teams of four, for the purpose of conveying the maidens, money and (utensils of) inferior metal, goats and sheep. Further he gave (him) a hundred necklets and a hundred bulls. This is told in the next hymn with (the stanza) ‘A hundred’ and so forth. A hundred horses, a hundred necklets, ten chariots with maidens, (steeds) going in teams of four, and a thousand and sixty cows.Kakshivat, who obtained (all this) from Swanaya Bhavayavya, both praised (him) after receiving (it) and recited (the hymn) ‘At morn’ to his father.

This reference besides proving the existence of Polygamy in Vedic society,

also shows the prevalence of dowry in that society.

Rigveda Mandal 10, Sukta 85 as well as Atharvaved Kaand 14, Suktas 1 and 2, contain details about the Hindu marriage ceremony. Verses from these hymns are chanted during Hindu wedding ceremonies. Rigveda 10/85/13 and Atharvaved 14/1/13 talking of the wedding season says,

सूर्याया वहतुः प्रागात्सविता यमवासृजत् |

अघासुहन्यन्ते गावो.अर्जुन्योः पर्युह्यते ||

“Surya’s bridal procession which Savita

despatched has advanced; the oxen are whipped along in the Magha (constellations); she is borne (to her husband’s house) in the Arjuni (constellations).”

The purport of this mantra is that the Dowry (in this case the oxen) must reach the husband’s home before the bride is escorted there.The next two mantras describe that two men from the bride’s family must take this Dowry to the husband’s home well before the wedding ceremony. For more details about the process of giving Dowry refer to the commentary of Arya Samaj scholar Sripad Damodar Satvalekar on these mantras (Atharvaveda ka Subodh Bhashya Kaand

14).

This system of Dowry has continued since Vedic times till today. Other Hindu texts contain detailed accounts of dowry. For example, Mahabharata Adi Parv Section 197/ Shlokas 15-18 provide details of the dowry presented by King Drupada on the marriage of his daughter Kṛṣṇā Draupadi with the five Pandavas (Polyandry).

15 कृते विवाहे दरुपदो धनं ददौ; महारथेभ्यो बहुरूपम उत्तमम

शतं रथानां वरहेमभूषिणां; चतुर्युजां हेमखलीन मालिनाम

16 शतं गजानाम अभिपद्मिनीं तथा; शतं गिरीणाम इव हेमशृङ्गिणाम

तथैव दासी शतम अग्र्ययौवनं; महार्हवेषाभरणाम्बर सरजम

17 पृथक पृथक चैव दशायुतान्वितं; धनं ददौ सौमकिर अग्निसाक्षिकम

तथैव वस्त्राणि च भूषणानि; परभावयुक्तानि महाधनानि

18 कृते विवाहे च ततः सम पाण्डवाः; परभूतरत्नाम उपलभ्य तां शरियम

विजह्रुर इन्द्र परतिमा महाबलाः; पुरे तु पाञ्चाल नृपस्य

तस्य ह

“After the weddings were over, king Drupada gave unto those mighty car-warriors diverse kinds of excellent wealth. And the king gave unto them one hundred cars with golden standards, each drawn by four steeds with golden bridles. And he gave them one hundred elephants all possessing auspicious marks on their temples and faces and like unto a hundred mountains with golden peaks. He also gave them a hundred female servants all in the prime of youth and clad in costly robes and ornaments and floral wreaths. And the illustrious monarch of the Lunar race gave unto each of those princes of celestial beauty, making the sacred fire a witness of

his gifts, much wealth and many costly robes and ornaments of great splendour. The sons of Pandu endued with great strength, after their wedding were over, and after they had obtained Krishna like unto a second Sri along with great wealth, passed their days in joy and happiness, like so many Indras, in the capital of the king of the Panchalas.”

The Mahabharata also informs us of dowry given during the marriage of Abhimanyu, son of Arjuna with Uttara, daughter of King Viraat. Mahabharata Virat Parv, section 72, shlokas 36-37 say

36 तस्मै सप्त सहस्राणि हयानां वातरंहसाम

दवे च नागशते मुख्ये परादाद बहुधनं तदा

37 हुत्वा सम्यक् समिद्धाग्निमर्चयित्वा द्विजन्मः

राज्यं बलं कोशं च सर्वमात्मानमेव च

And Virata then gave him (as dowry) seven thousand steeds endued with the speed of the wind and two hundred elephants of the best kind and much wealth also. And having duly poured libations of clarified butter on the blazing fire, and paid homage unto the twice-born ones, Virata offered to the Pandavas his kingdom, army, treasury, and his own self.

Mahabharata Adi Parv section 220 details the dowry provided by Krishna and Balrama on the marriage of their sister Subhadra.

तेषां ददौ हृषीकेशो जन्यार्थे धनमुत्तमम्।
हरणं वै सुभद्राया ज्ञातिदेयं महायशाः।।
रथानां काञ्चनाङ्गानां किङ्किणीजालमालिनाम्।
चतुर्युजामुपेतानां सूतैः कुशलशिक्षितैः।।
सहस्रं प्रददौ कृष्मो गवामयुतमेव च।
श्रीमान्माथुरदेश्यानां दोग्ध्रीणां पुण्यवर्चसाम्।।
बडवानां च शुद्धानां चन्द्रांशुसमवर्चसाम्।
ददौ जनार्दनः प्रीत्या सहस्रं हेमभूषितम्।।
तथैवाश्वतरीणां च दान्तानां वातरंहसाम्।
शतान्यञ्जनकेशीनां श्वेतानां पञ्चपञ्च च।।
स्नानपानोत्सवे चैव प्रयुक्तं वयसान्वितम्।
स्त्रीणां सहस्रं गौरीणां सुवेषाणां सुवर्चसाम्।।

सुवर्णशतकण्ठीनामरोमाणां स्वलङ्कृताम्।
परिचर्यासु दक्षाणां प्रददौ पुष्करेक्षणः।।
पृष्ठ्यानामपि चाश्वानां बाह्लिकानां जनार्दनः।
ददौ शतसहस्राख्यं कन्याधनमनुत्तमम्।।
कृताकृतस्य मुख्यस्य कनकस्याग्निवर्चसः।
मनुष्यभारान्दाशार्हो ददौ दश जनार्दनः।।
गजानां तु प्रभिन्नानां त्रिधा प्रस्रवतां मदम्।
गिरिकूटनिकाशानां समरेष्वनिवर्तिनाम्।।
क्लृप्तानां पटुघण्टानां चारूणां हेममालिनाम्।
हस्त्यारोहैरुपेतानां सहस्रं साहसप्रियः।।
रामः पाणिग्रहणिकं ददौ पार्थाय लाङ्गली।
प्रीयमाणो हलधरः संबन्धं प्रति मानयन्।।

Then Hrishikesa of great renown gave unto the party of the bridegroom much wealth. And unto Subhadra he gave the nuptial presents that had been given to her by her

relatives. Krishna gave unto the Pandavas a thousand cars of gold furnished with rows of bells, and unto each of which were put four steeds driven by well-trained charioteers. He also gave unto them ten thousand cows belonging to the country of Mathura, and yielding much milk and all of excellent colour. Well-pleased, Janardana also gave them a thousand mares with gold harnesses and of colour white as the beams of the moon. He also gave them a thousand mules, all well-trained and possessing the speed of the wind, of white colour with black manes. And he of eyes like lotus-petals also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their first-season, well-attired and of excellent complexion, each

wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal service. Janardana also gave unto them hundreds of thousands of draft horses from the country of the Valhikas as Subhadra’s excellent dower. That foremost one of Dasarha’s race also gave unto Subhadra as her peculiumten carrier-loads of first class gold possessing the splendour of fire, some purified and some in a state of ore. And Rama having the plough for his weapon and always loving bravery gave unto Arjuna, as a nuptial present, athousand elephants with secretions flowing in three streams from the three parts of their bodies (the temple, the ears, and the anus) each large as a mountain summit, irresistible in battle,

decked with coverlets and bells, well-adorned with other golden ornaments, and equipped with excellent thrones on their backs.

[Mahabharata Adiparv 220 Haranaharana parv, sholkas 44-55, printed by Gita Press Gorakhpur]

It also reveals that slaves, especially women, were given as a part of the dowry to the bridegroom. In simple language, it meant commercialisation of women. Now let us turn to Ramayana and the dowry given by King Janaka on the marriage of Sita and Rama. Valmiki Ramayana mentions,

अथ राजा विदेहानां ददौ कन्याधनं बहु ।।

गवां शतसहस्राणि बहूनि मिथिलेश्वरः।

कम्बलानां च मुख्यानां क्षौमकोट्यंबराणि च ।।

हस्त्यश्वरथपादातं दिव्यरूपं स्वलङ्कृतम् ।

ददौ कन्यापिता तासां दासीदासमनुत्तमम् ।।

हिरण्यस्य सुवर्णस्य मुक्तानां विद्रुमस्य च।

ददौ परमसंहृष्टः कन्याधनमनुत्तमम् ।।

Then that king Janaka of Mithila, the one

from Videha lineage, gave innumerable patrimonial riches. He has also given umpteen number of cows, millions of excellent shawls and silk dresses, and elephants, horses, chariots, foot soldiers, besides hundreds of highly decorated girls, divine in their mien, as unexcelled chambermaids and handmaidens to the brides. Immensely pleased, king Janaka gave excellent ornaments made of fine gold, pearls and corals.

[Valmiki Ramayana Sarg 74; Shlokas 3-6]

All these passages show the extravagant spending in Hindu marriages and sadly these are the ideals people look upto. How can things improve when such people and events are made role models by the

common folk?

Dowry in the writings of Hindu scholars

You will be surprised to know that even the so-called ‘reformist’ Hindu scholars consider Dowry as an ‘integral part’ of the Hindu marriage. The leading figure amongst them is Swami Dayanand Saraswati, the founder of the protestant cult of Arya Samaj. In his book Sanskar Vidhi he mentions the practice of dowry as being an integral part of the Hindu marriage. Ramgopal Vidyalankar of Gurukul Kangri has written a commentary on Sanskar Vidhi known as Sanskar Prakash. The following excerpt in Hindi is from Sanskar Prakash, 1984 Edition, Page 128

ऑ गौर्गोर्गोः प्रतिगृह्यताम – यह गाय है, लीजिये, गाय लीजिये

इस वाक्य से वर की विनती कर के अपनी शक्ति के योग्य वर को गोदानादी द्रव्य, जो वर को योग्य हों, अर्पण करे और वर ‘ओं प्रतिगृह्यतामि'(लाओ लेता हूं) इस वाक्य से उस को ग्रहण करे.

Translation:

ऑ गौर्गोर्गोः प्रतिगृह्यताम -This is a cow. Accept, please accept this cow.

With this sentence we request the groom to accept the cow and other materials in dowry, which are suitable for the groom and the groom accepts it by repeating the phrase ‘ओं प्रतिगृह्यतामि’ (Give; I am accepting)

These words clearly establish that Dowry is an integral part of Hindu marriage and the dowry must be suitable for the groom depending on his social status.

Pandit Bhimsen Sharma, the pupil of Swami Dayanand Saraswati, has even alloted a share of the dowry to the mother-in-law of the bride in his book Shodash Sanskar Vidhi.

After knowing all this information, we should realize where the source of dowry lies? To eradicate dowry Hindus need to discard these scriptures which are used to justify the evil of dowry and which inspire people to shamelessly demand dowry citing

the example set by their scriptural ‘role-models’.

Footnotes:

[1] Figures at a Glance 2008. National Crime Records Bureau, Ministry of Home Affairs, Government of India, accessed on 16 Jun 2012. <http://ncrb.nic.in/CII2008/cii-2008/figure%20at%20a%20glance.pdf>.

Paedophilia in Hinduism

Hinduism considers it a sin if the girl is not married before her puberty, it even says that forefathers of the girl shall drink blood of her monthly courses if she isn’t married before puberty. Hinduism also says that marriage of a girl before puberty sanctifies 21 generations. Marriage of a Brahmin man with a Shudra girl is censured and Brahmin man marrying a Shudra is considered Vrisalapati and it is considered on par with marrying a girl whose menses has started,

a man marrying a girl whose menstruation has started is also considered Vrisalapati. A girl who lives in her father’s house even after her menses begins to appear is considered a degraded girl. Smritis and Puranas says that a 30 years old man shall marry a girl of 12. Swami Prabhupada said, “Even an eighty-years-old man can marry a sixteen-years-old girl.” This is how Hinduism encourages paedophilia. There is also evidence from Puranas to show that it was practised at the time it was composed. Child marriage and paedophilia was more prevalent in India before the Hindu law were codified. Despite making it illegal, child marriage is still practised,

84% Of 12 mn married children under 10 are Hindus (Special to IANS)

http://www.business-standard.com/article/news-ians/84-of-12-mn-married-children-under-10-are-hindus-special-to-ians-116060101132_1.html

33 per cent of the world's child brides are in India: Report based on last Census

http://www.hindustantimes.com/india-news/33-per-cent-of-the-world-s-child-brides-are-in-india-report-based-on-last-census/story-3qOjffxTckWSpyRNmtyD1J.html

India has second highest number of child marriages as per UNICEF's 2014 report.

http://www.thehindu.com/news/international/south-asia/46-of-south-asian-girls-marry-by-18-unicef/article6403721.ece

As per 2016 report, 30% of women were married under the age of 18 years due to cultural impact.

http://indianexpress.com/article/explained/child-marriage-women-india-census-data-2011-2826398/

71% of those married in Uttar Pradesh are minor girls

http://timesofindia.indiatimes.com/city/lucknow/71-of-those-married-in-up-are-minor-girls/articleshow/56695717.cms

Sexual assault on children is on the rise in India, According to the National Crime Records Bureau a total of 12,363 cases of child rape were reported in the country during 2013 as compared to 8,541 in 2012 accounting for an increase of 44.7%. The maximum child rape cases were reported in Madhya Pradesh (2,112 cases) followed by Maharashtra (1,546 cases) and Uttar Pradesh (1,381 cases). These three states together accounted for 40.8% of the total child rape cases reported in the country.

http://timesofindia.indiatimes.com/india/Online-database-to-name-and-shame-pedophiles/articleshow/46869620.cms

But as usual Hindus won’t admit evils which exists in their society or religion and rather

puts the blame on Muslims. Hindus says that child marriage were introduced in India by the Muslim invaders. But this claim is refuted by their own scholar Swami Vivekananda who acknowledged that Hinduism permits paedophilia,

“…A girl of eight is married to a man of thirty, and the parents are jubilant over it…. And if anyone protests against it, the plea is put forward, “Our religion is being overturned.” What sort of religion have they who want to see their girls becoming mothers before they attain puberty even and offer scientific explanations for it? Many, again, lay the blame at the door of the Mohammedans. They are to blame, indeed! Just read the Grihya-Sutras through and see what is given

as the marriageable age of a girl. … There it is expressly stated that a girl must be married before attaining puberty. The entire Grihya-Sutras enjoin this…” The Complete Works of Swami Vivekananda, Volume 6/Epistles – Second Series/LXXI Rakhal [https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_6/Epistles_-_Second_Series/LXXI_Rakhal]

So now Hindus can’t deny that paedophilia is sanctioned by Hinduism and started because of Hinduism. Swami Prabhupada the founder of ISKCON wrote,

Swami Prabhupada writes,

”…As soon as a woman attains the age of puberty, she immediately becomes very much agitated by sexual desire. It is therefore the duty of the father to get his daughter married before she attains puberty…” A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 4.25.42
[http://vanisource.org/wiki/SB_4.25.42]

Another Hindu scholar Sadhguru hints at child marriage,

“It’s a tragic situation. We should realise that we are a society in transition. There was a time when girls would be married at 15. Now they are not married till 25 and 30. So this is the peak of their hormones. In our

mindset we are in the past, but in our physical situation, we are in the present. What is causing these rapes? Humans have their needs. If you keep them suppressed, they will do something violent. We need to address this on a much larger scale – hanging rapists or putting them behind bars, that is not the solution. Yes, it needs to be done when it happens. But more importantly as a society, we need to understand why.”
http://www.newindianexpress.com/education/edex/Seven-minutes-with-the-Sadhguru/2016/06/13/article3475994.ece

Brahma Purana states that a girl should be given in marriage when she is only four years old,

Brahma Purana: Gautami Mahatmya 95.7 ”After the fourth year and before the completion of the tenth year the marriage of his daughter must be performed scrupulously by the father.” Tr. Board of Scholars, Edited by J.L. Shastri

Rama married six years old Sita

As per Valmiki Ramayana, Rama is said to have married Sita when she was 6 years old,

Valmiki Ramayana, Aranya Kanda 3, Sarga 47, Verses 3-5 “I am the daughter of noble-

souled Janaka, the king of Mithila, by name I am Seetha, and the dear wife and queen of Rama, let safety betide you. On residing in the residence of Ikshvaku-s in Ayodhya for twelve years, I was in sumptuosity of all cherishes while relishing all humanly prosperities. In the thirteenth year the lordly king Dasharatha deliberated together with his imperial ministers to anoint Rama as Crown Prince of Ayodhya. When Raghava's anointment was being organised my venerable mother-in-law known as Kaikeyi begged her husband Dasharatha for a boon. Restraining my veracious father-in-law by a good deed once done by her in his respect, Kaikeyi besought two boons from him, namely expatriation of my husband, and anointment of her son Bharata. 'If Rama is anointed now, come what may I will not eat,

sleep, or drink, and my life ends this way,' thus Kaikeyi was adamantine, and the king and my father-in-law entreated her who is nagging with meaningful riches, but she did not make good on that entreaty. My great-resplendent husband was of twenty-five years of age at that time, and to me eighteen years are reckoned up from my birth." Tr. Sri Desiraju Hanumantha Rao

If we do little maths here we understand that Sita was 18 years old when she went into exile with her husband and before the exile she had spent 12 years with her husband in the house of King Dashratha, so if we deduct the age of Sita at the time of exile (18 years of age) and number years she spent in the house of King Dasharath

(i.e., 12 years) we get,

18-12= 6 years old

Sita after marrying at 6, lived in the palace of King Dashrath for 12 years. When she was sent to exile with her husband, she was 18 years old. The age difference between Rama and Sita was 7 years. Skanda Purana clearly states that Sita was married when she was only six years old,

Skanda Purana Book, III, Section 2, Chapter 30, Verses 8-9 “The bow of Isvara that was kept in the abode of Janaka, was broken. In his fifteenth year, O king, Rama married the six year old beautiful daughter of the king of Mithila, Sita who was not born of a womb. On getting Sita, Raghava became contented and happy.” Tr. Ganesh Vasudeo Tagare

Krishna married eight years old Rukmini and many prepubescent girls

As per Puranas, Krishna is said to have married prepubescent Rukmini when she was only eight years old. Although Hindu text doesn’t mention the age of Krishna at the time of his marriage with Rukmini but the way Hindu text describes him shows that he was an adult at the time of his marriage with prepubescent Rukmini. And other Puranas also shows his sexual intercourse after marriage which is enough to prove that he was a fully grown man.

As per Skanda Purana when Rukmini was born an ethereal voice told her father Bhishmaka that she should be given in

marriage to four-armed one born on earth. When Rukmini reached the age of eight her father became worried about her marriage and about the ethereal voice that commanded him to give his daughter in marriage to four-armed one. Then in the meantime Damaghosa visited him and told him that his son Shishupala is considered four-armed one, then the marriage was fixed but Krishna carried away Rukmini and Rukmini had also fell in love with Krishna on first sight, But while Krishna was carrying Rukmini in chariot, Rukmini’s brother Rukmi stopped Krishna and they both fought each other resulting in Rukmi’s defeat. Krishna was about to kill Rukmi but Rukmini begged to forgive her brother and Krishna forgave him, Krishna tonsured Rukmi as per Bhagvad Purana. Then Krishna called all

Brahmins born to sages and marriage ceremony took place. This is the summary of the Skanda Purana story, it’s little bit different than the story mentioned in Srimad Bhagavatam where Swayamvar was arranged and it was attended by many kings, But Srimad Bhagavatm doesn’t mention the age of either Rukmini or Krishna but it does say that Rukmini had not attained puberty at the time of her marriage with Krishna. It’s mentioned in Skanda Purana,

Skanda Purana Book V, Section iii, Chapter 142, Verses 8-79 “…The second child born was a daughter named Rukmini. At that time an unembodied ethereal voice told him, ‘O Bhismaka, this girl should be given to a

Four-armed One (born) on this earth.'… As time passed on she became a girl of eight years. The king recollected the words of the embodied being and became worried. 'To whom shall I give this daughter? Who will be the four-armed one?'… In the meantime Damaghosa, the chieftain of Cedi came there from the excellent mountain Raivata. He entered the royal palace where King Bhismaka was present. On seeing him arrived in the abode, the king duly adored him. He was taken to the Royal Court and given a proper seat. 'This day has dawned meritoriously. I was eager to see you. O great king, my daughter has come to the age of eight years. The ethereal voice of an unembodied being has told that she should be given to a Four-armed one.' On hearing the words of Bhismaka, Damaghosa said

thus: ‘My son is well known in all the three worlds as Four-armed One (Caturbhuja). O Bhismaka, let this girl be given to Sisupala.’ On hearing the words of Damaghosa, O king, Rumini was betrothed to Sisupala by Bhismaka. The auspicious ceremonial beginning was made by Bhismaka, O Yudhisthira. All the kinsmen and members of the family who were staying far-off countries in every direction, were invited and they duly arrived…At the time of dusk, Rukmini, the bride of seductive charms, went out of the city accomplished by her female companions for the worship of Ambika. There she saw Hari, the Lord of Devas, in the guise of a cowherd. On seeing him, she was excited by the god of Love and became completely fascinated. On seeing her, Kesava said to Sankarsana, ‘On

dear brother in my view the excellent jewel of a girl should be taken away.' On hearing the words of Kesava, Sankarsana said: 'Go ahead, O Krsna, O mighty one. Let the jewel of a girl be seized quickly. I shall follow you closely behind causing much havoc unto all these demons. On getting the consent of Sankarsana, Kesava, the slayer of Kesin, seized the girl, immediately put her on the chariot and went off…Rukma said: O Lord Kesava, unlucky and sinful that I am, I had hit your chest with arrows. It behoves you to forgive me. Formerly Janaki was given over to you by Janaka himself. Now, O lord of Devas, Rukmini is offered unto you by me. Marry her duly in accordance with the injunctions…When Rukma went back Krsna invited excellent Brahmanas. They were the seven mental sons of Brahma…In this

manner the Slayer of Madhu honoured them duly and perfectly and then grasped the hand of Rukmini in marriage.” Tr. G.V. Tagare

So this proves that Krishna married Rukmini when she was only eight years old. Srimad Bhagavatam the most authentic Purana of Krishna devotees explicitly states that she had not attained puberty,

Srimad Bhagavatam Canto 10, Chapter 53, Verse 51 “Beholding that charming princess Rukmini gifted with a beautiful waist, a countenance adorned with Kundalas, not attaining the age of puberty, with a golden mekhala beautifying her waist, with rising signs of womanhood, with moving eyes as if in fear…” Tr. J.M. Sanyal

Another translation,

Srimad Bhagavatam 10.53.51 “Smitten with love kindled (in their breast) by her, the illustrious warriors assembled (there) felt bewildered to behold the princess, who was possessed of a shapely (slender) waist and had not yet attained puberty, and who had a girdle of jewels thrown about her hips and in whom signs of womanhood were (just) manifesting themselves…” Tr. Gita press Publications

A Hindu scholar named Swami Venkatesananda wrote,

“After the wordhip Rukmini took part of the offerings she had made to the goddess, as a token of the goddess’s blessings. She then left the temple and was talking towards the waiting chariot. Rukmini, who was of exquisite beauty though she had not yet attained puberty, looked for Krsna among the assembled princes. These princes, who had been robbed of their senses by her great charm, had for the moment been paralysed, and stood gaping. As she was about to mount her chariot, Krsna sprang forward, grasped her hand and helped her to his own vehicle, while the princes still stood looking on helplessly. However, as Krsna’s vehicle moved towards Dvaraka, the princes, headed by Jarasandha, began to say to one another: ‘What a disgrace: while we great warriors were

watching, the cowherds snatched away a princess!” The Concise Srimad Bhagavatam, By Swami Venkatesananda, page 292, Publisher SUNY Press, 1989

Other Puranic verses shows that she was engaged in child like sports,

Brahma Vaivarta Purana, Krishna Janma Khanda 105.1-10 “…The monarch Bhismaka observed his beautiful daughter engaged in child-like sports and increasing in splendour day by day like a digit of the moon in the midst of clouds. Considering it advisable to marry his youthful and lovely daughter…”

Rajendra Nath Sen

So all these references proves that Rukmini was a prepubescent girl of eight years old. If anyone wants to refute this claim of mine then they should furnish reference clearly showing the age of Rukmini, other tricks of twisting facts will not be accepted.

Another thing is that, Krishna is said to have married 16100 princesses after liberating them from a demon named Narakasur. Hindu scriptures says that Krishna died in old age.

Vishnu Purana 5.37.15-20 states that Krishna lived over a hundred years, some Hindu scholars says that he lived up to 120 or 125. Now please read it carefully, Devi Bhagavatam 2.28.1-23; Padma Purana 1.23.91-121 and Padma Purana 1.23.74b-87a states that Krishna's 16100 wives were abducted by bandits or fishermen and they were made prostitutes after the death of Krishna, refer my article How Krishna Died & What Happened To His Wives?

Now the question is, why would anyone abduct old women for carnal purpose? There must have been many really young and beautiful girls in the city Dvaraka so why they were not abducted and instead Krishna's wives were abducted? Obviously

only young women would be abducted by perverts so Krishna’s 16100 must have been quite young when they were abducted or let’s assume that they were 30 years old when 100+ years old Krishna died. So let’s assume that Krishna had married them some 10 or 20 years before his death then that means those girls were 10 or 20 years old or perhaps less than 10 when 90+ year old Krishna married them, now such coincidence is impossible that all of 16100 princesses were of the same age there must have been a huge age gap between those princesses, some may have been under 10 when Krishna in his old age married them. So does that mean Krishna in old age married extremely youthful girls?

Shiva’s marriage with Parvati

Unlike the case of Ram and Krishna where age of brides is clearly mentioned, the case of Shiva’s is little complicated. Hindu texts does say that gods and sages fixed the marriage of Parvati with Shiva when Parvati was only eight years old. But doesn’t state her age at the time of her marriage. As per Puranas, When Sati the first wife of Shiva immolated herself, Shiva promised that he would not wed any other lady. But Sati reincarnated on earth as Parvati the daughter of king Himavat. The story has different versions in Skanda Purana, Shiva Purana and Vamana Purana. I shall mention them all. Stories in Shiva and Skanda

Puranas are quite same. First I shall discuss the story mentioned in Shiva and Skanda Purana, I will try to make it as short as possible. Himavat along with Parvati went to Shiva and paid obeisance, while Shiva was meditating. Himavat asked Shiva that his daughter along with maids would serve him but Shiva refused. Sages had told Himavat that Parvati's husband would be Shiva so Parvati started performing penance to gain Shiva as her husband. The duration of her penance is not mentioned, it could last for few months, a year or say for four years. But that doesn't make any difference to a eight years old girl. Following verses are about when Parvati had not yet started her penance,

Shiva Purana, Rudra Samhita, ParvatiKhanda, section III.8.51- “On hearing the story from Narada, Parvati bent down her head in bashfulness but her smile heightened the beauty of her face. On hearing the story, the lord of mountains stroked her fondly, kissed her on the head and placed her on his seat.” Tr. J.L. Shastri

Placing a girl on seat is possible only if she is a child although previous verses clearly says that she was eight years old, it’s not possible to place on seat a full grown girl. Verses of Skanda and Shiva Purana shows that Parvati was only eight before she went to Shiva abode and later started performing her penance,

Skanda Purana I.i.20.1 “Lomasa said: The chaste girl grew up day by day and shone very much. Living in the house of Himalaya, she reached the age of eight years.” Tr. G.V. Tagare

Shiva Purana, Rudrasamhita, Parvatikhanda, section III.11.1-2 “Brahma said:- O Narada, the daughter of the mountain, honoured in the three worlds, was brought up in the palace of Himacala. When she was eight years old, Siva distressed by Sati’s separation came to know of her birth. Keeping her wonderful memory within his heart He rejoiced much.” Tr. J.L. Shastri

Shiva Purana, Rudrasamhita, Parvatikhanda, section III.8.4-13 “Himavat said:- O sage

Narada…Please read the horoscope of my daughter and tell me about her good and bad fortune. Whose beloved wife will my fortunate daughter be? Narada said: ‘O Mena, O king of mountains, this daughter of yours has all auspicious signs…There is an abnormal line also. Listen to the indication thereof. Her husband will be a naked Yogin, without any qualities. He will be free from lust. He will have neither mother nor father. He will be indifferent to honours. His dress and manners will be inauspicious…O sage, on hearing your words, and inferring that indications reffered to Siva, Parvati’s joy knew no bounds.” Tr. J.L. Shastri

When Shiva was pleased with Parvati’s penance he sent seven sages to Himavat to

ask Parvati’s hand in marriage,

Skanda Purana I.i.23.3-9 “Why have all of you come? Tell me the reason for your visit. Then the Seven Sages said: ‘We have been sent by Mahesa. We have come to you in order to see the girl. O Mountain, understand us. Show us your daughter immediately.’ Saying ‘So be it’ to the group of Sages, Parvati was brought there. Himavan, the lord of Mountains, who loved his children, placed Parvati in his lap and said laughingly. ‘This is my daughter indeed. But listen to my words again. Siva is the most excellent one among ascetics. The destroyer of Madana is devoid of attachment. How does he by whom Smara (Madana) has been made Ananga

(bodiless), seek a marriage alliance? Offering the daughter in marriage to the following persons is not recommended: one who is very near (i.e. closely related), one who is very far off, one who is extremely rich one, one who is devoid of wealth, one who is unemployed and a foolish fellow. One shall not offer one's daughter in marriage to a stupid person, to a person who is devoid of attachment, to a self-esteeming person, to a sick man and to a madcap. Hence, O excellent…" Tr. G.V. Tagare

Ganesh Vasudeo Tagare writes on verse 5: "Evidence of child-marriage at the time of our text. Parvati who performed penance for a long time, must have been too old to

sit in the lap of her father.”

This is a very important point. Parvati along with her father went to Shiva’s abode when she was eight years old, the duration of her penance is not mentioned so let’s assume that she performed penance for a year or let’s say for four years. Considering that her father placed her in his lap even after the penance so she must be very young girl at the time. Another point is that, When Narada and gods approached him and told him that his daughter would marry Shiva he was somehow convinced to give his eight years old daughter to Shiva without thinking about the age difference.

Now let’s have a look at Vamana Purana

version about the marriage of Shiva and Parvati.

Vamana Purana 25.1 “Pulastya said Three daughters endowed with beauty and merit were born to Mena and a son named Sunabha was born as the fourth. [5-7] O sage, six years after their birth, the three daughters born to her, went out to perform penance, Gods saw those handsome girls. The austere Kutila who was as beautiful as the rays of the Moon was then taken to the heaven of Brahman by the Adityas and the Vasus. Then the gods said, ‘O Brahman, please tell us whether she will give birth to a son who will slay Mahisa.” Tr. Anand Swarup Gupta

Vamana Purana 25.8-27 “The great god Brahman said, ‘This austere girl is not capable of holding the semen of Sankara. Leave this poor girl.’ But then O Narada, the enraged Kutila said to Brahmana, ‘O Lord, I shall so endeavour that I hold the semen of Sankara which is very difficult to be born…She too who was called Ragavati, was brought to heaven by the gods. Offering her to Brahman, Prajapati spoke to her in the same manner. Losing her temper, she too said, ‘Truly I shall undergo penance in such a manner that the slayer of Mahisa will become associated with my name. ‘Then the austere Mena knowing, as she did, that the two daughters had already left her, prevented her third daughter from taking to penance. And she exclaimed ‘Uma (O do not practice penance).’ Her mother the

brillaint daughter of the Pitrs gave her daughter the name Uma. She then went to the forest…Then Brahman said, ‘She is undoubtedly the consort of Sankara, by whose lustre indeed you have been distracted and have become lustreless…” Tr. Anand Swarup Gupta

So the gods tried to marry 6 years old girl to Shiva. Swami Parmeshwaranand explains it as,

“Three daughters named Kutila, Ragini and Parvati and a son named Sunabha were born to Himavan by his wife Mena. The three daughters went to the Himalayas for penance, to get Siva as husband. They were not even six years old then. The Devas saw

them. The Adityas and the Vasus took Kutila who was doing penance, to the world of the gods. All the gods gathered together and asked Brahma. “Oh Lord, be pleased to tell us if this girl will be able to hear a son who could kill Mahisasura”. Brahma replied. “This poor girl will not be capable of bearing the radiance of Siva. So let her go away.” Kutila got angry at Brahma and said “Lord, I will try to become fit to bear the unbearable radiance of Siva. Harken, I will do penance properly and please Visnu and make Siva bow his head. I take a vow to that effect.” Brahma became angry and told Kutila, “You, wicked Kutila, you did not succumb to my words. So by my curse you will be turned to water.” Kutila having been cursed by Brahma became water and began to flood the world of Brahma. Seeing the flow of

water, Brahma made cause-ways on four sides with the Vedas of Rg, Yajus, Sama and Atharva. Thus being tied up she stays in the world of Brahma. The Devas took Ragini also before Brahma and put the same question. The reply of Brahma was the same as before. She also got angry and said to Brahma. “I will do great penance so as to enable to give birth to one in my family to be the killer of Mahisasura.” Brahma cursed her also. “You are deliberately disobeying my words which even Devas won’t gainsay. So you will become the colours of the twilight.” Thus, she became the fast colours of the twilight, and her body was divided among the Pleiades. (Vamana Purana, Chapter 51).” Encyclopaedic Dictionary of Puranas, Volume 1, p.237, by Swami

Parmeshwaranand, Published by Sarup & Sons, 01-Jan-2001

Hindu scriptures promoting paedophilia

Manu Smriti 9.94 A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner.

Manu Smriti 9.88 To a distinguished, handsome suitor (of) equal (caste) should (a father) give his daughter in accordance with the prescribed rule, though she have

not attained (the proper age).

Parasara Smriti 7.5-6 When the twelfth year is reached by the female child, if the guardian does not give her away in marriage, her fore-fathers drink, without interruption, during each succeeding month, whatever blood is passed in her courses. The mother, and the father, and likewise the eldest brother, all these three relatives will go to hell, if before menstruation they neglect to marry the girl.

Swami Prabhupada said, “All my sisters were married within twelve years. My second sister, she became twelve years, and I heard my mother become so disturbed: “Oh, this girl is not being married.

I shall commit suicide…And she was given to a boy, my brother-in-law, for the second marriage. Means that my brother-in-law lost his first wife, and still, he was twenty-one years old. My sister was twelve years old and brother-in-law was twenty-one. In the sastra… I do not know exactly what is that sastra, but they say that if the girl before marriage has menstruation, then the father has to eat that menstrual liquid. Means it is, mean, very strict. And if the father is not living, then the elder brother has to eat. (break) …ty of getting the girl married rests on the father. In the absence of the father, the eldest brother. The girl must be married. That is it. It is called daya, kanya-daya."

Yama Samhita verse 22 "The father, who

does give away [in marriage] his maiden-daughter after she has attained the twelfth year, drinks her menstrual blood, month after month." Tr. Manmatha Nath Dutt

Padma Prana VI.118.2-15 "…A man should marry his daughter as long as she has not attained puberty. Wise men recommend a girl's marriage when she is eight years old…" Tr. N.A. Deshpande

Brahma Vaivarta Purana, Krishna Janma Khanda 76.43-52 "…Whoever having decorated his virgin daughter aged eight years with apparel reverentially makes a gift of her to a good Brahmin, reaps the benefits of the gift of Durga." Tr. Rajendra Nath Sen

Samvarta Samhita verses 66-68 “[A maiden] eight years [old] becomes Gouri; one of nine years a Rohini; and of ten years, a Kanya (maiden); and after that, a Rajasvala (a woman in menses). By seeing a maiden in menses, her mother, father and eldest brother these three go to hell. Therefore one should espouse a maiden before she has menstruated; the marriage of an eight years old maiden is most preferrable.” Tr. Manmatha Nath Dutt

Vishnu Smriti 24.41. A damsel whose menses begin to appear (while she is living) at her father’s house, before she has been betrothed to a man, has to be considered as a degraded woman: by taking her (without

the consent of her kinsmen) a man commits no wrong.

Gautama Dharmashastra 18.21 A girl should be given in marriage before (she attains the age of) puberty.

Baudhayana Dharmashastra, Prasna 4, Adhyaya 1.11 Let him give his daughter, while she still goes naked, to a man who has not broken the vow of chastity and who possesses good qualities, or even to one destitute of good qualities; let him not keep (the maiden) in (his house) after she has reached the age of puberty”

Vasishtha Dharmashastra 17.70 ‘Out of fear

of the appearance of the menses let the father marry his daughter while she still runs about naked. For if she stays (in the house) after the age of puberty, sin falls on the father”

Mahabharata13.44.13 “A person of thirty years of age should wed a girl of ten years of age called a Nagnika. Or, a person of one and twenty years of age should wed a girl of seven years of age.” Tr. K.M. Ganguli

Vishnu Purana 3.10.16 “If he marry, he must select a maiden who is of a third of his age.” Tr. H.H. Wilson

Padma Purana II.85.62-66a ”…Wise men get

married their unmarried daughter(s). As long as she does not menstruate (i.e. does not attain puberty)…” Tr. N.A. Deshpande

Padma Purana II.47.47-65 “…The father should keep his daughter in his house till she becomes eight years old. He should not keep a strong (i.e. grown up) one. Both the parents get the (fruit of the) sin which a daughter, living in her father’s house, commits…” Tr. N.A. Deshpande

Garuda Purana chapter 95 “…”The relations of a girl incur the sin of wilfully creating a miscarriage, or of killing a foetus in the even of their failing to give her away in marriage before she has commenced to menstruate. A girl is liberty to make her

own choice, and to be united with a husband, in the absence of any such relation to give her away in marriage…" Tr. M.N. Dutt

Brahmanda Purana 2.3.19.11 "Many sons should be sought so that at least one would go to Gaya, one shall marry a girl of the Gauri type (i.e. of eight years or one who is a virgin) or one shall discharge a Nala (? lean like a red) bull." Tr. G.V. Tagare

Vayu Purana 21.12 "…It is better to wish for many sons. At least one of them will go to Gaya or marry a girl eight years old or discharge a blue ox (free to wander).' [15] Brhaspati said: A son begot after marrying after marrying a girl of eight years

sanctifies twentyone generations. Moreover, he sanctifies six generations in the family of his maternal uncle. This is remembered as the benefit (of such marriage).” Tr. G.V. Tagare

Kisari Mohan Ganguli writes,

“Vrishalipati literally means the husband of a Sudra woman. By actually marrying a woman of the lowest order, by marrying before the elder brother, by marrying a girl that has attained to puberty, and by certain other acts, a Brahmana comes to be regarded as a Vrishalipati.” On Mahabharata 13.126 www.sacred-texts.com/hin/m13/m13b091.htm

Vyasa Samhita 2.2-4 “…of auspicious signs, clad in silken garments, and not above eight years of age, and whose paternal ancestors to the tenth degree in the ascending line were all men of renown, should be solemnly wedded by a (twice-born) according to religious rites, if preferred in marriage. [7] The sin incidental to (an act of) procuring abortion (lie: destruction of the foetus) is committed, if through the negligence of her giver a girl menstruates before her marriage. He, who does not give away a daughter in marriage before she attains puberty, becomes degraded.” Tr. Manmatha Nath Dutt

Skanda Purana VII.I.205.80-86 “If a girl,

before being consecrated by marriage rites, has her menses in the house of her father, her Pitrs become fallen and that girl is called Vrsali. If a Brahmana knowingly marries that girl, they say, he is not fit for a Sraddha. He cannot be in the same row as others. He is a Vrsalipati. Gauri virgin is the best and most important. Rohini is considered as Madhyama (middling). Rajasvala should be known as the bases though equal to her (Rohini) image. When there is no menstrual flow, she is Gauri. When there is the flow she is Rohini. If the girlhood has not fully developed she is Kanya. One without breasts is Nagnika. A seven year old girl is Gauri; nine year old is Nagnika. Ten year old shall be Kanya; above that she is Rajasvala. Through breasts she spoils the family of her father and through

menstrual flow, she spoils the desirable goal (salvation) and pleasures of the other worlds of her father. He who marries one with menstrual flow should be known as Vrsalipati.” Tr. G.V. Tagare

Devi Bhagavatam 9.41.26-47 “The World-Mother never stays even for a moment in his house who eats at the house of one who marries an unmarried girl twelve years old in whom menstruation has commenced…” Tr. Swami Vijnananda

Above two verses considers the man sinful who marries a girl who started her menstruation in her father’s house which means a person should marry a girl who has not yet started her menstrual period.

Proof that girls as young as 10 were married off

Devi Bhagavatam 3.27.40 “My daughter has come to a marriageable age; I have no money. Her age has exceeded ten years; the marriageable age limit has been exceeded. Alas! What am I to do?” Tr. Swami Vijnananda

Radha the concubine and aunt of Krishna was married to Rayana at the age of 12,

Brahma Vaivarta Purana, Prakriti Khanda, Chapter 49, Verses 36-40 “In the Varaha-kalpa, Radhika was born in the village of

Gokula in the family of a Vaisya cowherd. She was born without any human contact…After the expiry of twelve years, finding her becoming youthful, she was married to a trader named Rayana…" Tr. Shanti Lal Nagar, edited by Acharya Ramesh Chaturvedi

Devi Bhagavatam 5.17.3-26 "The King Chandrasena, the father, was very pleased to have this beautiful daughter and gladly called her by the name of Mandodarî. This daughter began to grow daily like the phases of the Moon. When she grew ten years old, she became very handsome. The King now became anxious to have a suitable bridegroom and used to think of it everyday. The Brâhmins then told the king

that there was a prince named Kambugrîva, the intelligent son of the powerful king Sudhanvâ of Madra" Tr. Swami Vijnananda

Skanda Purana III.iii.18.4-6 "When she was aged twelve years, the girl had beauty of form and all good features. A Brahmana named Padmanabha whose wife had passed away, requested for the haand of the girl. The Brahmana had plenty of wealth. He was calm and qui. He was a permanent companion of the king. So the father of the girl did not dare to refuse. He gave the daughter to him. The marriage was celebrated at midday…" Tr. G.V. Tagare

Skanda Purana VII.I.166.17-20 "…You are to behave in a manner that will give no cause

to the Devas to despise me. My dear daughter, I have heard this cited in sacred scriptures. ‘If without being consecrated (in marriage) a girl discharges her menses in her father’s house the father earns the sin of Brahmana-slaying and the girl is known as a Vrsali (Sudra). Therefore, I am sending you off in the company of aged ministers. Hurry up. Choose your own husband and decide.” Tr. G.V. Tagare

RESPONSE

Some Hindus have attempted to refute the above points with futile arguments, so

here’s a response to those apologists. I have quoted dozens of verses, several apologists have attempted to refute only 20 -30% of the article which means a large part of the article is irrefutable.

Apologists’ explanation: According to Rig Veda 10.85.40-41 and Padma Purana V.118.2-15 a girl should be given in marriage only after she attains puberty.

Response: The verse actually states the

stages of development of a girl, it doesn't talk about marrying off daughter only after she attains puberty, in the Atharved it's a prayer made by a man thanking gods for bestowing riches and sons. A girl can conceive a child only after she attains puberty and that's what it's stating here. The apologist has quoted Padma Purana verse out of context (to buttress his RigVed claim) otherwise the verse itself would have refuted the explanation of the apologist, here are the next lines of the verse,

Padma Purana V.118.2-15 "When small hair appears (on the private parts), Soma enjoys a daughter. When she attains puberty, gandharvas (enjoy her); and when breasts appear (prominent), Fire (enjoys her). A

man should marry his daughter as long as she has not attained puberty. Wise men recommend a girl's marriage when she is eight years old. She should be duly given to a brahmana who is well-versed in sacred learning, possesses moral virtue, has actually studied Vedas, and has observed celibacy. This is said to be the rule regarding a daughter to be given (in marriage)." Tr. N.A. Deshpande

What is alluded here is that a girl should be given in marriage before she is enjoyed by gods i.e. before she attains puberty, these are Hindu god Shiva's words. Rigved verses 36-38 indicates that the bride was already married and then she started becoming mature.

Apologists’ explanation: The translation of Valmiki Ramayana about the age of Sita is wrong, here’s the correct translation, “She had been in Ikshwaku dynasty of King Dashratha for two years and got all the materialistic pleasure available for human kind. Thereafter, in the third year, the king and lord Dasaratha consulted other kings and ministers to consecrate Rama.” The word Dash here doesn’t mean 10 but mentions Dasharath, so Sita’s age at the time of her marriage was 18-2=16 not 6.

Response: The Sanskrit words mentioned in these verses are so simple that even those fluent in Hindi language can define those words. I am quoting the Sanskrit verses,

उषित्वा द्वा दश समाः इक्ष्वाकूणाम् निवेशने |

भुंजाना मानुषान् भोगान् सर्व काम समृद्धिनी ||

तत्र त्रयो दशे वर्षे राज अमंत्र्यत प्रभुः |

अभिषेचयितुम् रामम् समेतो राज मन्त्रिभिः || ३.४७.४-५

The apologist instead of explaining the verses has mischievously mistranslated his scripture. If the word Dasha here doesn’t mean Ten but rather mentions the name of

Dasharath then I am eager to know how would the apologist write twelve and thirteen in Sanskrit language? The word Dva means two, Dasha means ten, Varsha means years, which is quite same for the next verse wherein the word Trayo means three. These words are so simple that I don’t find the necessity to quote any lexicon here. In Shiva Purana, Section 1 Vidyesvara Samhita, Chapter 15, verses 42-45 the same word Dva-Dash is mentioned which is translated by all scholars as Twelve. Apologists are conveniently ignoring Skanda Purana Book III, Section 2, Chapter 30, Verses 8-9 which leaves no doubt regarding the age of Sita at the time of her marriage, it explicitly mentions that Sita was 6 years old at the time of her marriage. To convince the apologist, let me quote

another verse from Valmiki Ramayana about the age of Sita at the time she was wedded to Rama,

Valmiki Ramayana, Sundara Kanda 5, Chapter 33, Verses 13-14 “I stayed in Rama’s house there for twelve years, enjoying the worldly pleasures belonging to human kind and fulfilling all my desires. Thereafter, in the thirteenth year, King Dasaratha along with his preceptors started to perform anointment of the kingdom to Rama, a celebrity of Ikshvaku dynasty.” Tr. Desiraju Hanumantha Rao

After calculating the years mentioned here we get the same number that Sita was 6 years old.

Apologists’ Claim: Srimad Bhagavatam 10.53.51 is a mistranslation, the verse nowhere states that Rukmini had not attained puberty at the time of her marriage with Krishna. There’s no word for puberty here.

Response: The Sanskrit words mentioned in this verse are Stanim (breasts) and Vyanjat (budding) which means her breasts had started budding, these words are used as idioms to state that Rukmini had not yet attained puberty, because the breasts of a girl doesn’t start budding when she is a sixteen years old girl (as apologists claim), by the time a girl reaches the age of 16 she becomes an adult. Almost all translators have translated the same.

Apologists’ Claim: Skanda Purana Book V, Section iii, Chapter 142, Verses 8-79 cannot

be used to show that Rukmini was 8 years old because the Sanskrit words mentioned here are Adashta Varsha in which the word Ada is ambiguous so it may mean anything like she has become twice the age.

Response: Even the apologist himself is confused, or maybe he is deliberately twisting words in order to cause confusion in the minds of readers. The apologist instead of buttressing his claim with lexicons or texts is rather making assumptions. The Sanskrit words mentioned here are quite clear, words Ashta Varsha means 8 years. This claim of mine about 8 years old Rukmini been

wedded to Krishna as per Skanda Purana remains uncontested. Here too I don’t find the necessity to quote lexicons to refute the pathetic claim of the apologist.

Apologists’ explanation: As per Harivamsa Purana Visnuparva 2.59.37 Rukmini was sixteen years old when she was married to Krishna.

Response: To my knowledge, there are no Sanskrit words in this verse that can be

translated as ‘sixteen years old’, though the text describes Rukmini as an adult. Apologist can quote the Sanskrit words which translates as 16 years old.

Apologists also quotes a verse from Brahmavaivarta Purana where Rukmini is described as of having attained puberty. But does that negate Skanda Purana and Bhagavad Purana verses? Does that nullify or refute verses from Skanda and Bhagavad Purana? No, rather they are to be taken as different versions.

Apologists’ explanation: The gods and sages didn’t attempt to marry off 6 years old Parvati to Shiva, the reference of Vamana Purana given is wrong.

Response: This story is mentioned in Vamana Purana, Saromahatmya chapter 25, verses 1-27, following is the screenshot from the scripture,

My emphasis was not on when Parvati was

married to Shiva as Hindu scriptures don’t mention the age of Parvati at the time of her marriage. The Hindu gods had already made up that 6 year old Parvati would be able to hold Shiva’s semen i.e., she would be able to conceive the child of Shiva.

Apologists’ explanation: Manu Smriti 9.94; Mahabharata 13.44.13 A man, aged thirty years, shall marry a maiden of ten or twelve. These verses merely tells the man to simply marry a girl younger than him, these shouldn’t be taken literally.

Response: Apologists are playing with words to distort their Hindu texts. It’s not a commandment that a man should marry only when he is 30 years old or that a girl should be given in marriage only when she is 10 or 12 years old, and this is what Acharya Medhatithi is also alluding to. A man can marry at the age of 25 given that the girl is very much younger than him, this is already mentioned in Vishnu Purana,

Vishnu Purana 3.10.16 “If he marry, he must select a maiden who is of a third of his age.” Tr. H.H. Wilson

So a 40 year old man should wed a girl who is around 13 years old, if a man is 20 years old then he must marry a girl who is one third of his age that is he must marry a 6 or 7 years old girl and this is exactly what Mahabharata and Manu Smriti states. The apologists are deliberately ignoring the age gap mentioned in Mahabharata and Manu Smriti that a 30 years old adult man should wed a prepubescent girl of 10-12 years who is one third of his age.

Apologists’ explanation: Vishnu Smriti

24.41 makes it clear that only those girls are considered degraded who haven’t given in marriage before they started menstruating, it doesn’t say keeping a married daughter who started menstruating in father’s home is degraded. It is because a girl has to stay in father’s home after her marriage till she completes her third year after she started menstruating, as we seen earlier.

Response: The author himself seems to be confused, he has acknowledged that “only those girls are considered degraded who haven’t given in marriage before they started menstruating”. As the apologist has

admitted it, I don’t find the reason to explain it.

Why Hindus hate Max Mueller?

A common complaint of neo-Hindutva fanatics against me is that I am using the translations of Max Muller and Ralph Griffith when I quote the Vedas. Hindtuvavadis give these scholars and their translations titles like ‘Christian agents’, ‘frauds’, ‘bogus translation’, ‘biased indologists’, ‘Mlecchas’, etc. Although I do not often quote their translations, it goes on to show the racial hatred of these Hindus for the rest of the world whom they consider impure.

One Hindu website writes

“Max Müller was a British agent, especially employed (in 1847) to write the translations of the Vedas in such a demeaning way so that the Hindus should lose faith in them.”

Another Hindu website writes,

“…the likes of Max Muller, Monier Williams and Weber who are hailed as great scholars of Sanskrit literature were actually Christian agents who have done greatest disservice to humanity by distorting Indian cultural and

its intellectual heritage.”

Their accusations on Muller and Griffith are simply unfounded. Let me refute their jaundiced view through their own Swami Vivekananda who has called Max Muller as the reincarnation of Sayana Acharya (the commentator of the four Vedas).

Here is an extract from The Complete Works of Swami Vivekananda.

“While our study had proceeded thus for a while, Swamiji raised the topic about Max Müller and continued thus: Well, do you know, my impression is that it is Sayana who is born again as Max Müller to revive

his own commentary on the Vedas? I have had this notion for long. It became confirmed in my mind, it seems, after I had seen Max Müller.Even here in this country, you don’t find a scholar so persevering, and so firmly grounded in the Vedas and the Vedanta. Over and above this, what a deep, unfathomable respect for Shri Ramakrishna! Do you know, he believes in his Divine Incarnation! And what great hospitality towards me when I was his guest! Seeing the old man and his lady, it seemed to me that they were living their home-life like another Vasishtha and Arundhati! At the time of parting with me, tears came into the eyes of the old man.

Disciple: But, sir, if Sayana himself became

Max Müller, then why was he born as a Mlechchha instead of being born in the sacred land of India?

Swamiji: The feeling and the distinction that I am an Aryan and the other is a Mlechchha come from ignorance. But what are Varnâshrama and caste divisions to one who is the commentator of the Vedas, the shining embodiment of knowledge? To him they are wholly meaningless, and he can assume human birth wherever he likes for doing good to mankind. Specially, if he did not choose to be born in a land which excelled both in learning and wealth, where would he secure the large expenses for publishing such stupendous volumes? Didn’t you hear that the East India Company paid nine lakhs of rupees in cash to have the Rig-Veda published?” Even this money

was not enough. Hundreds of Vedic Pundits had to be employed in this country on monthly stipends. Has anybody seen in this age, here in this country, such profound yearning for knowledge, such prodigious investment of money for the sake of light and learning? Max Müller himself has written it in his preface, that for twenty-five years he prepared only the manuscripts. Then the printing took another twenty years! It is not possible for an ordinary man to drudge for fortyfive years of his life with one publication. Just think of it! Is it an idle fancy of mine to say he is Sayana himself?

[The Complete Works of Swami Vivekananda; Volume 6; Conversations and Dialogues; Part IX, Pages 495-496 (Direct Link/Click Here)]

Following points are proved from this extract:

1) According to Swami Vivekananda, Max Muller is the rebirth of Sayana Acharya.

2) Sayana has taken birth again to revive his commentary on Vedas.

3) No scholar in India was of Muller's calibre and Muller was firmly grounded in knowledge.

4) East India Company paid NINE LAKH (nine hundred thousand) rupees in cash to publish the Rig-Veda.

5) Vedic Pundits shamelessly took money

from East India Company, the occupiers of India (Aryavarta).

Vivekananda hails Muller in a letter written to Mrs. Bull on 30th May 1896, as follows:

“…Day before yesterday I had a fine visit with Prof. Max Müller. He is a saintly man and looks like a young man in spite of his seventy years, and his face is without a wrinkle. I wish I had half his love for India and Vedanta. At the same time he is a friend of Yoga too and believes in it. Only he has no patience with humbugs” [ibid Page 362 (Direct Online Link)]

Vivekananda again praises Muller in the

following words:

“But Paul Deussen — or as he prefers to be called in Sanskrit, Deva-Sena — and the veteran Max Müller have impressed me as being the truest friends of India and Indian thought.” [The Complete Works of Swami Vivekananda; Volume 4; On Dr. Paul Deussen; Page 274 (Direct Online Link)]

So those who raise hue and cry about Muller and Griffith should know that there is no Hindu scholar in India to compete with Max Muller. If Muller was a British agent, then Vivekananda also becomes the same, and should not be hailed as a great person in India, but treated as a traitor. Simultaneously, Sayana Acharya should be

declared a fraud because Muller only revived his commentary on the Rigveda and translated according to the same. In the same move, the commentaries of Mahidhara and Uvat must also be ridiculed.

Slavery in Hinduism

While singing praises of the Hindu culture, it is often claimed that it has always believed in equality, both social and spiritual, and has never emulated the base customs of the western culture, which reduced men and women to a deplorable status of an object.

It is also said that Hindu culture condemned the sale and purchase of humans, holding man and his existence in its full glory. Several modem thinkers and philosophers have glorified Hindu culture for upholding the cherished ideal of human equality, even in its primitive stages. One among them was Vivekanand.

Evil of slavery

However, the tendency to evade reality and live in a world of make-believe has been a special heritage of India. The reality is that the evil of slavery, in one shape or the other, has always cast its evil shadows on the

Indian society. Even in the days of its utmost glory, when the Vedas and Upanishads were being composed, the curse of slavery polluted the atmosphere.

The Rigveda reveals that the Aryans invaded India and defeated the original inhabitants and made them slaves. They bore the condemned label of Daas (feminine Daasi), Dasyu and Shudras. And these slaves were considered as objects to be given away as gifts and placed in the category of animals.

In one of the Valakhilya hymns of the Rigveda the following is mentioned

“You gave me 100 donkeys, 100 sheep that render wool, and 100 slaves” [Rigveda 8/56/3]

An acknowledgement thus made in a disinterested, casual tone reveals that such bargains were common in those days. Aitareya Brahman (Kaand 8, Chapter 4) disclosed that a king donated 10,000 slave girls and 10,000 elephants to the priest who presided over his coronation.

With this ceremony Udamaya, the son of Atri, inaugurated Anga. Thence Anga went conquering everywhere over the whole earth up to its ends, and sacrificed the sacrificial horse. This Anga, who was not defective in any respect had once said, “I give you O Brahman, 10,000 elephants and 10,000 slave girls, if you call me to this sacrifice.”

In the Rigveda, there are numerous places where gifts of beautiful girls as salves are made to saintly persons. For example, Rigveda 6/27/8 mentions Abhyavarti, son of Chayaman, presenting a gift of slave girls stuffed in two big wagons to Rishi Bhardavaj.

Two wagon-teams, with damsels, twenty oxen, O Agni, Abhydvarti Chayamana, the liberal Sovran, gives me. This guerdon of Prthu’s seed is hard to win from others.

Another instance of gifting slave girls is mentioned in Rigveda 1/126/3

Ten chariots drawn by bay steeds, carrying damsels, stood near me, given to me by Swanaya; and a thousand and sixty cows followed: these, after a short interval of time did Kashivan deliver.

Another episode in Aitareya Brahman highlights the cold-bloodedness of such bargainers. It is mentioned in Aitareya Brahman Kaand 7, Chapter 3.

King Harishchandra had no offspring so he worshipped Varuna. Varuna was pleased and said, “You will have to offer a sacrifice if you desire to have an offspring.” Time elapsed and the queen gave birth to a son. King Harishchandra remembered his promise to Varuna, so he purchased

Shunashep, son of Rishi Ajigart in return for 100 cows to sacrifice him.

This particular episode finds a place in many leading mythological works such as Bhagvat Puran (9/7), Brahma Puran (ch. 104) and Shaankhaayan (15/17). For your information Shunashep is a Rishi of some hymns of the Rigveda. This incident also shows that humans were sold and purchased as slaves and even human sacrifice was prevalent.

The most distinguished works of Hindu philosophy, the Upanishads, too, relate incidents that reflect slavery.

In Chandogya Upanishad, a sage who had realized the supreme truth rendered his knowledge to the king only after the king's daughter was given to him as a slave. In Chandogya Upanishad 4/2 and 4/3 King Janasruti Pautrayana took six hundred cows, a necklace, and a carriage with mules, went to Raikva and said:

'Raikva, here are six hundred cows, a necklace, and a carriage with mules; teach me the deity which you worship.'

However, Raikva refuses to teach him. Then King Janasruti took again a thousand cows, a necklace, a carriage with mules, and his own daughter, and went to him.

He said to him:

‘Raikva, there are a thousand cows, a necklace, a carriage with mules, this wife, and this village in which you dwellest. Sir, teach me!’

Then considering her (the princess) as the door for imparting knowledge, Raikva said:

“O Sudra! You brought these cows and other presents; this is good. But you will make me speak now only through this means (i.e. the princess).” [Chandogya 4/2/5]

This incident proves that women were gifted just like other animals and the so-called priests yearned them badly.

The Mahabharata, the great Hindu epic, gives details of the system of slavery. Yudhistira, in Sabhaparva (52/45), Vanaparva (233/43) and Viratparva (18/21) bestowed a massive number of 26,40,000 slaves on 88,000 graduates (at the rate of 30 slaves per graduate).

अष्टाशीति सहस्राणि सनातका गृहमेधिनः
त्रिंशद दासीकः एकैको यान बिभर्ति युधिष्ठिरः

“And eighty-eight thousands of Santaka

Brahmins leading domestic lives, all supported by Yudhishthira, with thirty serving-girls given unto each, gratified by the king, always pray with complacent hearts for the destruction of his foes.”

If such an enormous dealing in slaves was done by an individual, one can very well understand that there must have been countless number of slaves who led a subhuman life.

The Mahabharat (Adiparv 220) also reveals that slaves, especially women, were given as a part of the dowry to the bridegroom. Krishna, in his sister Subhadra’s dowry gave along with other objects, “one thousand fair complexioned, charming damsels with

lustrous hair and adorned with gold and who were good at serving.” These beautiful women were to be treated as slaves or even as harlots.

सत्रीणां सहस्रं गौरीणां सुवेषाणां सुवर्चसाम
सुवर्णशतकण्ठीनाम अरोमानां स्वलंकृताम्
परिचर्यासु दक्षाणां प्रददौ पुष्करेक्षणः

[Mahabharata Aadi Parv, section 220]

In simple language, it meant commercialisation of women. Under the guise of dowry, a woman was reduced to the status of a prostitute. Even Rama received such slaves as wedding gifts from King Janak when he married Sita. This is

mentioned in Valmiki Ramayan, Baal Kaand, Sarg 74, shloka 5. The duty-conscious (maryada purushottam) Rama, of course, did not see anything inhuman or barbaric in accepting an enormous dowry which included slave girls.

ददौ कन्याशतं तासां दासीदासमनुत्तमम

“besides (Janaka gave) hundreds of highly decorated girls, divine in their mien, as unexcelled servant girls and handmaidens.”

Though men too were put on sale, it was particularly women who fell victim to the insatiable lust of the male-chauvinistic Hindu society.

Ancient Indian thinkers have regarded a girl as an ornament that could be mortgaged with a money-lender. Mahabharata narrates an incident in which Rishi Galav goes to king Yayati and asks for 800 horses as he had to give them to his guru, Rishi Vishwamitra. King Yayati does not give horses but offers his daughter and says:

“She is my daughter. She is extremely beautiful and virtuous. She is desired by every male in three worlds. She can charm any Sur, Asur, Aryan or non-Aryan. I offer my daughter to you. You can sell her to any king and manage to have your gurudakhshina.” (Udyog Parv, section 115).

So, Rishi Galav, without any qualms of conscience, accepts the king’s daughter and mortgages her to Ayodhya’s king Haryashaw and in return gets 200 horses. He takes 200 horses, leaving Madhavi to bear a son to the king. (Udyog Parv, section 116)

The Rishi Galav then searched another buyer for Madhavi and this time it is king Divodas who gives 200 horses in the bargain. (Udyog Parv, section117). Then he takes her to king Ushinao and manages to strike a better bargain. He receives now 400 horses. (Udyog Parv, section 118). Such were the ideals and principles of the so-called learned scholars and rishis!

Classification of slaves

Kautilya’s Arthshastra speaks about different categories of slaves – those taken captives during war, those who sold themselves in times of calamity, those born of female slaves, debts and those who were condemned by the king for the violation of rules, etc.

Manu Smriti (Chapter 8, verse 415) classifies them into seven categories:

war captive,

a self-volunteered slave,

born of a female slave,

a slave purchased,

slave given by parents,

inherited through will and

penalised by the king

Kautilya’s Arthshastra reveals that slaves could be sold, mortgaged or even slaughtered. They were subjected to inhuman conditions. They could not ask for justice in any court. Every wealthyfamily had a number of born slaves.

Slaves led a miserable existence. To run away was the only way out but quite often they were caught and had to pay a heavy price. If a slave, who had mortgaged himself, was caught escaping, he could be condemned to a lifetime of slavery. The

owners of female slaves not only had sex with them but also offered them to their guests as a part of entertainment.

Very often economic calamity drove a person to accept slavery. The famous legend of king Harishchandra supports this truth. He had to sell his wife, child and himself in his bad days. (Markandey Puran chapter 8)

The offsprings of slaves would automatically assume the status of a slave and were bound by the same conditions as their ancestors. Thus slavery was not a mere lifetime affair but it went on from generation to generation. In the event of an unpaid penalty, the accused could be forced

to become a slave.

Slaves were sold and bought in the open market like other commodities. One way to get out of slavery was to pay the owner the amount for which the slave was bought. But those condemned humans never had the resources to break the chains of slavery. And even if they did try to raise money through theft or by misleading the innocents and selling them as slaves, their attempts to buy back their freedom were frustrated. If caught, they had to undergo a terrible punishment. Even if one succeeded in procuring the money needed for his release, his owner put so many conditions that he was forced to remain a slave. It reveals the relentless brutal mentality of

those days.

Religious prostitution

Another form of slavery that has shadowed the Hindu society through many ages is that of the Devdasis or the ‘temple girls’ who were forced into prostitution in the guise of religion. These girls adorn temples especially in South India. They are offered to the temple in their childhood.

As they reach maturity they are wedded to the temple deity. The privileged ones are kept by priests to satiate their lust. The not so fortunate ones become common prostitutes.

Such is the vulgarisation of Hindu religious practices.

Devadasis still exist in India today, as shown in a 2004 report by the National Human Rights Commission of the Government of India (1). According to this report, “after initiation as devadasis, women migrate either to nearby towns or other far-off cities to practice prostitution” (page 200). A study from 1990 recorded that 45.9% of devadasis in one particular district

were prostitutes, while most of the others relied on manual labour and agriculture for their income. The practice of dedicating devadasis was declared illegal by the government of the Indian state Karnataka in 1982 and by the government of Andhra Pradesh in 1988. However as of 2006 the practice was still prevalent in around 10 districts of northern Karnataka and 14 districts in Andhra Pradesh. Devadasis are also known by various other local terms, such as jogini. Furthermore, the devadasi practice of religious prostitution is known as basivi in Karnataka and matangi in Maharastra. In some western and southern parts of India, unfortunate widows are offered to religious institutions and are condemned to lead the life of a prostitute. Young and innocent girls, sold as ‘temple

girls', are kept in temples, waiting to be auctioned.

Slavery in the guise of temple girls has, of course, the sanction of religion as has been proved by quoting Hindu texts.

Could Hindu culture still be considered as believing in equality? Such atrocities and vulgarities in the name of religion, though loathsome, reveal the true picture, and if Hindus still persist in their preconceived ideas, no better example of self-deception could be cited.

Caste and Racial Discrimination

A study of various religions of the world makes it clear that only the Hindu religion sanctions the worst form of discrimination based on one’s birth. May be some followers of other religions also practice some sort of caste discrimination. However, their religious texts do not approve of the caste discrimination. This is not the case with Hinduism though. Hindus derive the caste system directly from their scriptures and their scriptures sanction Caste discrimination.

The Hindu religion, from the very beginning, has sowed division between one human and the other. Let us take a look at the sanction provided to this discriminatory institution in the Hindu scriptures and also, simultaneously respond to modern Hindu polemics which try to deny Caste System in Hindu Scriptures.

Following is a list of verbatim quotations from Hindu scriptures, which speak of and approve the caste system:

बराह्मणो.अस्य मुखमासीद बाहू राजन्यः कर्तः |

ऊरूतदस्य यद वैश्यः पद्भ्यां शूद्रो अजायत ||

“The Brahmana was his [God’s] mouth, of

both his arms was the Rājanya made. His thighs became the Vaishya, from his feet the Shudra was produced.” [Purusha Sukta; Rigveda 10/90/12 and Yajurveda 31/11 and Atharvaveda 19/6/6]

“For Brahman (Priesthood) he binds a Brahmana to the stake; for Kshatriya (Royalty) a Râjanya; for rearing cattle a Vaishya; for Penance a Shudra;” [Yajurveda 30/5]

नृत्ताय सूतं

“For Dance, God creates a Soot.” [Yajurveda 30/6] A ‘Soot’ is the son of a Kshatriya and a Brahmin woman who generally does the business of dancing. Here caste and profession is determined by birth. Refer to Manu Smriti 10/11.

गीताय शैलूषं

“For song, God creates a bard.” [Yajurveda 30/6]

तपसे कौलालं

“For penance, God creates a potter’s son.” [Yajurveda 30/7]

वैशन्ताभ्यो वैन्दं

“For maintaining small tanks, God creates the son of a Nishada.” [Yajurveda 30/16] A ‘Nishada’ is the son of a Brahmin man and a Shudra woman. Refer to Manu Smriti Chapter 10, verse 8.

ये गर्भा अवपद्यन्ते जगद् यच्चपलुप्यते |

वीरा ये तृह्यन्ते मिथो ब्रह्मजाया हिनस्ति तान् ||

“Whatever infants die, untimely born,
Whatever herds of cattle waste away,
Whatever heroes strike each other dead, the Brāhmin’s wife destroys them.”

[Atharvaveda 5/17/7]

उत यत् पतयो दश स्त्रियाः पूर्वे अब्राह्मणाः |

ब्रह्मा चेद्धस्तमग्रहीत् स एव पतिरेकधा ||

ब्राह्मण एव पतिर्न राजन्यो न वैश्यः |

“Even if ten former husbands—none a Brāhmin—had espoused a dame, And then a Brāhmin took her hand, he is her husband, only he, not Vaisya, not Rājanya, no, the Brāhmin is indeed her lord:“ [Atharvaveda 5/17/8-9]

शूद्रार्यावसृज्येताम

“Shudra and Arya were created.” [Yajurveda 14/30] Here Shudras and Aryas are clearly differentiated. Thus only Brahmins, Kshatriyas and Vaishyas are considered Arya (translated as ‘Noble’ by Arya Samaj). Therefore, Shudras are ‘Anaryas’.

आर्य ईश्वर्पुत्रः

‘Arya’ means ‘Son of God’, according to Nirukt 6/26. Combining points 9 and 10, Shudras and other low castes are not sons of God or the beloved of God.

So, what should be the behaviour of Aryans towards the non-Aryans? Various mantras of the Vedas make it clear that Aryans have the God-given right to oppress the non-Aryans, take their wealth and if they resist, kill them.

In Vedic times, there lived an untouchable people in a village named Kikat, in todays Bihar. The used to rear cattle. Obviously to the Aryans this was a crime. So they invoked their warrior god Indra to wage war against them and loot their cows.किं ते कण्र्वन्ति कीकटेषु गावो नाशिरं दुह्रे न तपन्तिघर्मम।

आ नो भर परमगन्दस्य वेदो नैचाशाखं मघवन्नन्धया नः ||

“O Indra, what do the cows make for you among the Kikatas? They neither yield milk for your offerings, nor do they warm the vessel of libation. Bring to us these cows, bring to us also the wealth of Pramagand (their King). O Brave one, grant us the possessions of the people of low status.” [Rigveda 3:53:14]

On the basis of this clear pronouncement, non-Aryans and untouchables have no right to keep cows. Aryans, whenever they wish can kill them and appropriate their possessions. Hindu culture thus becomes the culture of the progress, civilization and welfare of the Aryan people alone. The pathetic plight of the untouchables of India was due to instructions like these given by

Hindu scriptures.

These non-Aryans have been described at several places in the Vedas as अन्यव्रतम (followers of another religion),अमानुषम (not human), अयज्वानम (not performing Yajna) [Rigveda 8/70/11]

इन्द्रः समत्सु यजमानमार्यं परावद विश्वेषु शतमूतिराजिषु सवर्मीळ्हेष्वाजिषु | मनवे शासदव्रतान तवचं कष्णामिरन्धयत |

Indra is said to help the Aryan worshippers in battles and punishes the neglector of religious rites, who are said to be having ‘black skin’ (तवचं कष्णामि). [Rigveda 1/130/8]

The maidens of the ‘dark race’ are the free sexual dishes of Aryans. Nirukt 12/13 mentions that ‘Raamaa‘, the lovely maidens belonging to the dark race are only for enjoyment and not for any sacred purpose.

Shudras have no right to read the Vedas according to Hindu scriptures. However, in recent times some modern Hindus who felt ashamed to carry the burden of this clear discrimination and suppression, tried to reinterpret Hindus texts in such a way which allowed Shudras to also read the Vedas. Some Hindu polemicists, present mantra 2 of Yajurveda chapter 26 as proof that all Brahmins, Kshatriyas, Vaishas, Shudras, the kinsfolk allowed to study the Vedas. The Arya samaj translation of Swami Dayanand more or less goes like this,“I do hereby address this salutary speech for the benefit of humanity, for Brahmins, the Kshatriyas, the Shudras, the Vaishas, my women and servants, and the men of lowest position in society. Dear may I be to the learned and the guerdon-giver in

this world. Fulfilled be this desire of mine. May I achieve my aim.” [Yajurveda 26/2]

This new, unique, twisted translation of Swami ji is opposed to common sense. If these are the words of God, according to the Swami, who are the women of God? and who are His servants? When did God get married to have kinsfolk? When God has already named Brahmins, Kshatriyas, Vaishas and Shudras, for what purpose are women and servants listed separately? Are women and servants outside the castes mentioned? Besides this, the desperation of God that he may be dear to all and his DESIRE be fulfilled , shows him as one craving for fame. This does not behoove God at all.

All these questions are solved if we take

these as not being the words of God. The words are in reality spoken by a Yajmaan (one who is performing the Yajna) asking for his desires to be fulfilled and the food presented in the Yajna be partaken by all. This mantra cannot be used to allow Shudras to read the Vedas.

On the other hand the Hindu scriptures clearly prohibit a Shudra from studying the Vedas. Let us see the commentary on Brahmasutra 1/3/38

And on account of the prohibition, in Smriti, of (the Sûdras') hearing and studying (the Veda) and (knowing and performing) (Vedic) matters.

Adi, Shankaracharya commenting on it writes,

"The Sûdras are not qualified for that

reason also that Smriti prohibits their hearing the Veda, their studying the Veda, and their understanding and performing Vedic matters. The prohibition of hearing the Veda is conveyed by the following passages: ‘The ears of him who hears the Veda are to be filled with (molten) lead and lac,’ and ‘For a Sûdra is (like) a cemetery, therefore (the Veda) is not to be read in the vicinity of a Sûdra.’ From this latter passage the prohibition of studying the Veda results at once; for how should he study Scripture in whose vicinity it is not even to be read? There is, moreover, an express prohibition (of the Sûdras studying the Veda). ‘His tongue is to be slit if he pronounces it; his body is to be cut through if he preserves it.’ The prohibitions of hearing and studying the Veda already imply the prohibition of

the knowledge and performance of Vedic matters; there are, however, express prohibitions also, such as ‘he is not to impart knowledge to the Sûdra,’ and ‘to the twice-born belong study, sacrifice, and the bestowal of gifts.’–From those Sûdras, however, who, like Vidura and ‘the religious hunter,’ acquire knowledge in consequence of the after effects of former deeds, the fruit of their knowledge cannot be withheld, since knowledge in all cases brings about its fruit. Smriti, moreover, declares that all the four castes are qualified for acquiring the knowledge of the itihâsas and purânas; compare the passage, ‘He is to teach the four castes’ (Mahâbh.).–It remains, however, a settled point that they do not possess any such qualification with regard to the Veda.”

Acharya Ramanuja commenting on the same Brahmasutra writes,

“The Sûdra is specially forbidden to hear and study the Veda and to perform the things enjoined in it. ‘For a Sûdra is like a cemetery, therefore the Veda must not be read in the vicinity of a Sûdra;’ ‘Therefore the Sûdra is like a beast, unfit for sacrifices.’ And he who does not hear the Veda recited cannot learn it so as to understand and perform what the Veda enjoins. The prohibition of hearing thus implies the prohibition of understanding and whatever depends on it.”

So, here we have two of the most influential Hindu schholars and intellectual giants totally prohibiting the Shudras from studying the Vedas.

स्तुता मया कीर्ति वेदमात प्र चोदयन्तां पावमानी द्विजानाम्

“Let my libations, giving boons, adoring, further the Twice-born’s (Brahmins, Kshatriyas and Vaishas) song that honours Soma.” [Atharvaveda 19/71/1]

Shatapath Brahman 2/1/4/12 says,

“With ‘bhûh!’ Prajâpati generated the Brahmin; with ‘bhuvah!’ the Kshatriya; with ‘svah!’ the Vaisya. As much as are the Brahmin, the Kshatriya, and the Vaisya, so much is this universe: with the universe it (the fire) is accordingly established.”

The Upanishads are also supportive of the evil caste system.

Upanishads clearly spell out that caste is based on birth due to the deeds of previous lives. This is the reason for this idea taking

such root in the Hindu society that it continues to divide Indian society even today.

Chandogya Upanishad 5/10/7 says,

“Those whose conduct here on earth has been good will quickly attain some good birth—birth as a brahmin, birth as a kshatriya, or birth as a vaisya. But those whose conduct here has been evil will quickly attain some evil birth—birth as a dog, birth as a pig, or birth as a chandala.”

On one hand Upanishads talk of one Soul permeating all; only Brahma being real and the world being an illusion, while on the other hand they sanction this cruel birth

based caste system.

Some Hindus give the example of Satyakaam Jabali, who was the son of a prostitute and became a Brahmin. This is an outright lie. If we read carefully the interview of Satyakaam by his would be Guru, Gautama Haridrumata, we find that birth based caste system is again affirmed. When the Guru asked Satyakaam of what family he was, he replied he did not know except what his mother told him. Hearing this straightforward answer, the Guru declared that he was a Brahmin, because NO ONE BUT A BRAHMIN SPEAKS IN SUCH A LANGUAGE. [Chandogya Upanishad 4/4/4-5] Note that the boy had not yet acquired knowledge and thus could not be

a Brahmin. The Guru just by listening to his words decalred that he was from a Brahmin FAMILY. This proves that the caste was determined by birth. So this example of the modern Hindu revisionist backfires.

Even the ancient books on Sanskrit grammar are not free from the caste mindset. Panini states in his book AshtadhyaayiBook 8, Chapter 2, Sootra 83 that in response to the salution of greeting of a Shudra, one should reply to the salutation without any cheerfulness or being too friendly. However, in the case of the Dwijas/Twice borns, greeting must be returned with a better greeting.

Further, the same Panini writes in Ashtadhyaayi 2/4/10 शूद्राणां निरवसितानाम and शूद्राणां अनिरवसितानाम The latter means a

Shudra who can take food from the dish of a higher class without permanently defiling the vessel. The former is that Shudra whose touch permanently defiles the vessel in which he takes food.

Manu Smriti is the clearest Hindu document which spells out that Shudras are just filthy and have to be enslaved. Many Hindus want to just do away with Manu Smriti but the excerciseis futile. Manu Smriti is authenticated by the Vedas and also the Upanishads.

But for the sake of the prosperity of the worlds he caused the Brahmana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet. [Manu Smriti 1/31]

A low-caste man who tries to place himself

on the same seat with a man of a high caste, shall be branded on his hip and be banished, or (the king) shall cause his buttock to be gashed. [Manu 8/281] Caste is by birth.

A Brahmana may confidently seize the goods of (his) Sudra (slave); for, as that (slave) can have no property, his master may take his possessions. [Manu 8/417]

But a Sudra, whether bought or unbought, he may compel to do servile work; for he was created by the Self-existent (Svayambhu) to be the slave of a Brahmin. [Manu 8/413]

A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it? [Manu 8/414]

Dr. Surendra Kumar has written a detailed translation of Manu Smriti in Hindi that analyzes each shloka on various parameters and weeds out the verses which he assumed to have been interpolated. He concluded that a certain verse of Manu Smriti was interpolated if it contradicted with the Vedas. Now let us see the how these modern Hindus cremated their own ideology by this misadventure. Manu Smriti 1/96-97 says,“Of created beings the most excellent are said to be those which are animated; of the animated, those which subsist by intelligence; of the intelligent, mankind; and of men, the Brahmins; Of Brahmins, those learned (in the Veda); of the learned, those who recognise (the necessity and the manner of performing the prescribed duties); of those

who possess this knowledge, those who perform them; of the performers, those who know the Brahman.”

Note the bold and underlined text. It clearly implies that a Brahmin is one by birth. That is why is uses the words ‘of Brahmins, the most excellent are those learned (in the Veda)’. For the modern Hindus who assume that caste ACCORDING TO THE VEDAS is not by birth but by qualities, this text of Manu Smriti was an interpolation. Thus they removed it from the Revised Manu Smriti.

However, in their ignorance of the Vedas, they did a blunder. The same text is present in Atharvaveda 12/4/22 which says,

“If hundred other Brāhmins beg the Cow of him who owns her, The Gods have said, She, verily, belongs to him who is learned.”

This mantra also implies that Brahmins are Brahmins by birth and there may be more learned people among them. Now, if the text of Manu Smriti was ousted as an interpolation then by the same standard this mantra of Atharvaveda also is an interpolation.

Manusmriti declares that a Shudra cannot marry a girl from outside his caste. But a Brahmin can marry in the other three castes also in addition to his own. Similarly Kshatriyas and Vaishyas are allowed to marry girls from castes lower than their own besides from their own castes. [Manusmriti 3/13]

Know that a Brahmana of ten years and Kshatriya of a hundred years stand to each

other in the relation of father and son; but between those two the Brahmana is the father. [Manusmriti 2/135]

Manusmriti forbids a Shudra from giving evidence in a law-suit involving Brahmins. Similarly, a Brahmin cannot give evidence in a Shudra’s case. Shudras alone can appear as witnesses in a case involving Shudras and the same rule applies to scavangers also. [Manusmriti 8/ 68]

In short, the scriptures provide maximum punishment for Shudras, while the other castes get lesser punishment for the same kind of offence. The tongue of a Shudra who utters harsh words against the twice-born must be cut, says the ‘Manusmriti.’ If a Shudra pronounces the name and surname of a twice-born or utters impertinent words

like “Hey Yagnadatt, you are a low Brahmin”, etc., a ten-inch-long, red-hot iron nail is to be thrust into his mouth.

[Manusmriti 8 / 267 – 268]

Ironically, a Shudra is punished even for doing good deeds. Religious preaching was considered to be righteous act. But ‘Manusmriti’ says that hot oil must be poured into the mouth and ear of a Shudra who dares to preach to a Brahmin
[Manusmriti 8 / 270 – 271]

A Shudra is not to be given good advice. Manu Smriti 4/80 says,“Let him not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.”

Let him not allow a dead Brahmin to be

carried out by a Sudra, while men of the same caste are at hand; for that burnt-offering which is defiled by a Sudra's touch is detrimental to (the deceased's passage to) heaven. [Manusmriti 5/104]

Even social reformers like Swami Dayanand could not escape the strong influence of the Shastric injunctions. He too gives some do's and don'ts in dealing with Shudras. Some of them are as follows:

1. Eat food offered by Brahmins but don't eat food offered by the Shudras like Chandals, scavengers, cobblers etc.

2. Only on the occasion of grave emergency is one allowed to take food cooked in a Shudra's house.

3. A shudra who fulfils the conditions needed to pursue the studies of scriptures

can be taught all the Shastras except the Vedas. Many religious teachers agree to the fact that a Shudra can pursue studies of scriptures but there can be no sacred thread ceremony for him. Since Swami Dayanand does not refute this attitude of the teachers, it can be inferred that he also subscribes to their views.

4. The tag ‘Das‘ must be attached to the name of a Shudra (Sanskaar Vidhi Pg 66)

Death is the reward for a Shudra who performs religious rites. An episode in the ‘Valmiki Ramayan’ says that a Brahmin put the blame for the death of his young son on Lord Ram. Then Narad came and explained to Ram that the death was owing to the illegitimate asceticism of a Shudra named Shambhuka.

In another context, it is said that Ram saw a boy in the direction of South doing penance. When Ram asked the boy the reason for his penance, he replied that he wanted to conquer the ‘Devalok’ and then attain Godhood. He introduced himself as a Shudra named Shambhuka. When Ram came to know the Shudra identity of Shambhuka, he immediately killed him with his sword. And the Gods expressed their gratitude by showering praises on Ram.

Did Ram eat the fruit tasted by Shabri ?

One is prompted to ask the question why Shudras are treated with contempt if, as claimed earlier, Ram ate the fruit offered by Shabri (a Shudra woman)?

We want to know in which of the ‘Ramayans’ the above episode occurs?

Surely, there is no mention about Ram's eating the defiled fruit in 'Anand Ramayan', 'Manjul Ramayan' or 'Tulsi Ramayan'. The mention of Shabri's low origin does occur in 'Adhyatm Ramayan'. But it does not say anything about Ram's eating the plum she offered, after tasting it herself first.

In 'Ramacharit Manas,' the following reference to Shabri occurs in 'Aranya Kand'. When Ram steps into Shabri's hut, she is reminded of Sage Matanga's prediction that Ram would one day visit her hut. Seeing the two brothers (one is dark and the other is fair) with lotus-like eyes, long arms, matted hair and adorned with garlands, Shabri fell at their feet Overwhelmed with love and devotion, she could not utter a word. Instead she prostrated at their feet again and again. Then after washing their feet

and offering them honourable seats, she brought lot of fruits and roots for the distinguished guests.

It becomes clear from this that the question of Ram’s taking fruit tasted by a Shudra woman does not arise. Moreover, the Shastras do not put any restrictions on accepting fruits and roots etc. from low caste people. Therefore, by accepting the fruit offered by Shabri, Ram neither antagonised the Shastras nor did he do anything radical.

This being the fact, there are people who claim that in Hindu scriptures, Shudras are treated with equality and love. But apparently those who claim thus have

either not read the scriptures properly, or want to keep the Shudras in eternal subjugation, or dare not raise a voice against the inhuman attitude of the Shastras, or want to interpret this discriminating attitude as friendly.

Hinduism and Lust

Vulgarity in Vedas is already discussed in the article Obscenity in Vedas. In this article I shall deal with vulgarities in other Hindu scriptures. Talking about sexuality is the most favorite topic of Hindus. Obviously it’s rooted in their genes. Hindu fanatics enjoy a lot mocking others religions with fake references and the only solution to this seems to be showing some facts about their gods and sages from their own books. As I said in the article Obscenity in Vedas, I have no intention to mock Hindu religious personalities or hurt the sentiments of Hindus. But after seeing their mockery of

other religions it looks like just a refutation to Hindu fanatics isn’t enough, Hinduism has to be decoded to show those fanatics what they follow. Hindu fanatics just by watching epic movies like Mahabharata and Ramayana on television start believing Hinduism to be the most decent religion and are in the delusion that Hindu gods were the greatest being on earth.

As a matter of fact Hindu gods were no different than present Swamis and other Hindu priests who are caught in rape and murder cases. Today it’s only because of media, open mindedness of women and excellent work of police that all these Swamis are caught red handed. But police and media weren’t there back then, but the

shameless act of their gods is well preserved in their own scriptures. If a religion can be blamed for terrorism only because of its few followers then why Hinduism shouldn’t be blamed for the rapists Swamis who are caught once every month. After all Swamis are representatives of Hindu religion, then why spare them. Rape and Murder has become like an eligibility to become Swami. I was embarrassed to write this article because many verses are so obscene that it cannot be discussed openly. Nowadays Hindus are very actively insulting other religions on the internet, this compelled me to write this article.

Table of Contents

Description of Women

Rape

Virgins in Heaven

Gods and Rishis Lusting after Women

Bizarre Birth

Gods and Rishis Ejaculating

Adultery/Fornication with Women

Stealing Garments of Women

Dancing Girls

Sex Life

Sex Slaves

LGBT

Niyoga

Bestiality

Sex Positions

Oral Sex

Masturbation

Open/Group Sex

Immorality

Incest

Prostitution

Description of Women

Hindu texts’ description of Women is an insult to all women. It insults women in the

following way,

Mahabharata 13.40 “Bhishma said, ‘It is even so as thou sayest, O thou of mighty arms. There is nothing untrue in all this that thou sayest, O thou of Kuru’s race, on the subject of women. In this connection I shall recite to thee the old history of how in days of yore the high-souled Vipula had succeeded in restraining women within the bounds laid down for them. I shall also tell thee, O king, how women were created by the Grandsire Brahman and the object for which they were created by Him. There is no creature more sinful, O son, than women. Woman is a blazing fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison.

She is a snake. She is fire. She is, verily, all these united together. It has been heard by us that all persons of the human race are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the status of deities. This circumstance alarmed the deities. They, therefore, O chastiser of foes, assembled together and repaired to the presence of the Grandsire. Informing Him of what was in their minds, they stood silent in his presence, with downcast eyes. The puissant Grand sire having ascertained what was in the hearts of the deities, created women, with the aid of an Atharvan rite. In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the aid of an illusion became sinful.

The grandsire bestowed upon them the desire of enjoyment, all kinds of carnal pleasure. Tempted by the desire of enjoyment, they began to pursue persons of the other sex. The puissant lord of the deities created Wrath as the companion of Lust. Persons of the male sex, yielding to the power of Lust and Wrath, sought the companionship of women. Women have no especial acts prescribed for them. Even this is the ordinance that was laid down. The Sruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies." Tr. Kisari Mohan Ganguli

This passage from Mahabharata shows that in the beginning all men were righteous

and due to their righteousness they were going to attain the status of Deity. But Hindu gods were afraid and wondered how to stop them and for this reason they created women. Although the creator of the universe Brahma himself lusted after his own daughter. This shows that women have no especial acts prescribed and are created only to make men fall from righteousness. The next passage is from Srimad Bhagavatam which is also known as Bhagvad Purana,

Srimad Bhagavatam 9.14.36-38 ”Urvasi said: My dear King, you are a man, a hero. Don’t be impatient and give up your life. Be sober and don’t allow the senses to overcome you like foxes. Don’t let the foxes eat you. In

other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women. Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother. Women are very easily seduced by men…" Tr. Swami Prabhupada

The description of women given by another Apsara to a Sage named Narada is also an insult, I won't highlight those ugly words,

Shiva Purana, UmaSamhita 5.24.16-36
"There is none more sinning and more

sinful than women. Women are at the root of all sins…Women usually do not observe the limitations of conventional decency. If at all they stand by them with their husbands it is because no man makes advances to them or because they are afraid of their husbands…They carry on their dalliances with any man ugly or beautiful…Even women of noble families aspire for the life of lascivious women who in their prime of youth adorned with lovable ornaments and beautiful wearing garments move about frivolously…Women become desperate when they do not get men…women are not satiated with the number of men they cohabit with. O excellent sage, there is another secret of all women that immediately on seeing a man their vaginal passage begins to exude slimy

secretions. On seeing a man fresh and clean from his bath with his body perfumed with sweet scents, the vaginal passage of women begins to exude like water dripping from a leather bag…on hearing her words Narada was satisfied in his mind. Considering it to be the truth.” Tr. Board of Scholars, Edited by Jagdish Lal Shastri

The entire chapter 24 of Shiva Purana is dedicated in insulting women. Had this been the personal views of Apsara there wouldn’t be an entire chapter for this and even Sage Narada considered it to be truth and was satisfied by her words. The founder of ISKCON Swami Prabhupada writes,

”The heavenly pleasure for the conditioned soul is sexual pleasure, and this pleasure is tasted by the genitals. The woman is the object of sexual pleasure, and both the sense perception of sexual pleasure and the woman are controlled by the Prajapati, who is under the control of the Lord’s genitals…” A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 2.10.26
[http://vanisource.org/wiki/SB_2.10.26]

Mahabharata 5.39.67 ”The fruits of the Vedas are ceremonies performed before the (homa) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of women are the pleasures of

intercourse and offspring.” Tr. K.M. Ganguli

I shall not indulge further in what Hindu scriptures say about women. An entire book can be written on this issue. As for now these references will suffice. So in short women are like sly fox, cunning, poisonous snakes, sex maniac, bad luck, destitute of knowledge and intelligence, can’t inherit property… But are object of lust and a child production factory. Read the article Women in Hinduism for more information.

Rape

Swami Balendu spills the beans. Says rape is nothing rare in Hindu scriptures and done by Gods themselves. Click here for his Facebook post.

Drag woman by hair, rape: RSS member’s advice on teaching Hinduism

https://www.firstpost.com/india/drag-woman-by-hair-rape-rss-members-advice-on-teaching-hinduism-1643011.html

Swami Prabhupada the founder of ISKCON

writes,

”…In this regard, the word vikhyātam is very significant. A man is always famous for his aggression toward a beautiful woman, and such aggression is sometimes considered rape. Although rape is not legally allowed, it is a fact that a woman likes a man who is very expert at rape.” A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagavatam 4.25.41
[http://vanisource.org/wiki/SB_4.25.41]

Readers are requested to read the commentary on next verse also after going to the above given link. Swami Prabhupada also writes,

”Both man and woman desire one another; that is the basic principle of material existence. Women in general always keep themselves beautiful so that they can be attractive to their lusty husbands. When a lusty husband comes before his wife, the wife takes advantage of his aggressive activities and enjoys life. Generally when a woman is attacked by a man-whether her husband or some other man—she enjoys the attack, being too lusty…”A.C. Bhaktivedanta Swami Prabhu on Srimad Bhagavatam 4.26.26
[http://vanisource.org/wiki/SB_4.26.26]

Is it really true that women enjoy been raped? And does she really like rapists?

What made such a great scholar like Swami Prabhupada utter this? Well, actually almost every Hindu god raped women, Below are some references. Almost every rapist Hindu scholar claims to be incarnation of Krishna,

Asaram pretended to be Krishna to sleep with innocent women.

https://daily.bhaskar.com/news/JM-revealed-asaram-pretended-to-be-lord-krishna-to-sleep-with-innocent-women-4399160-PHO.html

Swami om justifies lap dance with a bikini model, compares himself with Krishna.

https://timesofindia.indiatimes.com/tv/news/hindi/swami-om-justifies-his-lap-dance-

video-with-a-model-in-bikini-compares-himself-with-lord-krishna/articleshow/58592800.cms

Baba Virendra Dev Dixit wanted to bed 16100 women, many girls were rescued from his Ashram.

https://aajtak.intoday.in/crime/story/adhyatmik-vishwa-vidyalaya-ashram-rohini-virendra-dev-dixit-rape-case-1-972708.html

VISHNU

Vishnu is said to have raped Tulsi/Vrinda by assuming the guise of her husband. What

can be more disgusting than a god raping a chaste lady. And much worse is the celebration of this rape as a festival, yes you read it right. Hindus proudly celebrates rape of Vrinda by Vishnu as a festival called Tulsi Vivah.

Shiva Purana, Rudra Samhita 2, Yudha Khanda 5, Ch 23.38-45 ”On seeing her husband, Vrnda too was delighted. She forgot her sorrow. She considered everything a dream. Delighted in the heart and with all the dormant passions kindled up, she sported with him for many days in the middle of that forest. Once at the end of the sexual intercourse she realised that it was Visnu. Vrnda rebuked him angrily and spoke thus. Vrnda said:—Fie on this

misdeed of Visnu in outraging the modesty of another man’s wife. I have now realised you as the wielder of illusion, appearing in the guise of an ascetic. Sanatkumara said:—O Vyasa, saying thus in great anger she showed her brilliant powers as a staunch chaste lady by cursing Visnu. “O base foe of the Daityas, defiler of other people’s virtue, O wicked one, take this curse from me, greater in force than all persons. The two persons whom you made to appear in front of me shall become Raksasas and abduct your wife. You will be distressed on account of separation from your wife roaming about with Sesa ‘lord of snakes’ who posed as your disciple here. You will seek the help of monkeys in the forest.” Tr. Board of Scholars, Edited by Jagdish Lal Shastri

This story is also supported by Skanda Purana II.iv.21-10-24, Shiva Purana, Rudra Samhita 2, Yudha Khanda 5, Ch 41 verses 1-35, Brahma Vaivarta Purana, Prakriti Khanda 21.18-31 and also mentioned in Devi Bhagavatam 9.24.14-22 with a slight variation, readers can check Devi Bhagavatam verses which are available online at Sacred-texts.com. I will avoid posting the same story from different scriptures as I don’t want to flood this article with several passages. The variation of this story is in only in names, the name of Tulasi also appears as Vrinda and her husband’s Shankachuda’s name is replaced by Jalandhar.

This poor lady named Vrinda/Tulasi was a devotee of Vishnu, it must have been so disheartening for her to be raped by the man whom she worshipped so devotedly everyday. As per Shiva Purana, Rudra Samhita section 5, Ch 41.3-5 Vishnu assumed the form of her husband and raped her on the behest of Shiva. It was Shiva who ordered such heinous act. This was done in order to kill her husband in the battlefield, it is said that her husband Shankachuda/Jalandhar couldn’t be killed unless the chastity of his wife is outraged. Shiva is part of Trimurti and is considered the Destroyer but Shiva the so called Destroyer couldn’t destroy Jalandhar/Shankachuda so he commanded Vishnu to go and rape Vrinda/Tulsi. She cursed Vishnu to become a rock and that in

his next incarnation (as Rama) his wife (Sita) will be kidnapped by a demon and he will have to seek help of monkeys (Hanuman/VanarSena). As per this story Ravana made no mistake by kidnapping Sita the wife of Rama, as this was already destined to happen. And was a result of Ram's past deeds (rape of Vrinda/Tulasi).

INDRA

Well, If you are thinking that such an act can't be done by a person like Indra then you are absolutely wrong. Indra was very popular among gods and sages for ravishing others' wives and had done this to

Ahalya by assuming the form of her husband Sage Gautama,

Skanda Purana V.iii.136.2-16 ”There was a Brahmana named Gautama who was like another Brahma. He was endowed with truthfulness and piety. He was engrossed in the Vanaprastha stage of life. His blessed wife named Ahalya was very famous in all the three worlds as a woman endowed with beauty and prime of youth. Satakratu [Indra], the king of Devas, was infatuated by the exceptional beauty of Ahalya. The Slayer of Bala, therefore, tempted her. ”O beautiful lady of uncensured features, resort to me, the king of Devas, Sport about with me. You shall be one honoured in all the three worlds. What will you do with this

Brahmana who has become lean and emaciated due to his over-zealousness for purity and conventional rites and austerities and Vedic studies! O lady of beautiful eyes, you must be rather undergoing sufferings now."…Getting an opportunity, he assumed the excellent guise of the sage and carnally delighted Ahalya who believed (that he was Gautama) in the inner apartment. Within a moment thereafter, O descendant of Bharata, the excellent sage hurriedly entered the apartment. On seeing Gautama come Purandara [Indra] became terrified and he went out. Seeing him he thought (knew) that it was Sakra. So Gautama became highly enraged and he cursed Devendra: "Since you could not control your senses, be one with a thousand vaginal apertures." On being cursed thus, Devendra

was instantly covered with a thousand vaginal apertures.” Tr. Ganesh Vasudeo Tagare

This story is also mentioned in Brahma Purana, Gautami-Mahatmya Part IV.16.39-44 and Brahma Vaivarta Purana, Krishna Janma Khanda chapter 61. When Indra saw sage Gautama going out with his disciples, he took it as an opportunity and raped Ahalya by assuming Gautama’s form and Ahalya wasn’t aware of this fact, As per Brahma Purana Gautami-Mahatmya part IV.16.51 she asked Indra ‘who are you’ and she suddenly got up from the bed. When Gautama caught Indra’s licentious act he cursed Indra. The curse on Indra by Gautama is quite funny. As a result of the

curse Indra lost his testicles and penis and also had one thousand marks of vagina all over his body,

Brahma Purana, Gautami-Mahatmya 16.59 Gautama said:- ”Sin has been committed by you due to your passion for the vagina. Hence become a person with a thousand vaginas in your body”. Tr. Board of Scholars, Edited by J.L. Shastri

Mahabharata 12.343.19-57 ”In consequence of his licentious assault on Ahalya, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kausika Indra lost, also, his own testicles, which loss was afterwards (through the

kindness of the other deities) made up by the substitution of the testicles of a ram.” Tr. K.M. Ganguli

This is also mentioned in,

Brahmanda Purana 1.2.27.23 ”Formerly, the penis of Indra along with his scrotum, O sage conversant with virtue, was made to fall down on the earth by the infuriated sage Gautama.” Tr. Ganesh Vasudeo Tagare

Swami Prabhupada writes,

”…Once he [Indra] raped the wife of Gautama Muni by using his disappearing art,

and similarly by becoming invisible he stole the horse of Maharaja Prthu….” A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagawatam 4.24.5 [http://vanisource.org/wiki/SB_4.24.5]

Indra somehow got the scrotum of a ram fixed in his body, and the marks of thousand vaginas were later turned into thousand visions.

SHIVA

Srimad Bhagavatam 8.12.26-30 ”The beautiful woman was already naked, and when She saw Lord Siva coming toward Her,

She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place. His senses being agitated, Lord Siva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant. After following Her with great speed, Lord Siva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms. Being embraced by Lord Siva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamaya presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Siva's arms and ran away." Tr. Swami Prabhupada

This is sexual harassment and if a man does this in the present age he would surely be put behind the bars for attempt to rape. Above verses are explained briefly in the LGBT section. This is Shiva’s rape of Vishnu (Mohini).

SOMA

Srimad Bhagavatam 9.14.4 ”After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rājasūya-yajña. Because he was very much puffed up, he forcibly kidnapped Bṛhaspati’s wife, whose name

was Tara”. Tr. Swami Prabhupada

Brahma Vaivarta Purana, Krishna Janma Khanda 80.9-19 ”[Tara to Soma]…And if you commit rape with me, you will surely be guilty of woman slaughter. But when the Moon, without minding her words was about to commit rape with her, the dispassionate chaste woman cursed him thus…In spite of the curse however, the Moon, held her and associated with her. Afterwards, holding the sorrowful, weeping wife of the Guru in his lap, he left that place.” Tr. Rajendra Nath Sen

It is also mentioned in Brahmanda Purana 2.3.72.29. Brihaspati is considered the Guru of all Gods. Soma without thinking about

violating the bed of guru raped the preceptor’s wife. But Brihaspati was not an angel, he too raped a woman.

BRIHASPATI

Brihaspati the Guru of all Gods raped his own pregnant sister in law named Mamata. A man with what kind of heart would do that,

Matsya Purana 49.17-28 ”Suta said:- Brihaspati, whilst staying on Earth, one day saw the wife of his brother, Usija, who was big with child, and addressed her thus:- ”Dress thyself well and let us enjoy.” She, being thus addressed, replied to Brihaspati

thus:- ”The embryo in my womb is mature and is already reciting the Vedas. Thy seed will also not be fruitless and thy proposal is sinful.” Hearing which, Brihaspati said:- ”I need not to be taught morality by thee, O sweet one.” After saying that, he carried out his desire by force…” Tr. Taluqdar of Oudh, Edited by B.D. Basu

This rape is also mentioned in Vayu Purana Part 2, 37.140 and Mahabharata Adi Parva 1.104 but the translator K.M. Ganguli has translated those particular lines of Mahabharata in Latin language. This story of Mamata’s rape is also mentioned in Srimad Bhagavatam,

Srimad Bhagavatam 9.20.36 ”When the

demigod named Bṛhaspati was attracted by his brother’s wife, Mamata, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbade this, but Bṛhaspati cursed him and forcibly discharged semen into the womb of Mamata.” Tr. Swami Prabhupada

Rape of Mamata is also mentioned in Brahmanda Purana 2.3.74.37-42. It was like a battle of rape going on between Hindu gods like Soma, Indra and Brihaspati. All of them raped women which is also mentioned in Purana in one single passage,

Devi Bhagavatam 4.15.59-64 ”Look! The Moon stole away per force knowingly the wife of Brihaspati; Indra, knowing what is

religion stole away the wife of Gautama; Brihaspati enjoyed forcibly the wife of his younger; and also he outraged his elder brother’s wife in her pregnant state and cursed the boy in the womb…” Tr. Swami Vijnananda

VARUNA

Varuna is the god of water. He is praised in several hymns of the Vedas. A story mentioned in the Mahabharata tells Varuna’s rape of Bhadra the another wife of Utathya,

Mahabharata 13.154.10-17 ”…’Hear now, O king, the story of Utathya who was born in

the race of Angiras. The daughter of Soma, named Bhadra, came to be regarded as unrivalled in beauty. Her sire Soma regarded Utathya to be the fittest of husbands for her…the handsome Varuna had, from a long time before, coveted the girl. Coming to the woods where Utathya dwelt, Varuna stole away the girl when she had plunged into the Yamuna for a bath. Abducting her thus, the Lord of the waters took her to his own abode…There, within that palace, the Lord of waters; O king, sported with the damsel. A little while after, the fact of the ravishment of his wife was reported to Utathya…" Tr. K.M. Ganguli

SURYA

Surya is the Sun-God and several hymns of Vedas are dedicated to him. He raped the virgin Kunti. Kunti was just examining her mystic power and the sun god appeared before her and was smitten with passion after seeing young and beautiful Kunti and then raped her.

Devi Bhagavatam 2.6.13-35 "...Surya Deva said :– "O Kunti! What for you called me, by virtue of the Mantra? Calling me, why do you not worship me, standing before you? O beautiful blue one! Seeing you, I have become passionate; so come to me. By means of the mantra, you have made me your subservient so take me for intercourse." Hearing this, Kunti said:– "O Witness of all! O knower of Dharma! You

know that I am a virgin girl. O Suvrata! I bow down to you; I am a family daughter; so do not speak ill to me." Surya then said :– "If I go away in vain, I will be an object of great shame, and, no doubt, will be laughed amongst the gods; So, O Kunti! If you do not satisfy me, I will immediately curse you and the Brahmin who has given you this mantra. O Beautiful one! If you satisfy me, your virginity will remain; no body will come to know and there will be born a son to you, exactly like me." Thus saying Surya Deva enjoyed the bashful Kunti, with her mind attracted towards him; He granted her the desired boons and went away. The beautiful Kunti became pregnant and began to remain in a house, under great secrecy. Only the dear nurse knew that; her mother or any other person was quite unaware of

the fact. In time, a very beautiful son like the second Sun and Kartikeya, decked with a lovely Kavacha coat of mail and two ear-rings, was born there.” Tr. Swami Vijnananda

Their conversation is mentioned in detail in Srimad Bhagavatam,

Srimad Bhagavatam 9.24.33-36 As soon as Kunti called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, “I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me.” The sun-god said: O beautiful Pritha, your meeting with

the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl. After saying this, the sun-god discharged his semen into the womb of Pritha and then returned to the celestial kingdom. Immediately thereafter, from Kunti a child was born, who was like a second sun-god. Because Kunti feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Maharaja Parikshit, your great-grandfather the pious and chivalrous King Pandu later married Kunti." Tr. Swami Prabhupada

This son was later known as Karna. Kunti somehow tried to resist the rape by warning him not to do this, by telling him that she is from a good family, she was only examining her powers, she is a virgin but all in vain. When Surya thought his sweet words are not going to seduce Kunti he threatened to curse her as a last resort. Poor Kunti had no choice but to get raped by the sun god. Surya devoid of any morality didn't even care about rape and adultery, He just wanted to relieve his desire forcefully and went away but the poor Kunti had to pay the price for this act. As Kunti was not ready for all these things, she had to abandon her illegitimate child to avoid a bad name for her family and embarrassment. Kunti later married King Pandu. And after her marriage the Sun god again had sex with Kunti but

this time it was a consensual sex which is explained in the Niyoga Section. The series of rape by the sun god doesn’t end her, He is said to have raped his own wife. He assumed another form and approached her. She tried to resist the rape but the Sun god successfully carried out his act. This is explained in the Oral Sex Section.

ASHWINKUMARA

Ashvinkumara was the son of the Sun God. He is said to have raped a Brahmin lady and impregnated her.

Brahma Vaivarta Purana, Brahma Kanda, 10.125-134 Saunaka was astonished at the

words of Sauti and said, ‘Sir, what irony of fate led Aswinkumara, the offspring of the sun, to copulate with a Brahmin woman? Kindly narrate this incident and gratify my curiosity” Santi, the best of saints replied, ”O best of Munis, impossible are the ways of Providence . Once upon a time, this tranquil, strong offspring of the sun was enamoured of a Brahmin woman while she was going out on pilgrimage. Though he was dissuaded by her again and again he forcibly took her to a grove, ravished and impregnated her. The lady, bewildered with shame and fear caused her own miscarriage…” Tr. Rajendra Nath Sen

Like father like son. Modern day examples of Surya and Ashvinkumara are Asaram and

his son Sai Narayana who are both convicted of raping women. Had these father-son duo (Asaram-Narayan) existed in Vedic period they would have been worshiped by the people.

BRAHMA

Brahma the creator is said to have raped his own daughter Saraswati. It is explained in detail in the article Brahma’s incestuous relationship with his daughter.

RAPE AND ABDUCTION IS LEGITIMIZED

The Hindu scripture lists several forms of marriages, one of them is known as Rakshasa marriage. Rape and abduction of females is legitimized under this form of marriage. Maharshi Manu explains Rakshasa marriage in the following way,

Manu Smriti 3.33 The forcible abduction of a maiden from her home, while she cries out and weeps, after (her kinsmen) have been slain or wounded and (their houses) broken open, is called the Rakshasa rite.

Swami Prabhupada writes,

”…There are other kinds of marriage, such as gāndharva marriage and marriage by love, which are also accepted as marriage. Even if one is forcibly kidnapped and later on accepted as a wife, that is also accepted…” A.C. Bhaktivedanta Swami Prabhupada on Srimad Bhagawatam 3.22.15
[http://vanisource.org/wiki/SB_3.22.15]

This form of marriage is permitted for the Kshatriya caste,

Manu 3.24 ”The four forms (of Marriage) the seers have ordained as proper for Brahmanas; only the Rakshasa form as proper for Kshatriyas, and the A’sura form as proper for Vais’yas and S’udras.” Tr. M.N.

Dutt

It is also mentioned in Mahabharata,

Mahabharata 1.73.8-11 ”…There are, in all, eight kinds of marriages. These are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa, and Paisacha, the eighth. Manu, the son of the self-create, hath spoken of the appropriateness of all these forms according to their order. Know, O faultless one, that the first four of these are fit for Brahmanas, and the first six for Kshatriyas. As regards kings, even the Rakshasa form is permissible. The Asura form is permitted to Vaisyas and Sudras. Of the first five the three are proper, the other two being improper. The Paisacha and the Asura

forms should never be practised. These are the institutes of religion, and one should act according to them. The Gandharva and the Rakshasa form are consistent with the practices of Kshatriyas…” Tr. K.M. Ganguli

Brihadarayaka Upanishad also promotes rape,

Brihadaranyaka Upanishad 6.4.7 ”If she does not willingly yield her body to him, he should buy her with presents. If she is still unyielding, he should strike her with a stick or with his hand and overcome her, repeating the following mantra: “With power and glory I take away your glory.” Thus she becomes discredited.” Tr. Swami Nikhilananda

As far as enjoying numerous women is concerned, the Brahmins exclusively enjoy this right through Niyoga. Which we have already read in the article Obscenity in Vedas.

Hinduism blames the victim in case of rape, it says that by getting rape the woman incurs sin. Women have always been made to suffer in case of rape. When Ahalya was raped by Vedic god Indra, Ahalya’s husband Gautama Rishi didn’t accept Ahalya rather he cursed her. Sita too had to burn herself in Agni Pariksha because she was suspected of committing infidelity with Ravana who had abducted her.

Parasara Smriti 10.25-26 “A woman forcibly ravished by a man, in captivity, as well as she, who accommodates a man on account of being physically over-powered, or out of a sense of danger to her life, should regain her purity by practising a Santapanam penance. This is what has been enjoined by Parasara. A woman, who having been once ravished by another man, turns back with repugnance from the path of inequity, should expiate her sin by practising a Prajapatya penance, whereby she would be pure after her next monthly period.” Tr. Manmatha Nath Dutt

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